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ENCYCLOPÆDIA.

[*History of* SCOTLAND *continued from the preceding Volume.*]

Scotland. JAMES could never forgive Henry for the loſs of his brave officer. He ſent to demand ſatisfaction; but all the anſwer he received was, that Barton and his crews were lawleſs pirates, and that what had been done againſt them ought never to have been reſented amongſt ſovereign princes. James aſſerted, that Barton was no pirate, becauſe he bore his commiſſion; and that he ought to have been convicted of piratical acts before he was treated as being guilty of them. Henry intimated to James, that he was willing to accommodate the affair by way of negociation; but James thought himſelf affronted by the propoſal.

360 James reſolves to invade England. Various negociations took place concerning this and other affairs till the year 1513; when James, though he had for ſome time before been fully reſolved upon a war with England, thought it highly neceſſary that it ſhould have the ſanction of his parliament, which he aſſembled for that purpoſe. The young nobility were not only inſpired with the ſentiments of James, but had been won over by the French; and the majority of them, as well as of the clergy (which was ſomewhat extraordinary, as James was, in effect, to fight againſt the pope and his allies), were keen for a war with England. The old counſellors, on the other hand, who ſaw the flouriſhing ſtate of Scotland, ariſing from a long peace and their commerce, which was protected by a fleet, dreaded the ruinous conſequences of the war. The queen naturally headed this party; and ſhe was joined by the earl of Angus and the wiſeſt part of the nobility. Their arguments made no impreſſion upon James, who had received a preſent from Louis of four ſhips laden with wine and flour, and two ſhips of war completely equipped, one of them carrying 34 pieces of braſs ordnance. He promiſed to the French queen, upon his honour, that he would take the field againſt the Engliſh; and ſhe had ſent him a freſh letter, gently reproaching him for want of gallantry, and for not being ſo good as his word. In ſhort, the reaſonings of the wiſeſt and beſt part of the nobility were over-ruled, and the expedition againſt England was reſolved on.

361 The Scots defeated. The earl of Hume, who was chamberlain of Scotland, was, at this juncture, at the head of 7000 or 8000 men, with whom he committed prodigious devaſtations on the Engliſh borders. Henry's queen, Catharine of Spain, whom he had left regent of his dominions, iſſued a commiſſion of array, directed to Sir Thomas Lovel, knight of the garter, for aſſembling the militia of the counties of Nottingham, Derby, Warwick, Leiceſter, Stafford, Rutland, Northampton, and Lincoln. The management of the war, however, was chiefly committed to the earl of Surry, who aſſembled the militia of Cheſter, Lancaſter, Northumberland, Weſtmoreland, Cumberland, and the biſhopric of Durham. The earl of Hume had by this time laid great part of Northumberland waſte; and his men were returning home laden with booty. The earl of Surry, reſolving to intercept them, ordered Sir William Bulmer to form an ambuſh with 1000 archers, at a place called *Broomhouſe*, which was extremely convenient for that purpoſe, as the Scots were obliged to paſs that way. As the latter expected nothing of that kind, Bulmer executed his orders with great ſucceſs. The archers aſſaulted the Scots all at once, and made ſo good uſe of their arrows, that their main body was put to flight, 500 were killed, and 400 taken, with the Lord Hume's ſtandard, which he left on the field of battle; the greateſt part of the plunder being recovered at the ſame time. The commonalty of Scotland termed this expedition of the Lord Hume's the *Ill raid*.

362 The queen endeavours to diſſuade James from his deſign. James was more exaſperated than ever by this defeat, and continued his preparations for invading England with additional vigour. His queen did all that became a wife and prudent wife to divert him from his fatal purpoſe. She endeavoured to work upon his ſuperſtition, by recounting to him her ominous dreams and boding apprehenſions. James treating theſe as mere illuſions and fictions of the brain, ſhe had recourſe to other arts. While James was waiting at Linlithgow for the arrival of his army from the north and the Highlands, he aſſiſted one afternoon at the veſpers in the church of St Michael. Being placed in one of the canon's ſeats, a venerable comely man of about 52 years of age, entered, dreſſed in a long garment of an azure colour, and girded round with a towel or roll of linen, his forehead bald, and his yellow locks hanging down his ſhoulders; in ſhort, he was dreſſed and formed

363 A phantom appears to him.

393131

Scotland. formed to appear like St Andrew, the apoſtle of Scotland, as he is repreſented in painting and ſculpture. The church being crowded, this perſonage, with ſome difficulty, made his way to the king's ſeat; and leaning over it, he ſpoke to the following purpoſe: "Sir (ſaid he), I am ſent hither to intreat you for this time to delay your expedition, and to proceed no farther in your intended journey: for, if you do, you ſhall not proſper in your enterpriſe, nor any of your followers. I am further charged to warn you, if ye be ſo refractory as to go forward, not to uſe the acquaintance, company, or counſel of women, as ye tender your honour, life, and eſtate." After delivering thoſe words, he retired through the crowd, and was no more ſeen, though, when the ſervice was ended, James earneſtly inquired after him.

That this ſcene was acted, ſeems to be paſt diſpute; for Sir David Lindſay, who was then a young man, and preſent in the church, reported it both to Buchanan and Lindſay, the hiſtorian. It is, however, equally certain, that the whole was a contrivance of the queen to whoſe other afflictions the ſtings of jealouſy were now added. In one of the Scotch inroads into England, one Heron, the proprietor of the caſtle of Ford, had been taken priſoner, and ſent to Scotland; where he was detained on a charge of murder, of which he ſeems to have been innocent. The Engliſh hiſtorians mention this as having paſſed after James entered England: but from the latter part of the ſuppoſed phantom's ſpeech, it is probable that it happened before; and that Heron's wife and beautiful daughter had been for ſome time ſoliciting James for his deliverance. Be that as it may, it is too probable that James was ſmitten with the charms of the daughter; and that her mother, who was a moſt artful woman, knew how to avail herſelf of the conqueſt. Pretending that ſhe had intereſt enough to procure the releaſe of the lord Johnſton and Alexander Home, who were priſoners in England, ſhe was permitted by James to keep a conſtant correſpondence with the earl of Surry, to whom ſhe is ſaid to have betrayed all James's ſecrets and meaſures. The rendezvous of James's army was at the Burrow-moor, to which James repaired; and having given orders for the march of his artillery, he lodged at the abbey of Holyroodhouſe. While he was there, another attempt was made to divert him from his purpoſe of invading England: but James, deaf to all the ſolicitations and inventions of his queen, muſtered his army; and on the 22d of Auguſt he paſſed the Tweed, encamping that night near the banks of the Twiſſel. On his arrival at Twiſſelhaugh, on the 14th, he called an aſſembly of his lords together, and made a declaration, that the heirs of all ſuch as ſhould die in the army, or be killed by the enemy during his ſtay in England, ſhould have their wards, relief, and marriages of the king; who, upon that account, diſpenſed with their age. This is ſaid to have been the criſis of that prince's fate. Abandoned to his paſſion for his Engliſh miſtreſs, ſhe prevailed with him, at her mother's inſtigation, to trifle away his time for ſome days; during which interval, the junction of the Engliſh army was formed. The earl of Surry, the Engliſh general, was then at Pomfret: but ordered the landholders of the neighbouring counties to certify to him in writing what number of men each could furniſh, charging them to

364 James deluded by his miſtreſs.

be ready at an hour's warning; and he laid his plan ſo, as not to bring his army into the field till James had advanced ſo far into England as to render it very difficult for him to retire without a general battle. This precaution aſſiſted the lady Ford (as ſhe is called) in perſuading James that there was no danger in the delay, becauſe the Engliſh had not the face of an army in the field.

Scotland.

In the mean time the earl of Surry ordered the governors of Berwick and Norham, the two ſtrongeſt places on the frontiers of England, to prepare for a vigorous reſiſtance in caſe they were attacked; and directed them to certify how long they could hold out, in hopes, that if they made a reſolute defence, James would march on and leave them in his rear. The governor of Norham's anſwer was, that his caſtle was ſo well provided, as to leave him no doubt, in caſe of a ſiege, to be able to defend it till king Henry ſhould return from abroad, and relieve it in perſon. James, however, beſieged it on the 25th of Auguſt, and battered it ſo furiouſly, that he took it by capitulation the ſixth day after. James then proceeded to the caſtle of Etal belonging to the family of Manners (now duke of Rutland); which he took and demoliſhed likewiſe, as he alſo did Wark, and arrived before the caſtle of Ford. The Scotch army is generally allowed to have conſiſted of at leaſt 50,000 men when it paſſed the Tweed. At this time it was encamped on the heights of Chevoit, in the heart of a country naturally barren, and now deſolate through the precautions taken by the Engliſh general. Being obliged to extend their quarters for the benefit of ſubſiſtence, the mercenary part of them had acquired a conſiderable plunder, with which, as uſual, they retired to their own country, as many more did for want of ſubſiſtence. The earl of Surry knew their ſituation, and ordered the rendezvous of his army, firſt at Newcaſtle, and then near Norham, having certain intelligence of the vaſt deſertions daily happening in the Scotch army, which had reduced it greatly. The wetneſs of the ſeaſon rendered his march, eſpecially that of the artillery, extremely difficult; but being joined by ſeveral perſons of diſtinction, he marched on the 3d of September to Alnwic, where he was reinforced by 5000 hardy veteran troops, ſent from the Engliſh army on the continent, under the command of his ſon the lord-admiral of England; ſo that the Engliſh authors admit his army to have conſiſted of 26,000 men, all completely armed and provided for the field. James having, in the manifeſto which he diſperſed on his entering England, given the death of Barton as one of the cauſes of his invaſion, the lord-admiral had prevailed with Henry to ſend him upon this ſervice; and he informed James by a letter, that he intended to juſtify the death of that pirate in the front of the Engliſh army.

365 The Scots take the caſtles of Norham, Etal, and Wark.

By this time the army of James was, by deſertion and other cauſes, reduced to leſs than half its numbers; but the chief misfortune attending it was his own conduct. His indolence and inactivity, joined to the ſcandalous examples of his amours, at ſuch a ſeaſon, had diſguſted ſeveral of his greateſt men and beſt friends; and ſome of them more than ſuſpected a correſpondence between the Engliſh lady and the earl of Surry. James was deaf to all their remonſtrances; and the earl of Angus declared, that he was reſolved to return home, as he foreſaw that the ruin of the army was inevitable through

366 James diſguſts ſeveral of his nobility.

Scotland. through the obſtinacy of James. He accordingly withdrew to Scotland, but left behind him his two ſons. The lord Hume and the earl of Huntley were likewiſe diſcontented. The former had brought his men into the field; but, according to ſome Scotch hiſtorians, with a deſign rather to betray than to ſerve James: but Huntley, though he diſliked his maſter's conduct, remained firmly attached to his perſon.

The defection or backwardneſs of thoſe great men ſeemed to make no impreſſion upon James. He had choſen a ſtrong camp in the neighbourhood of Ford, on the ſide of a mountain called Flodden-hill; where he was ſeparated from the Engliſh army by the river Till. This advantageous ſituation put the earl of Surry under great difficulties; for it rendered the Scotch army inacceſſible, as it was fortified by artillery, and was now well ſupplied with proviſions by the change of its ſituation. The earl drew up a manifeſto, with which he charged Rouge Croix herald who was attended by a trumpet. It contained ſome propoſals for an exchange of priſoners, which ſeems to have been calculated to give the lady Ford the more credit with James, but concluded with reproaches for his perfidious invaſion of England, and a defiance to James to fight him in a general battle. The herald was farther charged with a verbal commiſſion to acquaint James, that the earl of Surry had iſſued orders that no quarter ſhould be given to any of the Scotch army but the king himſelf.

367 Encamps in an advantageous ſituation.

A council of war was called on this occaſion; in which the earl of Huntley and others made ſtrong remonſtrances againſt a general engagement. They ſhewed how fatal it muſt be to Scotland, ſhould it prove unſucceſsful; and that the wiſeſt courſe James could follow was to return home, where, if he was purſued by the enemy, he could fight to great advantage. The earl of Huntley, however, added, that his opinion ſhould be determined by that of the king and council; and that he was equally ready to ſhare in his majeſty's danger as his glory.

368 Reſolves to fight, contrary to the opinion of all his officers.

Huntley and the other noblemen were oppoſed by the French ambaſſador, who repreſented a retreat as diſgraceful to the nobility of Scotland and the arms of James; and uſed many romantic arguments of the ſame kind, which but too well ſuited with the king's diſpoſition. According to Drummond, the council were of opinion, that the king ſhould immediately beſiege Berwick; but be that as it will, the majority of them were certainly of opinion, that it was beneath the dignity of James to fight the earl of Surry at the nobleman's requiſition, and that James could loſe no honour by returning home. Patrick lord Lindſay of Byres, mentioned on a former occaſion, and who was preſident of the council, expreſſed himſelf ſo ſtrongly on that head, that James, in a paſſion, is ſaid by the hiſtorian Lindſay to have ſworn, that if ever he lived to return to Scotland, he would hang that nobleman at his own gate. He ordered Rouge Croix to be called in; and after treating him with great politeneſs, he ſent a meſſage to the earl of Surry by one of his own heralds (Iſlay), importing, that he would give the Engliſh battle on the Friday following; and that had he received ſuch a meſſage from the earl even in his own caſtle of Edinburgh, he would have left that and all other buſineſs, to have fought him. With this meſſage, a ſmall manifeſto, in vindication of James's conduct, was Scotland. ſent by the ſame herald.

The earl of Surry, who was then ſo infirm that he was carried about in a ſedan or chariot, had foreſeen that James would return an anſwer by one of his own heralds; but, unwilling that he ſhould obtain any knowledge of the ſituation of the Engliſh camp, he ordered proper perſons to receive him at two miles diſtance, where ſoon after he attended himſelf in perſon. Iſlay executed his commiſſion without paying much reſpect to the perſon of the Engliſh general; who diſmiſſed him, after beſtowing great compliments upon the honour and courage of James. The earl then ordered his army to march in the line of battle towards Wollerhaugh. There he was joined by Rouge Croix, herald, who gave him an account of the ſtrong ſituation of the Scottiſh camp; but the advanced poſts of the Engliſh army were then within three miles of their enemies and the earl of Surry found his difficulties daily encreaſing. The roads were broken up, the ſwelling of the rivers cut him off from the neceſſary communications for ſupplying his army, and nothing but a battle could ſave him either from being diſbanded or deſtroyed.

James ſeems to have ſo far regarded the advice of his wiſeſt counſellors, as not to abandon his ſtrong ſituation. They endeavoured to perſuade him, that it was a ſufficient guard to his honour, if he did not decline the battle on the day appointed; and that his engagement did not bind him to fight upon diſadvantageous ground. The Scots, at the ſame time, knew of their enemy's diſtreſſes; and, as Drummond elegantly expreſſes it, they remonſtrated to their king, that he lacked nothing but patience to be victorious. The Scots thus lying on the defenſive, the earl of Surry again ſent Rouge Croix to inform James that he was ready to give him battle. James was ſenſibly nettled at this tacit imputation upon his honour, and perhaps was inwardly vexed for having followed the wiſe advice of his noblemen. It is certain, from the beſt authorities that he neglected the neceſſary precautions for guarding the paſſages of the Till, which the Engliſh croſſed, partly at a place where it was fordable, and partly at a bridge. We are told, not without great appearance of probability, that while the Engliſh were paſſing the bridge, Borthwick, maſter of the Scotch artillery, fell upon his knees, and begged permiſſion from James to point his cannon againſt the bridge; but that James anſwered him in a paſſion, that it muſt be at the peril of his (Borthwick's head,) and that he was reſolved to ſee all his enemies that day on the plain before him in a body. The earl of Surry, after paſſing the Till, took poſſeſſion of Braxton, which lay to the right of the Scotch camp; and by that ſituation he cut off the communication of his enemies with the Tweed, and commanded the Till below Eton-caſtle. The Scotch generals ſaw themſelves now in danger of being reduced to the ſame ſtraits in which their enemies had been involved two days before, and their country open to an invaſion of the Engliſh army. James had ſecret intelligence that this was far from being the intention of the Engliſh general and imagining that the latter's intention was to take poſſeſſion of a ſtrong camp upon a hill between him and the Tweed, which would give the Engliſh a farther command of the country, he reſolved to be be-

369 His imprudent conduct.

Scotland. fore-hand with the earl, and gave orders for making large fires of green wood, that the ſmoke might cover his march along the height, to take advantage of that eminence. But while this ſtratagem concealed his march from the Engliſh, their movements were concealed from him: for when he came to the brow of the height over which he had marched, he found the enemy drawn up in order of battle on the plain, but ſo cloſe to the height where he was, that his artillery, on which his great dependence was, muſt overſhoot them.

370 Account of the battle of Flodden.

A battle was now not only unavoidable, but the only means of of ſaving the Scotch army, which was probably far from being a diſagreeable circumſtance to James. His perſon was ſo dear to his troops, that many of them dreſſed themſelves as nearly as they could in the ſame coats of armour and with the ſame diſtinctions that James were that day. His generals had earneſtly deſired him to retire to a place of ſafety, where his perſon would be ſecure in all events; but he obſtinately refuſed to follow their advice; and on the ninth of September, early in the morning, diſpoſitions were ordered for the line of battle. The command of the van was allotted to the earl of Huntley; the earls of Lenox and Argyle commanded the Highlanders under James, who, ſome ſay, ſerved only as a volunteer; and the earls of Crawford and Montroſe led the body of reſerve. The earl of Surry gave the command of his van to his ſon, the lord-admiral; his right wing was commanded by his other ſon, Sir Edward Howard; and his left by Sir Marmaduke Conſtable. The rear was commanded by the earl himſelf, lord Dacres, and Sir Edward Stanley. Under thoſe leaders ſerved the flower of all the nobility and gentry then in England. Other writers give different accounts of the diſpoſition of the Engliſh army, but they may be reconciled by the different forms into which the battle was thrown before it was decided. The Lord Hume is mentioned as ſerving under the earls of Crawford and Montroſe, and Hepburn earl of Bothwel was in the rear.

The firſt motion of the Engliſh army was by the lord-admiral, who ſuddenly wheeled to the right, and ſeized a paſs at Milford, where he planted his artillery ſo as to command the moſt ſloping part of the aſcent where the Scots were drawn up; and it did great execution. The Scots had not foreſeen this manœuvre; and it put them into ſuch diſorder, that the earl of Huntley found it neceſſary to attack the lord-admiral; which he did with ſo much fury, that he drove him from his poſt; and the conſequence muſt have been fatal to the Engliſh, had not his precipitate retreat been covered by ſome ſquadrons of horſe under the lord Dacres, which gave the lord-admiral an opportunity of rallying and new-forming his men. The earl of Surry now found it neceſſary to advance to the front, ſo that the Engliſh army formed one continued line, which galled the Scots with perpetual diſcharges of their artillery and bows. The Highlanders, as uſual, impatient to come to a cloſe fight, and to ſhare in the honour of the day, which they now thought their own, ruſhed down the declivity with their broad-ſwords, but without order, or diſcipline, and before the reſt of the army, particularly the diviſion under lord Hume, advanced to ſupport them. Their impetuoſity, however, made a conſiderable impreſſion upon the main battle of the Engliſh; and the king bringing up the earl of Bothwel's reſerve, the battle became general and doubtful: but by this time the lord-admiral, having again formed his men, came to the aſſiſtance of his father, and charged the diviſion under the earls of Crawford and Montroſe, who were marching up to ſupport the Highlanders, among whom the king and his attendants were now fighting on foot: while Stanley, making a circuit round the hill, attacked the Highlanders in the rear. Crawford and Montroſe, not being ſeconded, according to the Scottiſh hiſtorians, by the Humes, were routed; and thus all that part of the Scotch army which was engaged under their king, was completely ſurrounded by the diviſion of the Engliſh under Surry, Stanley, and the lord-admiral. In this terrible ſituation, James acted with a coolneſs not common to his temper. He drew up his men in a circular form, and their valour more than once opened the ranks of the Engliſh, or obliged them to ſtand aloof, and again have recourſe to their bows and artillery. The chief of the Scotch nobility made freſh attempts to prevail with James to make his eſcape while it was practicable; but he obſtinately continued the fight; and thereby became acceſſory to his own ruin, and that of his troops whom the Engliſh would gladly have ſuffered to retreat. He ſaw the earls of Montroſe, Crawford, Argyle, and Lenox, fall by his ſide, with the braveſt of his men lying dead on the ſpot; and darkneſs now coming on, he himſelf was killed by an unknown hand. The Engliſh were ignorant of the victory they had gained; and had actually retreated from the field of battle, with a deſign of renewing it next morning.

371 The Scots defeated, and their king killed.

This diſaſter was evidently owing to the romantic diſpoſition of the king himſelf, and to the want of diſcipline among many of his ſoldiers; though ſome writers have aſcribed it to the treachery of lord Hume. Many of James's domeſtics knew and mourned over his body; and it appeared that he had received two mortal wounds, one through the trunk with an arrow, and the other on the head with a ball. His coat of armour was preſented to queen Catharine, who informed her huſband, then in France, of the victory over the Scots. The loſs on both ſides, in this engagement is far from being aſcertained; though Polydore Virgil, who lived at the time, mentions the loſs of the Engliſh at 5000, and that of the Scots at 10,000.

372 The queen dowager aſſumes the government.

After the death of king James IV. the adminiſtration devolved on the queen-dowager; but ſhe being big with a poſthumous child, and unable to bear the weight of public buſineſs, accepted of Beaton archbiſhop of Glaſgow and chancellor of Scotland, with the earls of Huntley, Angus, and Arran, to aſſiſt her in the affairs of government. Soon after her huſband's death ſhe had wrote an affecting letter to her brother the king of England, informing him of her pregnancy, ſetting forth the deplorable ſtate of the kingdom, with her own condition and imploring his friendſhip and protection for her ſelf and her infant ſon. This letter ſeems never to have been communicated by Henry to his council; but he anſwered it, and informed his ſiſter, that if the Scots would have peace, they ſhould have peace, and war if they choſe it. "He added (according to Drummond), that her huſband had fallen by his own indiſcreet raſhneſs and fooliſh kindneſs to France; that he regretted his death as his ally, and ſhould be willing to prohibit all hoſtility againſt the country of Scotland

373 Writes to the king of England.

during

Scotland.

during the minority of her ſon. For a remedy of preſent evils, one year's truce and a day longer was yielded unto; in which time he had leiſure to proſecute his deſigns againſt France, without fear of being diſturbed or diverted by the incurſions and inroads of the Scots upon his borders."

374 The Scottiſh affairs in great confuſion.

Thus far Drummond: but though Henry might grant this time to his ſiſter's intreaty, yet it certainly did not become a national meaſure; for it appears by a letter dated two years after, from the Scots council to the king of France, publiſhed by Rymer, that the Scots never had deſired a truce. So far from that, the French influence, joined by a deſire of revenge, remained ſo ſtrong in the kingdom, that after the meeting of the parliament, ſome of the members were ſo violent as to propoſe a renewal of the war. This motion was indeed over-ruled by the more moderate part of the aſſembly: but they could not be brought to make any advances towards Henry for a peace; and every day was now big with public calamity, which ſeems to have gathered ſtrength while the queen was in child-bed. The archbiſhopric of St Andrew's being vacant, it was offered by univerſal conſent to Elphinſton biſhop of Aberdeen; but being now old and infirm, he declined it. Three competitors for that high dignity then appeared. The firſt was Gawin Douglas, who was then abbot of Aberbrothwic, to which he was preſented by the queen upon her recovery (having been brought to bed of a ſon) the very day before her marriage with his nephew the earl of Angus: and upon the death of biſhop Elphinſton in November following, ſhe preſented him likewiſe to the archbiſhopric of St Andrew's. The ſecond competitor was John Hepburn, prior of St Andrew's; a bold, avaricious, reſtleſs, but ſhrewd and ſenſible prieſt. By his office he had received the rents of the ſee during its vacancy; and having prevailed with the canons, on pretence of ancient privileges, to elect him archbiſhop, without regard to the nomination either of the queen or pope, he drove Douglas's ſervants from the caſtle of St Andrew's, of which they had taken poſſeſſion. The third and moſt powerful competitor was Forman biſhop of Moray in Scotland, and archbiſhop of Bourges in France, a dignity to which he had been raiſed for his public ſervices. He had in his intereſt not only the duke of Albany (ſon to the traitor duke) firſt prince of the blood, but alſo the court of Rome itſelf; and having received the pope's bull and nomination to the dignity, he was conſidered by the Scotch clergy in general, and by the principal tenants and depencents upon the ſee, as the legal archbiſhop.

The preference given to Forman diſcouraged Douglas from purſuing his pretenſions; but Hepburn, being ſupported by the clan of his own name and by the Humes, made ſo formidable a head againſt his rivals, that none could be found daring enough to publiſh the papal bull in favour of Forman. The friends of the latter, however, having intimated to the earl of Hume, that his credit at the court of Rome could eaſily procure the rich abbey of Coldingham for his younger brother, the earl put himſelf at the head of his followers, and, notwithſtanding all the oppoſition given by the Hepburns, he proclaimed the pope's bull over the croſs of Edinburgh. This daring action plainly proved that the earl of Hume had more power than the queen-regent herſelf; but Hepburn's reſolution, and the greatneſs of his friends, obliged Forman to agree to a compromiſe. Hepburn was advanced to the ſee of Moray, without accounting for the revenues of the archbiſhopric, which he had received during its vacancy; and he gave Forman a preſent of three thouſand crowns, to be divided among his friends and followers. Scotland.

375 The queen-dowager married to the earl of Angus.

In April 1514, the poſthumous ſon, of whom the queen had been delivered in Stirling caſtle, was by the biſhop of Caithneſs baptized Alexander. On the 6th of Auguſt this year ſhe was married to the earl of Angus; than which nothing could be accounted more impolitic. She had neither conſulted her brother nor the ſtates of Scotland in the match; and by her having accepted of a huſband, ſhe in fact reſigned all claim to the regency under the late king's will. The Douglaſes did not diſpute her having diveſted herſelf of the regency; but they affirmed, that the ſtates might lawfully reinſtate her in it; and that the peace of the kingdom required it, as it was the only meaſure that could preſerve the happy tranquillity which then ſubſiſted between Scotland and England. The earl of Hume put himſelf at the head of the oppoſition to this propoſal. He knew that he had enemies, and he dreaded that the farther aggrandizement of Angus muſt weaken his intereſt on the borders. He was joined by a number of the young nobility, who, though otherwiſe divided, united againſt Angus. In ſhort, the general opinion was, that the Douglaſes were already too great; and that, ſhould the queen be reinſtated in the regency, they muſt be abſolute within the kingdom, and engroſs all places of power and profit. It was added by the earl of Hume, that he had, out of reſpect to the late king's memory, ſubmitted to the queen's government; and that, now ſhe had made a voluntary abdication of it by her marriage, it ought not to be renewed.

376 The duke of Albany choſen regent.

After ſome deliberations, the duke of Albany was choſen regent. He was a man poſſeſſed of all the qualities requiſite for a good governor; nor did he deceive the expectations of the public. On his arrival at Glaſgow, he took upon him the titles of earl of March, Marr, Garioch, lord of Annandale, and of the iſle of Man, regent and protector of the kingdom of Scotland. On his arrival at Edinburgh he was received in form by the three eſtates of the kingdom, and the queen had met him at ſome diſtance from the town. The parliament then reſumed its ſeſſion, and the three eſtates took an oath of obedience, till the king, then an infant of four years old, ſhould arrive at the years of maturity.

The firſt thing at which the regent aimed, was the conciliating the differences amongſt the various contending families in the kingdom; at the ſame time that he ſuppreſſed ſome daring robbers, one of whom is ſaid to have had no fewer than 800 attendants in his infamous profeſſion. So great was his love of good order and decency, that he puniſhed the lord Drummond with the loſs of his eſtate for having ſtruck Lyon king at arms, whoſe perſon, as the firſt herald in Scotland, ought to have been held ſacred. Nay, it was at the earneſt ſolicitation of Lyon himſelf, and many of the chief nobility, that a greater puniſhment was not inflicted. However, the forfeiture was afterwards

remitted;

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remitted; but not before Drummond had, upon his knees, acknowledged his offence, and ſubmitted himſelf before Lyon.

377 Hepburn becomes his chief favourite.

The regent had not been long in office before he took into favour Hepburn the prior of St Andrew's, whom he conſulted for information concerning the ſtate of Scotland. Hepburn acquainted him with all the feuds and animoſities which raged among the great families of Scotland, their ferocious character, and barbarous behaviour to their enemies. He repreſented the civil power as too weak to curb theſe potent chieftains; and gave it as his opinion that the regent's adminiſtration ought to be ſupported by foreign arms, meaning thoſe of France.

Hepburn is ſaid alſo to have gained an aſcendency over the regent by means of large ſums of money laid out among his domeſtics, by a fawning and plauſible addreſs, and by well-directed flatteries; and he employed this aſcendency to deſtroy thoſe who were obnoxious to himſelf. The earl of Hume, as being the firſt ſubject in rank and authority, became obnoxious to the regent through the inſinuations of Hepburn; and as that nobleman had frequent occaſion to be at court in virtue of his office of chamberlain, he ſoon perceived that neither he nor his friends were welcome gueſts there. Alarmed for his own ſafety, he reſolved to form a party alongſt with the queen-mother and her new huſband againſt the regent. This was by no means a difficult taſk: for the queen naturally imagined that her new huſband ought to have had ſome ſhare in the government; and the earl of Angus readily concurred in the ſcheme. In the mean time, the regent was making a progreſs through Scotland, while bloody feuds were raging among the nobles: but before any remedy could be applied to theſe diſorders, he was informed of the ſchemes laid by the queen-mother and her party; and that ſhe had reſolved to fly into England with her two infants. On this he inſtantly returned to Edinburgh; and, as no time was to be loſt, ſet out at midnight that very night, and ſurpriſed the caſtle of Stirling, where he found the queen-mother and her two infants.

378 He attempts to deſtroy the earl of Hume.

The regent, after this bold ſtep, took care to ſhow that the care of the royal infants was his chief ſtudy. As he himſelf was nearly allied to the crown, in order to remove all ſuſpicions and calumnies on that account, he committed the care of the king and his brother to three noblemen of the moſt unexceptionable characters in the kingdom, but of whom we now know the name only of one, viz. the earl of Lenox. They were appointed to attend the princes by turns; to whom alſo a guard, conſiſting partly of French and partly of Scots, was aſſigned; and the queen-mother was left at liberty to reſide where ſhe pleaſed.

379 Who is driven into England.

The earl of Hume, finding his ſchemes thus abortive, retired to his own eſtate; from whence he was ſoon after drawn, and obliged to fly into England, by the earls of Arran and Lenox. The queen-mother retired to a monaſtery at Coldſtream; and meſſengers were diſpatched to the court of England, to know how Henry would have his ſiſter diſpoſed of. He ordered the lord Dacres, his warden of the marches, to attend her to Harbottle-caſtle in Northumberland; and here ſhe was delivered of her daughter the Lady Mary Douglas, mother to Henry lord Darnley, father to James I. of England. The regent diſpatched ambaſſadors to Henry, in order to vindicate his own conduct. He likewiſe ſent to aſſure the queen that ſhe had nothing to fear in Scotland; and to invite her to return thither, where ſhe ſhould at all times be admitted to ſee her children. This offer, however, ſhe declined; and ſet out for London, where ſhe was affectionately received and entertained by her brother. But in the mean time many diſorders were committed throughout the kingdom by the party of the queen-mother; though, by the interpoſition of archbiſhop Forman, they were at preſent terminated without bloodſhed, and ſome of the principal offenders were perſuaded to return to their duty. Among theſe was the earl of Angus himſelf, the queen's huſband; which when king Henry heard, he exclaimed, "That the earl, by deſerting his wife, had acted *like a Scot.*" Lord Hume refuſed to ſurrender himſelf, or to accept of the regent's terms; and was of conſequence declared a traitor, and his eſtate confiſcated. All this time he had been infeſting the borders at the head of a lawleſs banditti; and now he began to commit ſuch devaſtations, that the regent found it neceſſary to march againſt him at the head of 1000 diſciplined troops. Hume being obliged to lay down his arms, was ſent priſoner to Edinburgh caſtle; where the regent very unaccountably committed him to the charge of his brother-in-law the earl of Arran. Hume eaſily found means to gain over this near relation to his own party; and both of them, in the month of October 1515, eſcaped to the borders, where they ſoon renewed hoſtilities. Both the earls were now proclaimed traitors, but Hume was allowed fifteen days to ſurrender himſelf. This ſhort interval the regent employed in quaſhing the rebellion, for which purpoſe the parliament had allowed him 15,000 men. He beſieged the caſtle of Hamilton, the earl of Arran's chief ſeat, which was in no condition of defence: but he was prevailed upon by Arran's mother, daughter to James II. and aunt to the regent himſelf, to forbear further hoſtilities, and even to pardon her ſon, provided he ſhould return to his duty. Arran accordingly ſubmitted; but the public tranquillity was not by that means reſtored. An aſſociation, at the head of which was the earl of Moray, the king's natural brother, had been formed againſt the earl of Huntley. That nobleman was too well attended to fear any danger by day; but his enemies found means to introduce ſome armed troops in the night-time into Edinburgh. On this a fierce ſkirmiſh enſued, in which ſome were killed on both ſides; but farther bloodſhed was prevented by the regent, who confined all the lords in priſon till he had brought about a general reconciliation. One Hay, who had been very active in ſtirring up the quarrels, was baniſhed to France; and only the earl of Hume now continued in arms.

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380 The queen goes to England.

381 Her huſband ſubmits to the regent.

382 Rebellion and commotions in different places.

In 1516 died the young duke of Rotheſay: an event which brought the regent one degree nearer the crown, ſo that he was declared heir in caſe of the demiſe of young James. Negociations were then entered into about prolonging the truce which at that time ſubſiſted with England; but Henry inſiſting upon a removal of the regent from his place, they were for the preſent dropped. Finding, however, that he could neither prevail on the parliament as a body to diſmiſs the regent, nor form a party of any conſequence againſt him, he

Scotland. he at last consented to a prolongation of the truce for a year.

383 The earl of Hume put to death. In 1517, the affairs of the regent requiring his presence in France, he resolved, before his departure, to remove the earl of Hume, who, as we have seen, alone continued to disturb the public tranquillity. Under pretence of settling some differences which still remained with England, he called a convention of the nobility; and sent special letters to the earl of Hume and his brother to attend, on account of their great knowledge in English affairs. Both of them imprudently obeyed the summons, and were seized and executed as soon as they arrived at Edinburgh. But whatever occasion there might be for this severity, it lost the affections of the people to such a degree, that the regent could scarce get the place filled up which Lord Hume had possessed. That of lord warden of the marches he at last gave to his French favourite La Beaute, called by historians Sir Anthony D'Arcy. The post of lord chamberlain was given to Lord Fleming. Soon after this, the regent levied an army, on pretence of repressing some disturbances on the borders. These being speedily quelled, he seized on his return upon the earl

384 The regent goes to France, and the queen returns to Scotland. of Lenox, and forced him to deliver up his castle of Dumbarton; not choosing to leave it, during his intended absence in France, in the custody of a nobleman of suspected fidelity; and from similar motives, he afterwards took him along with him on his departure for the continent. He then procured himself to be nominated ambassador to France, in which character he left the kingdom; having committed the government to the archbishops of St Andrew's and Glasgow, the earls of Arran, Angus, Huntley, and Argyle, with the warden D'Arcy, on whom was his chief dependence.

On the departure of the regent, the queen-mother left the English court; and arrived with a noble retinue at Berwick, on purpose to visit her son. Here she was received by her husband; for whom she had contracted an invincible aversion, either on account of his infidelities to her bed, or because he had deserted her in the manner already related. However, she suppressed her resentment for the present, and accompanied him to Edinburgh. Here, in consequence of the proposals made by the regent, she demanded access to her son; but was refused by D'Arcy. Lord Erskin, however, who was one of those to whom the care of the young king was committed, conveyed him to the castle of Craigmillar (where D'Arcy had no jurisdiction), on pretence that the plague was in Edinburgh; and there the queen was admitted; but this gave such offence to D'Arcy, that Lord Erskin was obliged to carry back the king to the castle of Edinburgh, where all further access was denied to his mother. In short, the behaviour of this favourite was on all occasions so haughty and violent, that he rendered himself universally odious; and was at last murdered, with all his attendants, in his way to Dunse, where he proposed to hold a court of justice.—His death was very little regretted; yet his murderers were prosecuted with the utmost severity, and several persons of distinction declared rebels on that account.

Meanwhile, the regent was treated with high marks of distinction in France. The king showed him the greatest respect, promised to assist in establishing his authority in Scotland, and solemnly confirmed the ancient league between the two kingdoms. Soon after, the earl of Lenox arrived from France, with assurances of protection and assistance from the king, who was highly pleased at the zeal of the governors in punishing D'Arcy's murderers; and 500 soldiers arrived with him, to reinforce the garrisons, especially that of Dunbar. Scotland.

385 The queen attempts to divorce her husband. All this time the queen-mother continued at Edinburgh, employing herself in attempts to procure a divorce from her husband, under pretence of his having been previously contracted to another. The affairs of the kingdom again began to fall into confusion, and many murders and commotions happened in different parts of the country. The earl of Arran had the chief direction in the state; but the earl of Angus, notwithstanding the difference with his wife, had still great interest, and waited every opportunity to oppose him.

386 Skirmish between the followers of the earl of Arran and Angus. This emulation produced an encounter at Edinburgh: in which victory declared for Augus, and 72 of the routed party were killed. This skirmish was fought on the 30th of April 1519, and has been known in Scots history by the name of *Cleanse the Causeway*.

On the 19th of November 1521, the regent returned from France. He found the kingdom in great disorder. The earl of Angus domineered in the field, but his antagonists outvoted his party in the parliament. The queen mother, who had fixed her affections on a third husband, hated all parties almost equally; but joined the duke of Albany, in hopes of his depriving the other two of their power. This happened according to her expectation; and she was with the regent when he made a kind of triumphal entry into Edinburgh, attended by a number of persons of the first rank.—The earl of Angus was now summoned to appear as a criminal; but his wife interceded for him, not out of any remains of affection, but because he gave her no opposition in the process of divorce which was depending between them.—In the mean time, Henry VIII. of England, perceiving that the Scots were entirely devoted to the French interest, sent a letter full of accusations against the regent, and threats against the whole nation, if they did not renounce that alliance. No regard being paid to these requisitions, lord Dacres was ordered to proclaim upon the borders, that the Scots must stand to their peril if they did not fall in with his measures by the first of March 1522. This producing no effect, Henry seized the effects of all the Scots residing in England, and banished them his dominions, after marking them, according to bishop Lesley, with a cross, to distinguish them from his other subjects. A war was the unavoidable consequence of these proceedings; and, on the 30th of April, the earl of Shrewsbury, Henry's steward of the household, and knight of the garter, was appointed commander in chief of the army that was to act against the Scots; and, in the mean time, Lord Dacres made an inroad as far as Kelso, plundering and burning wherever he came.

387 War with England.

The regent ordered his army to rendezvous at Roslin; but the Scots, remembering the disaster at Flodden, showed an extreme aversion to the war, and even told the regent to his face, that though they would defend themselves in case they were attacked, they would not engage in a French quarrel. The regent remonstrated,

388 The Scots refuse to invade England.

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ſtrated, but without effect; and as the malecontents continued obſtinate, he was in danger of being left by himſelf, when the queen-mother interpoſed, and prevailed upon Lord Dacres to agree to a conference, the event of which was a renewal of the negociations for peace.

389 The regent goes to France for aſſiſtance.

The regent perceiving, by the diſgrace of this expedition, that he had loſt his former popularity, determined to revenge himſelf; and therefore told thoſe whom he could truſt, that he was about to return to France, from whence he ſhould bring ſuch a force by ſea and land, as ſhould render it unneceſſary for him to aſk leave of the Scots any more to invade England. Accordingly he embarked for France on the 25th of October, but publicly gave out that he would return the enſuing Auguſt.

On the regent's arrival in France, he made a demand of 10,000 foot and 5000 horſe for carrying on the war againſt England; but the ſituation of King Francis did not then allow him to ſpare ſo many at once, though he was daily ſending over ſhips with men, ammunition, and money, for the French garriſons in Scotland. At laſt it was publicly known in England that the regent was about to return with a ſtrong fleet, and 4000 of the beſt troops in France; upon which Henry determined, if poſſible, to intercept him. Sir William Fitz-Williams, with 36 large ſhips, was ordered to block up the French ſquadron in the harbour of Finhead; Sir Anthony Poyntz cruized with another in the weſtern ſeas, as Sir Chriſtopher Dow and Sir Henry Shireburn did in the nothern with a third ſquadron. The duke of Albany, being unable to cope with Fitz-Williams, was obliged to ſet out from another port with 12 ſhips, having ſome troops on board. They fell in with Fitz-Williams's ſquadron; two of their ſhips were ſunk, and the reſt driven back to Dieppe. Fitz-Williams then made a deſcent at Treport, where he burnt 18 French ſhips, and returned to his ſtation off Finhead. By this time the French had given the duke ſuch a reinforcement as made him an overmatch for the Engliſh admiral, had the men been equally good; but the regent had no dependance upon French ſailors when put in competition with the Engliſh. Inſtead of coming to an engagement, therefore, as ſoon as Fitz-Williams appeared, he diſembarked his ſoldiers, as if he had intended to delay his expedition for that year; but a ſtorm ſoon ariſing, which obliged the Engliſh fleet to return to the Downs, the regent took that opportunity of reimbarking his men, and, ſailing by the weſtern coaſts, arrived ſafe in Scotland.

390 The Engliſh reſolve to intercept him.

391 He outwits them, and lands in Scotland.

362 Cruel deva-ſtations of the Engliſh.

All this time the earl of Surry had been carrying on the moſt cruel and deſtructive war againſt Scotland; inſomuch that, according to Cardinal Wolſey, "there was left neither houſe, fortreſs, village, tree, cattle, corn, nor other ſuccour for man," in the countries of Tweeddale and March. The regent's return did not immediately put a ſtop to theſe devaſtations; for the inteſtine diviſions in Scotland prevented him from taking the field. His party was weakened by his long abſence, and the queen mother had been very active in ſtrengthening the Engliſh intereſt. A parliament was called in 1523, where it was debated, Whether peace or war with England ſhould be reſolved on? and the determinations of this parliament were evidently on the worſt ſide of the queſtion. Henry was at this time ſo well diſpoſed to cultivate a friendſhip with Scotland, that he offered to James his eldeſt ſiſter Mary in marriage; but the Scots animated by the appearance of their French auxiliaries, and corrupted by their gold, rejected all terms, and reſolved upon war. However, when the army was aſſembled, and had advanced to the borders, he found the ſame difficulty he had formerly experienced: for they flatly refuſed to enter England. With great difficulty he prevailed upon part of the army to paſs the Tweed; but not meeting with ſucceſs, he was obliged to return to Scotland, which at this time was divided into four factions. One of theſe was headed by the regent, another by the queen, a third by the earl of Arran, and a fourth by the earl of Angus, who had lived as an exile under Henry's protection. Had it been poſſible for the earl of Angus and his wife to have been reconciled to each other, it would have been much for the intereſt of the kingdom; but all the art even of Cardinal Wolſey could not effect this. At laſt, the duke of Albany, finding all parties united againſt him, reſigned his office of regent of Scotland. On the 14th of March that year, he went on board one of his own ſhips for France, from whence he never returned to Scotland. He did not indeed make a formal abdication of his government; ſo far from that, he requeſted the nobility, whom he convened for that purpoſe, to enter into no alliance with England during his abſence, which he ſaid would continue no longer than the firſt of September following; to make no alteration in the government; and to keep the king at Stirling.

393 Henry offers peace, which is rejected.

394 The duke of Albany reſigns his office of regent.

The nobility, who were impatient for the abſence of the regent, readily promiſed whatever he required, but without any intention of performing it; nor, indeed, was it in their power to comply; for it had been previouſly determined that James himſelf ſhould now take the adminiſtration into his own hands. According to Buchanan, the regent had no ſooner returned to France than Scotland relapſed into all the miſeries of anarchy. The queen-dowager had the management of public affairs, but her power was limited. The earl of Arran, apprehending danger from the Engliſh, entered into the views of the French party. The queen-mother's diſlike to her huſband continued as great as ever, which prevented an union among thoſe who were in the Engliſh intereſt; and Wolſey took that opportunity of reſtoring the earl of Angus to all his importance in Scotland.—The queen mother, therefore, had no other way left to keep herſelf in power, but to bring James himſelf into action. On the 29th of July, therefore, he removed from Stirling to the abbey of Holyroodhouſe; where he took upon himſelf the exerciſe of government, by convoking the nobility, and obliging them to ſwear allegiance to his perſon a ſecond time. The truce with England was now prolonged, and the queen's party carried all before them. On the very day in which the laſt truce was ſigned with England, the earl of Angus entered Scotland. He had been invited from his exile in France into England, where he was careſſed by Henry, who diſregarded all his ſiſter's intreaties to ſend him back to France, and now reſolved to ſupport him in Scotland. Yet, though his declared intention in ſending the earl to Scotland was, that the latter might balance the French party there, the king enjoined him to ſue, in the moſt humble manner, for a reconciliation with

395 James takes upon himſelf the government.

396 The earl of Angus returns to Scotland.

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with his wife, and to co-operate with the earl of Arran, who now acted as prime minister, as long as he should oppose the French party. On his return, however, he found himself excluded from all share in the government, but soon found means to form a strong party in opposition to Arran. In the mean time, ambassadors were sent to the court of England, in order to treat of a perpetual peace between the two nations.

397 Negociations for peace with England.

At the same time a match was proposed between the young king of Scotland and Henry's daughter. This had originally been a scheme of Henry himself; but the emperor Charles V. had resolved to outbid him, by offering James a princess of his own family, with an immense treasure. The ambassadors arrived at London on the 19th of December, and found Henry very much disposed both to the peace and to the match. Commissioners were appointed to treat of both; but they were instructed to demand by way of preliminary, that the Scots should absolutely renounce their league with France, and that James should be sent for education to England till he should be of a proper age for marriage. The Scottish commissioners declared, that they had no instructions on these points: but one of them, the earl of Cassils, offered to return to Scotland, and bring a definitive answer from the three states; and in the mean time the truce was prolonged to the 15th of May 1525.

398 The earl of Angus comes into power.

On his arrival at Edinburgh, he found the earl of Angus the leading man in parliament; by whose influence it was determined that the Scots should renounce their league with France, and substitute in place of it a similar league with England; and that the king should be brought up at the English court till he was of an age proper for marriage: but at the same time they required of Henry to break off all engagements with Charles V. who was the bitter enemy of Francis, and at that time detained him prisoner. To this the English monarch returned but a cold answer, being then engaged in a number of treaties with the emperor, among which one was concerning the marriage of the princess Mary with his imperial majesty himself; however, before Cassils returned, a truce of two years and a half was concluded between England and Scotland.

399 Is opposed by the queen-mother,

But now the queen-mother, though she had always been a warm advocate for an alliance between the two nations, yet disliked the means of bringing it about.—She saw her husband's party increasing every day in power; so that now she had no other resource than in keeping possession of the king's person, whom she removed to the castle of Edinburgh. Being now under the necessity of convening a parliament, it was resolved to hold it within the castle; which, being an unconstitutional measure, gave a great handle to the earl of Arran and his party to complain of the innovation.

400 Who is besieged in Edinburgh castle.

They began with remonstrances; but finding them ineffectual, they formed a blockade of the castle with 2000 men, and cut off all communication with the town by means of trenches. As no provisions could thus be got into the castle, the queen ordered some of the cannon to be turned against the town, in order to force the citizens to put an end to the blockade. Several shot were fired: but when all things appeared ready for a civil war, matters were compromised, though in such an imperfect manner, as left very little room to hope for perfect tranquility. It was agreed, that the king should remove out of the castle of Edinburgh to the palace of Holyroodhouse; from whence he should repair with all possible magnificence to his parliament, in the house where it was commonly held; and there a finishing hand was to be put to all differences. This agreement was signed on the 25th of February 1526. The parliament accordingly met, and the king's marriage with the princess of England was confirmed; but no mention was made of the king's being sent for his education into that country; on the contrary, he was committed to the care of eight lords of parliament. These were to have the custody of the king's person, every one his month successively, and the whole to stand for the government of the state; yet with this limitation, "that the king, by their counsel, should not ordain or determine any thing in great affairs to which the queen as princess and dowager, did not give her consent." This partition of power, by giving the queen a negative in all public matters, soon threw every thing into confusion. The earl of Angus, by leading the king into various scenes of pleasure and dissipation, so gained the ascendency over him, that he became in a manner totally guided by him. The queen-mother, perceiving that she could not have access to her son, without at the same time being in company with her husband, whom she hated, retired suddenly with her domestics to Stirling. Thus the king was left under the sole tuition of the earl of Angus, who made a very bad use of his power, engrossing into his own hands, or those of his friends, all the places of honour or profit. The archbishop of St Andrew's, having now joined the king's party, advised her to make a formal demand upon her husband, that the order of government which had been settled last parliament should take place, and that under a penalty he should set the king at liberty. To this the earl answered by a kind of manifesto drawn up by his brother; in which he declared, that "the earl of Angus having been so highly favoured by his good uncle the king of England, and that James himself being under great obligations to him, neither the queen nor the other lords need be in any pain about him, as he chose to spend his time with the earl of Angus rather than with any lord in the kingdom." James himself, however, had discernment sufficient to perceive, that, notwithstanding all the fair pretences of the earl of Angus, he was in fact no better than his prisoner; and resolved to attempt the recovery of his liberty. The earls of Argyle and Arran had for some time retired from court, where they had no share in the administration, and were living on their own estates; but the earl of Lenox dissembled his sentiments so well, that he was neither suspected by the earl of Angus, nor any of the Douglas family, who were his partisans. The king being gained upon by his insinuating behaviour, opened his mind to him, and requested his assistance against his treacherous keepers. At the same time he sent letters to his mother, and the heads of her party, by some of his domestics whom Lenox had pointed out, intreating them to remove him from the earl, and not suffer him any longer to remain under his imperious jurisdiction; adding, that if this could not be done by any other means, they should use force of arms.

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401 Marriage of James with an English princess resolved on.

402 He is left in the hands of the earl of Angus.

403 Attempts to recover his liberty.

On receiving this letter, the queen and her party assembled their forces at Stirling, and without loss of time began their march for Edinburgh. Angus, on the other hand, prepared to give them a warm recep-

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tion, but at the ſame time to carry along with him the king. This reſolution being made known to the queen-mother, ſhe was ſo much concerned for the ſafety of her ſon, that the whole party diſbanded themſelves; and thus the authority of the earl of Angus ſeemed to be more eſtabliſhed than ever. Nothing, indeed, was now wanting to render him deſpotic but the poſſeſſion of the great ſeal, which the archbiſhop of St Andrew's had carried with him to Dunfermline. As no deed of any conſequence could be executed without this, he prevailed upon the king to demand it by a ſpecial meſſage; in conſequence of which, the archbiſhop was obliged to give it up. About this time the divorce which had been ſo long in agitation between the queen-mother and the earl of Angus actually took place; which, no doubt, increaſed the diſlike of James to his confinement, while the imprudence of Angus gave every day freſh matter of diſguſt. As Angus knew that he had no firm ſupport but in the attachment of his followers to his perſon, he ſuffered them to rob and plunder the eſtates of his opponents without mercy. Theſe, again, did not fail to make repriſals; ſo that, towards the end of the year 1526, there was ſcarcely any appearance of civil government in Scotland. Thus the court became almoſt totally deſerted; every nobleman being obliged to go home to defend his own eſtate. Even Angus himſelf ſhared in the common calamity, and hence was frequently obliged to leave the king to the cuſtody of Lenox. To this nobleman the king now made the moſt grievous complaints, and charged him to contrive ſome plan for his eſcape. Lenox accordingly recommended to him the baron of Buccleugh, who was very powerful in the ſouthern parts, and a violent enemy to Angus and the whole family of Douglas. To him he gave orders to foment the diſorders in the ſouthern parts to ſuch a degree as to require the king's perſonal preſence to compoſe them. Buccleugh was then to attack the party, and take the king by force from the Douglaſſes. This ſcheme was put in execution, but Buccleugh had the misfortune to be defeated; ſo that the attempt proved abortive, and James found himſelf in a worſe ſituation than ever. After this attempt, however, as the earl of Angus could not but know that Lenox had been acceſſory to it, the former behaved towards him with ſuch viſible indifference, that Lenox openly declared againſt him, and adviſed the king to form a friendſhip with the archbiſhop of St Andrew's, in order to effect his liberty. This was accordingly done; but the intereſt of the archbiſhop and Lenox was overbalanced by that of Arran and the Hamilton family, whom the earl of Angus now drew over to his party. However, the earl of Lenox, having received powers from the king for that purpoſe, ſuddenly retired from court; and publiſhed a manifeſto, inviting all loyal ſubjects to aſſiſt him in delivering the king from confinement. In conſequence of this he was ſoon joined by a numerous army, with whom he advanced towards Edinburgh. Angus did not fail to aſſemble his adherents; and ſent orders to the inhabitants of Edinburgh to take the field, with the king at their head. The citizens immediately put themſelves under arms; but James, pretending to be indiſpoſed, Sir George Douglas, brother to the earl of Angus, made him the following ſpeech: "Sir, rather than our enemies ſhould take you from us, we will lay hold of your perſon; and ſhould you be torn in pieces, in the ſtruggle, we will carry off part of your body." Upon this ſpeech, which James never forgot, he mounted his horſe and ſet forward to Linlithgow, but with a very ſlow pace; inſomuch that Sir George Douglas, afraid of not coming in time to ſuccour his brother, made uſe of many indecent expreſſions and actions to puſh James on to the field of battle. Three expreſſes arrived from the earl of Angus; the firſt informing his brother that he was about to engage with a ſuperior army; the ſecond, that Angus was engaged with a diviſion of Lenox's army, commanded by the earl of Glencairn; and that Lenox himſelf was engaged with the Hamiltons. The third informed him that Lenox, if not actually defeated, was on the point of being ſo. Upon receiving this laſt news, James haſtened to the field of battle, that he might ſave Lenox, and put an end to the bloodſhed.—But he came too late: for the royal party was already defeated with great ſlaughter; and Lenox himſelf, after being wounded and taken priſoner, was murdered by Sir James Hamilton.

404 Is indiſpoſed.

405 The queen mother diverces her huſband.

406 The baron of Buccleugh attempts to reſcue the king, but is defeated.

407 Another attempt by Lenox.

408 Who is defeated and killed.

On the night of the battle, the king was removed to Linlithgow; and though he was under the greateſt grief for the fate of Lenox, the behaviour of the Douglaſſes ſtruck him with ſuch terror that he diſſembled his ſentiments. The earl of Angus led his victorious troops into Fife, in hopes of ſurpriſing the queen and the archbiſhop of St Andrew's. The queen, on the news of his approach, fled, with her new huſband Henry Stuart, brother to lord Evandale, to Edinburgh, and both were admitted into the caſtle. The archbiſhop fled to the mountains, where he was obliged to keep cattle as a ſhepherd. Angus, after having plundered the caſtle of St Andrew's and the abbey of Dunfermline, returned in triumph to Edinburgh, where he prepared to beſiege the caſtle; but the queen, hearing that her ſon was among the number of the beſiegers, ordered the gates of the caſtle to be thrown open, and ſurrendered herſelf and her huſband priſoners to James, who was adviſed to confine them to the caſtle. After theſe repeated ſucceſſes, the earl of Angus eſtabliſhed a kind of court of juſtice, in which he proſecuted thoſe who had oppoſed him, among whom was the earl of Caſſils. He was offered by Sir James Hamilton, natural ſon to the earl of Arran, the ſame who had murdered Lenox, an indemnity if he would own himſelf a vaſſal of that houſe; but this condition was rejected. Being called to his trial, and accuſed of having taken arms againſt the king, a gentleman of his name and family, who was his advocate, denied the charge, and offered to produce a letter under James's own hand, deſiring him to aſſiſt in delivering him from his goalers. This ſtriking evidence confounded the proſecutor ſo much, that the earl was acquitted; but on his return home he was way-laid and murdered by one Hugh Campbell, at the inſtigation of Sir James Hamilton.

409 The queen-mother and archbiſhop obliged to fly.

410 Trial and murder of the earl of Caſſils.

During theſe tranſactions in the ſouth, many of the Highland clans were perpetrating the moſt horrid ſcenes of rapine and murder, which in ſome places reigned alſo in the Lowlands. The ſtate of the borders was little better than that of the Highlands; but it engaged the attention of Angus more, as he had great intereſt in theſe parts. Marching, therefore, againſt the banditti which infeſted theſe parts, he ſoon reduced them to reaſon. His power ſeemed now to be firmly eſtabliſhed, inſomuch

Scotland. insomuch that the archbishop of St Andrew's began to treat with Sir George Douglas, to whom he offered lucrative leases and other emoluments if he would intercede with the regent, as Angus was called, in his favour. This was readily agreed to; and the archbishop was allowed to return in safety to his palace about the same time that Angus returned from his expedition against the borderers. Nothing was then seen at court but festivities of every kind, in which the queen-mother, who was now relieved from her confinement, took part: and she was afterwards suffered to depart to the castle of Stirling; which Angus, not attending to its value, had neglected to secure. In the mean time the archbishop invited the Douglasses to spend some days with him at his castle; which they accordingly did, and carried the king along with them. Here James dissembled so well, and seemed to be so enamoured of his new way of life, that Angus thought there could be no danger in leaving him in the hands of his friends till he should return to Lothian to settle some public as well as private affairs. Having taken leave of the king, he left him in the custody of his uncle Archibald, his brother Sir George, and one James Douglas of Parkhead, who was captain of the guards that watched his majesty on pretence of doing him honour. The earl was no sooner gone than the archbishop sent an invitation to Sir George Douglas, desiring him to come to St Andrew's, and there put the last hand to the leases, and finish the bargains that had been spoken of between them. This was so plausible, that he immediately set out for St Andrew's; while his uncle the treasurer went to Dundee, where he had an amour. James thinking this to be the best opportunity that ever presented to him for an escape, resolved to avail himself of it at all events; and found means, by a private message, to apprise his mother of his design. It was then the season for hunting and diversion, which James often followed in the park of Falkland; and calling for his forrester, he told him, that as the weather was fine, he intended to kill a stag next morning, ordering him at the same time to summon all the gentlemen in the neighboured to attend him with their best dogs. He then called for his chief domestics, and commanded them to get his supper early, because he intended to be in the field by day-break; and he talked with the captain of his guard of nothing but the excellent sport he expected next morning. In the mean time, he had engaged two young men, the one a page of his own, the other John Hart, a helper about his stables, to attend him in his flight, and to provide him with the dress of a groom for a disguise. Having formally taken leave of his attendants, charging them to be ready early in the morning, and being left alone, he stole softly out of his bed-chamber, went to the stable unperceived by the guards, dressed himself in his disguise; and he and his companions mounting the three best horses there, galloped to Stirling castle; into which, by the queen's appointment, he was admitted soon after day-break. He commanded all the gates to be secured; and the queen having previously prepared every thing for a vigorous defence, orders were given that none should be admitted into the castle without the king's permission.

411 James escapes from his confinement.

About an hour after the king escaped from Falkland, Sir George Douglas returned; and being assured that his majesty was asleep, he went to bed. It appears that James had been seen and known in his flight; for Scotland. in the morning the bailiff of Abernethy came post-haste to inform Sir George that the king had passed Stirling bridge. They had, however, some glimmering hope that the king might be gone to Bambrich: but that surmise was soon found to be false; and an express was dispatched, informing Angus of all that had happened. The earl quickly repaired to Falkland, where he and his friends came to a resolution of going to Stirling, and demanding access to the king.

412 He prepares to revenge himself.

James by this time had issued letters to the earls of Huntley, Argyle, Athol, Glencairn, Menteith, Rothes, and Eglinton; the lords Graham, Levingston, Lindsay, Sinclair, Ruthven, Drummond, Evandale, Maxwell, and Semple. Before all of them could arrive at Stirling, the earl of Angus and his friends were upon their journey to the same place, but were stopped by a herald at arms, commanding them on their allegiance not to approach within six miles of the king's residence. This order having sufficiently intimated what they were to expect, the earl deliberated with his party how to proceed. Some of them were for marching on and taking the castle by surprise: but this was found to be impracticable, especially as they had no artillery. The earl and his brother therefore resolved to make a shew of submission to the king's order; and they accordingly went to Linlithgow. By this time all the nobility already mentioned, and many others, had assembled at Stirling; and James, calling them to council, inveighed against the tyranny of the Douglasses with an acrimony that sufficiently discovered what pain it must have given him when he was obliged to bear it in silence. He concluded his speech with these words: "Therefore I desire, my lords, that I may be satisfied of the said earl, his kin, and friends. For I vow that Scotland shall not hold us both, while I be revenged on him and his."

The result of the council's deliberation was, that proclamation should be made, renewing the order for the Douglasses not to approach the court, and divesting the earl of Angus and his brother of all their public employments. In the mean time, such was the moderation of the assembly, that by their advice James ordered the earl to retire to the north of the Spey till his pleasure should be known; but his brother was commanded to surrender himself a prisoner in the castle of Edinburgh, to take his trial in a very full parliament (all the members being summoned to attend), to be held in that city next September. The earl and his brother considered their compliance with those conditions as a prelude to their destruction; and resolved to justify their treasons by still greater excesses, in surprising the town of Edinburgh, and holding it against the king and parliament, before the latter could assemble. Historians have not done that justice to the proceedings of the royal party on this occasion which they deserve. The management of the king's escape, his reception into Stirling, the fortifying that castle, and the ready obedience of his great nobility, some of whom attended him with their followers before they received any summonses for that purpose, are proofs of wise and spirited deliberations. Their conduct at this time was equally consistent with the same plan of foresight.

It was naturally to be supposed that the Douglasses, who remained assembled in a numerous body, would

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413 His enemies disappointed in their designs.

make the attempt already mentioned; but the royalists had the precaution to dispatch the Lord Maxwell and the baron of Lochinvar, with a body of troops, to take poſſeſſion of the town, till James could arrive with 2000 forces to their relief. Maxwell and Lochinvar made ſuch diſpatch, that they were in poſſeſſion of the town when the Douglaſſes appeared before it, and repulſed them; while a moſt terrible ſtorm had ſcattered the troops under James before he could come to their aſſiſtance, ſo effectually, that, being left almoſt without attendants, his perſon might have been taken by the ſmalleſt party of the enemy. Upon the retreat of the Douglaſſes from Edinburgh, the parliament met; and none of them appearing in purſuance of their ſummons, the earl of Angus, his brother Sir George Douglas, his uncle Archibald Douglas, and Alexander Drummond of Carnock, with ſome of their chief dependents, were indicted and forfeited for the following offences: "The aſſembling of the king's lieges, with intention to have aſſailed his perſon; the detaining of the king againſt his will and pleaſure, and contrary to the articles agreed upon, for the ſpace of two years and more; all which time the king was in fear and danger of his life." We know of no advocate for the earl and his friends but one Bannantyne, who had the courage to plead their cauſe againſt thoſe heinous charges: and ſo exaſperated were both the king and parliament againſt them, that the former ſwore he never would forgive them, and the latter that they never would intercede for their pardon. Thus it was not deemed ſufficient ſimply to declare their reſolutions; but the ſolemnity of oaths was added with an intention to diſcourage the king of England from continuing the vigorous applications he was every day making, by letters and otherwiſe, for the pardon of Angus; and to ſhut out all hopes of that kind, James created his mother's third huſband (to whom ſhe had been married for ſome time) lord Methven, and gave him the direction of his artillery.

414 They are degraded and forfeited.

The diſgrace and forfeiture of the Douglaſſes having created many vacancies in the ſtate, Gavin Dunbar, archbiſhop of Glaſgow, and tutor to the king, was nominated lord chancellor, though but indifferently qualified for a poſt that ought to have been filled by an able ſtateſman; and Robert Carneroſs, a perſon (ſays Buchanan) more eminent for wealth than virtue, was made treaſurer: but this laſt was ſoon after diſplaced, being ſuſpected of favouring the Douglaſſes; and Robert Barton, one of the king's favourites, was appointed to ſucceed him. The Douglaſſes ſtill kept their arms; and being joined by a great number of outlaws and robbers in the ſouth, they ravaged all the lands of their enemies, carrying their devaſtations to the very gates of Edinburgh. A commiſſion of lieutenancy was offered to the earl of Bothwell to act againſt thoſe rebels: but he declining it, it was accepted by the earl of Argyle and lord Hume, who did great ſervice in protecting the country from the outlaws. Several villages, however, in the neighbourhood of Edinburgh, were burnt; and all the proviſions the Douglaſſes could find were carried off to their caſtle of Tantallon, which now ſerved as their head-quarters, and was threatened with a ſiege.

415 They ravage the ſouthern parts.

It is remarkable, that the caſtle of Dunbar remained ſtill in the hands of the duke of Albany's garriſon, who recogniſed no maſter but him. The place was well ſtored with artillery of all kinds; and lying in the neighbourhood of Tantallon, it was eaſy to tranſport them to the ſiege: but James thought he had no right to make uſe of them without the conſent of one Maurice, governor of the caſtle. Having ſummoned, by proclamation, the inhabitants of Fife, Angus, Strathern, Stirlingſhire, Lothian, Merſe, and Teviotdale, to be ready to compear at Edinburgh on the 10th of December, with 40 days victuals, to aſſiſt in the ſiege, he ſent three noblemen to borrow artillery from Maurice, and to remain as pledges for the ſafe redelivery of the ſame; and the ſeveral pieces required was accordingly ſent him. This delicacy is the more remarkable, as we are told that the duke of Albany had given orders that every thing in his caſtle ſhould be at the king's ſervice. However unanimous the parliament might appear againſt the Douglaſſes, yet James was but ill-ſeconded in this attempt. The unfortunate, if ſeverely proceeded againſt, generally find friends: and the enemies of the Douglaſſes had impolitically rendered it treaſonable for any perſon to ſhelter or protect the earl of Angus, his kinſmen, or followers. This proceeding, in a country where the Douglaſſes had ſo many connections, carried with it an appearance of cruelty and a thirſt of revenge, eſpecially as James had choſen ſuch a ſeaſon of the year for carrying on the ſiege. In ſhort, after battering the place for ſome days, and loſing one Falconer, his chief engineer, the king was obliged to abandon his enterpriſe, or rather to turn the ſiege into a blockade, with no great credit to his firſt eſſay in the field. Some hiſtorians intimate, that Angus found means to corrupt the other engineers; but we find, that before this time, a negociation was going forward between James and the king of England; the nature of which proves that the former was now rendered more placable towards the Douglaſſes, and was the true reaſon why the ſiege was ſuſpended.

416 James is diſappointed in his ſcheme of revenge.

The truce between Scotland and England was now near expiring; and Henry, under that pretence, gave a commiſſion to the prior of Durham, Thomas Magnus, Sir Anthony Ughtred captain of the town and caſtle of Berwick, William Frankelyn chancellor of Durham, and Sir Thomas Tempeſt. James ſeems to have been in no haſte to enter upon this negociation, becauſe he underſtood that the Engliſh commiſſioners were privately inſtructed to inſiſt upon the Douglaſſes being reſtored to their eſtates and dignities. England was at that time the principal ally of Francis againſt the emperor; and this gave a handle for Francis to interpoſe ſo far in favour of the Douglaſſes, that he brought James to conſent to a preliminary negociation for their obtaining at leaſt a ſecure retreat in England. This was at laſt complied with.

417 The Douglaſſes obtain a ſecure retreat in England.

James being now delivered from all dread of the Douglaſſes, and under no controul from any party, ſhewed excellent diſpoſitions for government. Finding that the borderers were by no means pleaſed with the late treaty, and that they were renewing their depredations, he reſolved to ſtrike at the root of an evil which had ſo long proved diſgraceful and dangerous to his anceſtors, by giving no quarter to the chiefs of thoſe robbers, whoſe principal reſidence was in Liddeſdale. This was the more neceſſary, as their daring attempts had exaſperated the Engliſh ſo much, that they had actually burnt a town in Teviotdale; and they had killed one Robert Kerr,

418 James reduces the borderers.

Scotland. Kerr, a man of ſome conſequence. Two of the chiefs of the Scotch borderers were Cockburn of Kenderlaw, and Adam Scot, commonly called *king of the thieves*. Both of them were barons; and had been ſo inured to the practice, that they thought there was no crime in robbing: they therefore appeared publicly in Edinburgh; where James ordered them to be apprehended, tried, and hanged. He next proceeded with great firmneſs againſt many noblemen and principal gentlemen, who were only ſuſpected of being diſaffected to the late peace. All of them had behaved with great loyalty, and ſome of them had done him the moſt important ſervices. Of this number were the earl of Hume, the lord Maxwell, with the barons of Buccleugh, Farniherſt, Polwart, Johnſton, and Mark Kerr. Though we know nothing particularly of what was laid to the charge of thoſe noblemen and gentlemen, yet ſo zealous was James for the impartial adminiſtration of juſtice, that he ordered them all, with many other chief gentlemen of the borders, to be ſent to priſon; where they lay till they entered into recognizances themſelves, and found bail for their good behaviour.

Of all the party of the Douglaſſes, none of any note excepting Alexander Drummond of Carnock was ſuffered to return home, at the earneſt requeſt of the ambaſſadors and the treaſurer Barton. This lenity was of very little conſequence; for James having appointed the earl of Murray to be ſole warden of the Scotch marches, with power to treat with the earl of Northumberland, their conferences had broken off on account of freſh violences happening every day; and ſome information he had received from them, had prevailed with James to impriſon the noblemen and gentlemen we have already mentioned. He now reſolved to attempt in perſon what his predeceſſors and he had ſo often failed in by their deputies. As he was known to be violently addicted to hunting, he ſummoned his nobility, even on the north of the Forth, to attend him with their horſes and dogs; which they did in ſuch numbers, that his hunting retinue conſiſted of above 8000 perſons, two-thirds of whom were well armed. This preparation gave no ſuſpicion to the borderers, as great hunting-matches in thoſe days commonly conſiſted of ſome thouſands; and James having ſet out upon his diverſion, is ſaid to have killed 540 deer. Among the other gentlemen who had been ſummoned to attend him, was John Armſtrong of Gilnockhall. He was the head of a numerous clan, who lived with great pomp and ſplendour upon the contributions under which they laid the Engliſh on the borders. He was himſelf always attended by twenty-ſix gentlemen on horſeback, well mounted and armed, as his body-guards. Having received the king's invitation, he was fond of diſplaying his magnificence to his ſovereign; and attiring himſelf and his guard more pompouſly than uſual, they preſented themſelves before James, from whom they expected ſome particular mark of diſtinction for their ſervices againſt the Engliſh, and for the remarkable protection they had always given to their countrymen the Scots. On their firſt appearance, James, not knowing who he was, returned Armſtrong's ſalute, imagining him to be ſome great nobleman; but upon hearing his name, he ordered him and his followers to be immediately apprehended, and ſentenced them to be hanged upon the ſpot. It is ſaid that James, turning to his attendants, aſked them, pointing at Armſtrong, "What does that knave want that a king ſhould have, but a crown and a ſword of honour?" Armſtrong begged hard for his life; and offered to ſerve the king in the field with forty horſemen, beſides making him large preſents of jewels and money, with many other tempting offers. Finding the king inexorable, "Fool that I am (ſaid he) to look for warm water under ice, by aſking grace of a graceleſs face;" and then he and his followers ſubmitted to their fate. Thoſe and ſome other executions of the ſame kind reſtored peace to the borders. Scotland.

419 Hangs Armſtrong, a noted robber, with 26 of his followers.

420 Account of the reformation.

HITHERTO we have conſidered only the civil tranſactions of Scotland; but henceforth religion will claim a conſiderable ſhare of the hiſtorian's attention. The opinions of Luther had been propagated in Britain ſoon after his preaching in 1517. They had for ſome years inſenſibly gained ground; and, at the time the contentions began between James and his nobility, were become formidable to the eſtabliſhed religion. We have ſeen how James eſcaped from the hands of his nobles by means of the archbiſhop of St Andrew's. To the clergy, therefore, he was naturally favourable; and as they of neceſſity oppoſed the reformation, James became a zealous perſecutor of the reformed. On the other hand, the nobility having already oppoſed the king and clergy in civil affairs, did ſo likewiſe in thoſe of religion. The clergy finding themſelves unequal in argument, had recourſe to more violent methods. Rigorous inquiſitions were made after heretics, and fires were everywhere prepared for them.

421 Why James favoured the clergy.

422 Martyrdom of Patrick Hamilton.

The firſt perſon who was called upon to ſuffer for the reformed religion was Patrick Hamilton, abbot of Ferne. At an early period of life he had been appointed to this abbacy; and having imbibed a favourable idea of the doctrines of Luther, he had travelled into Germany, where, becoming acquainted with the moſt eminent reformers, he was fully confirmed in their opinions. Upon his return to Scotland, he ventured to expoſe the corruptions of the church, and to inſiſt on the advantages of the tenets which he had embraced. A conduct ſo bold, and the avidity with which his diſcourſes were received by the people, gave an alarm to the clergy. Under the pretence of a religious and friendly conference, he was ſeduced to St Andrew's by Alexander Campbell, a Dominican friar, who was inſtructed to remonſtrate with him on the ſubject of the reformation. The converſations they held only ſerved to eſtabliſh the abbot more firmly in his ſentiments, and to inflame his zeal to propagate them. The archbiſhop of St Andrew's, the archbiſhop of Glaſgow, and other dignitaries of the church, conſtituting a court, called him to appear before them.

The abbot neither loſt his courage nor renounced his opinions. He was convicted accordingly of heretical pravity, delivered over to the ſecular arm, and executed in the year 1527 (N). This reformer had not attained the

(N) His tenets were of the following import, and are enumerated in the ſentence pronounced againſt him. "Man

Scotland. the 24th year of his age. His youth, his virtue, his magnanimity, and his ſufferings, all operated in his favour with the people. To Alexander Campbell, who inſulted him at the ſtake, he objected his treachery, and cited him to anſwer for his behaviour before the judgement-ſeat of Chriſt. And this perſecutor, a few days after, being ſeized with a frenzy, and dying in that condition, it was believed with the greater ſincerity and confidence, that Mr Hamilton was an innocent man and a true martyr.

423 Excites general indignation.

A deed ſo affecting, from its novelty and in its circumſtances, excited throughout the kingdom an univerſal curioſity and indignation. Minute and particular inquiries were made into the tenets of Mr Hamilton. Converts to the new opinions were multiplying in every quarter, and a partiality to them began to prevail even among the Romiſh clergy themſelves. Alexander Seton, the king's confeſſor, took the liberty to inveigh againſt the errors and abuſes of Popery; to neglect, in his diſcourſes, all mention of purgatory, and pilgrimages, and ſaints; and to recommend the doctrines of the reformed. What he taught was impugned; and his boldneſs riſing with contradiction, he defended warmly his opinions, and even ventured to affirm, that in Scotland there were no true and faithful biſhops, if a judgement of men in this ſtation is to be formed from the virtues which St Paul has required of them. A ſarcaſm ſo juſt, and ſo daring, inflamed the whole body of the prelacy with reſentment. They ſtudied to compaſs his deſtruction; and, as Mr Seton had given offence to the king, whom he had exhorted to a greater purity of life, they flattered themſelves with the hope of conducting him to the ſtake; but, being apprehenſive of danger, he made his eſcape into England.

424 Henry Foreſt burnt;

In 1533, Henry Foreſt, a Benedictine friar, who diſcovered a propenſity to the reformed doctrines, was not ſo fortunate. After having been impriſoned for ſome time in the tower of St Andrew's, he was brought to his trial, condemned, and led out to the flames. He had ſaid, that Mr Hamilton was a pious man, and a martyr; and that the tenets for which he had ſuffered might be vindicated. This guilt was aggravated by the diſcovery that friar Foreſt was in poſſeſſion of a New Teſtament in the Engliſh language; for the prieſts eſteemed a careful attention to the Scriptures to be an infallible ſymptom of hereſy. A cruelty ſo repugnant to the common ſenſe and feelings of mankind, while it pleaſed the inſolent pride of the eccleſiaſtics, was deſtroying their importance, and exciting a general diſpoſition in the people to adopt in the fulleſt latitude the principles and ſentiments of the reformed.

The following year, James Beaton archbiſhop of St Andrew's, though remarkable for prudence and moderation, was overawed by his nephew and coadjutor David Beaton, and by the clergy. In his own perſon, or by commiſſion granted by him, perſecutions were carried on with violence. Many were driven into baniſhment, and many were forced to acknowledge what they did not believe. The more ſtrenuous and reſolute were delivered over to puniſhment. Among theſe were two private gentlemen, Norman Gourlay and David Straton. They were tried at Holyroodhouſe before the biſhop of Roſs; and refuſing to recant, were condemned. King James, who was preſent, appeared exceedingly ſolicitous that they ſhould recant their opinions; and David Straton, upon being adjudged to the fire, having begged for his mercy, was about to receive it, when the prieſts proudly pronounced, that the grace of the ſovereign could not be extended to a criminal whom their law and determination had doomed to ſuffer. Scotland. 425 As alſo Gourlay and Straton;

426 With ſeveral others.

A few years after, the biſhops having aſſembled at Edinburgh, two Dominican friars, Killor and Beverage, with Sir Duncan Sympſon a prieſt, Robert Forreſter a gentleman of Stirling, and Thomas Forreſt vicar of Dolour in Perthſhire, were condemned to be conſumed in the ſame fire.

At Glaſgow, a ſimilar ſcene was acted in 1539: Hieronymus Ruſſel a gray-friar, and a young gentleman of the name of Kennedy, were accuſed of hereſy before the biſhop of that ſee. Ruſſel, when brought to the ſtake, diſplaying a deliberate demeanor, reaſoned gravely with his accuſers, and was only anſwered with reproaches. Mr Kennedy, who was not yet 18 years of age, ſeemed diſpoſed to diſavow his opinions, and to ſink under the weight of a cruel affliction; but the exhortation and example of Ruſſel awakening his courage, his mind aſſumed a firmneſs and conſtancy, his countenance became cheerful, and he exclaimed with a joyful voice, "Now, I defy thee, Death; I praiſe my God, I am ready."

427 Promotion of cardinal Beaton.

James Beaton, the archbiſhop of St Andrew's, having died about this time, the ambition of David Beaton, his coadjutor, was gratified in the fulleſt manner. He had before been created a cardinal of the Roman church, and he was now advanced into the poſſeſſion of the primacy of Scotland. No Scottiſh eccleſiaſtic had been ever inveſted with greater authority; and the reformers had every thing to fear from ſo formidable an enemy. The natural violence of his temper had fixed itſelf in an overbearing inſolence, from the ſucceſs which had attended him. His youth had been paſſed in ſcenes of policy and intrigue, which, while they communicated to him addreſs and the knowledge of men, corrupted altogether the ſimplicity and candour of his mind. He was dark, deſigning, and artificial. No principles of juſtice were any bar to his ſchemes; nor did his heart open to any impreſſions of pity. His ruling paſſion was an inordinate love of power; and the ſupport of his conſequence depending alone upon the church of Rome, he was animated to maintain its ſuperſtitions with the warmeſt zeal. He ſeemed to take a delight in perfidiouſneſs and diſſimulation: he had no religion; and he was ſtained with an inhuman cruelty, and

428 His character.

"Man hath no free-will. Man is in ſin ſo long as he liveth. Children, incontinent after their baptiſme, are ſinners. All Chriſtians, that be worthie to be called Chriſtians, do know that they are in grace. No man is juſtified by works, but by faith only. Good works make not a good man, but a good man doth make good works. And faith, hope, and charity, are ſo knit, that he that hath the one hath the reſt; and he that wanteth the one of them wanteth the reſt." *Keith, Hiſt. of the Church and State of Scotland, Appendix*, p. 3.

Scotland. and the moſt open profligacy of manners. In connection with theſe defects, he poſſeſſed a perſevering obſtinacy in purſuing his meaſures, the ability to perceive and to practiſe all the arts which were neceſſary to advance them, and the allurements of oſtentation and prodigality.

He was ſcarcely inveſted in the primacy, when he exhibited an example of his taſte for magnificence, and of his averſion to the reformed. He proceeded to St Andrew's with an uncommon pomp and parade. The earls of Huntley, Arran, Mariſchal, and Montroſe, with the lords Fleming, Lindſey, Erſkine, and Seton, honoured him with their attendance; and there appeared in his train, Gavin archbiſhop of Glaſgow and lord high chancellor, four biſhops, ſix abbots, a great many private gentlemen, and a vaſt multitude of the inferior clergy. In the cathedral church of St Andrew's, from a throne erected by his command, he harangued concerning the ſtate of religion and the church, to this company, and to a crowd of other auditors. He lamented the increaſe of heretics; he inſiſted upon their audacity and contempt of order; he ſaid, that even in the court of the ſovereign too much attention was ſhown to them; and he urged the ſtrong neceſſity of acting againſt them with the greateſt rigour. He informed this aſſembly, that he had cited Sir John Borthwick to appear before it, for maintaining tenets of faith hoſtile to the church, and for diſperſing heretical books; and he deſired that he might be aſſiſted in bringing him to juſtice. The articles of accuſation (o) were accordingly read againſt him; but he neither appeared in his own perſon, nor by any agent or deputy. He was found, notwithſtanding, to be guilty; and the cardinal, with a ſolemnity calculated to ſtrike with awe and terror, pronounced ſentence againſt him. His goods and eſtate were confiſcated; a painted repreſentation of him was burned publicly, in teſtimony of the malediction of the church, and as a memorial of his obſtinacy and condemnation. It was ordained, that in the event of his being apprehended, he ſhould ſuffer as a heretic, without hope of grace or mercy. All Chriſtians, whether men or women, and of whatever degree or condition, were prohibited from affording him any harbour or ſuſtenance. It was declared, that every office of humanity, Scotland. comfort, and ſolacement, extended to him, ſhould be conſidered as criminal, and be puniſhed with confiſcations and forfeitures.

429 Sir John Borthwick impeached.

Sir John Borthwick having been appriſed of his danger, fled into England; where he was kindly received by Henry VIII. who employed him in negociations with the Proteſtant princes of Germany. Cardinal Beaton perceived with concern that this act of ſeverity did not terrify the people. New defections from the church were announced to him. Andrew Cunningham ſon to the maſter of Glencairn, James Hamilton brother to Patrick Hamilton the martyr, and the celebrated George Buchanan the hiſtorian, were impriſoned upon ſuſpicions of hereſy; and, if they had not found means to eſcape, muſt have died at the ſtake. In this declining condition of Popery, the cardinal held many mournful conſultations with the biſhops. All their intrigues and wiſdom were employed to deviſe methods to ſupport themſelves. The project of an inquiſitorial court was conceived, and exhibited a diſtant view of the extirpation of heretics. To erect this tribunal, they allured James V. with the hopes of the confiſcations and ſpoils, which might enrich him, from the perſecution and puniſhment of the reformed. He yielded himſelf to their ſolicitations, and gave them the ſanction of his authority.

430 He flies into England.

A formal commiſſion was granted, conſtituting a court of inquiry after heretics, and nominating for its preſident Sir James Hamilton of Fennard, natural brother to the earl of Arran. The officious aſſiduity of this man, his ambition, and his thirſt of blood, were acceptable in a high degree to the clergy; and to this bad eminence their recommendation had promoted him. Upon the ſlighteſt ſuſpicion he was allowed to call any perſon before him, to ſcrutinize into his creed, and to abſolve or to condemn him. A tribunal ſo dreadful could not have found a director more ſuited to it. He was in haſte to fill the priſons of the kingdom with culprits, and was marking down in liſts the names of all thoſe to whom hereſy was imputed by popular report, and whom the arts of malicious men had repreſented as the objects of correction and puniſhment. But, while he was brooding

431 Sir James Hamilton appointed a kind of inquiſitor.

(o) They are preſerved by archbiſhop Spotiſwood, and diſplay great liberality of mind, in a period when philoſophy may be ſaid to have been unknown in Scotland. They are thus detailed by this judicious writer.

1. "That he held the pope to have no greater authority over Chriſtians than any other biſhop or prelate had.
2. "That indulgences and pardons granted by the pope were of no force nor effect, but deviſed to abuſe people, and deceive poor ignorant ſouls.
3. "That biſhops, prieſts, and other clergymen, may lawfully marry.
4. "That the hereſies, commonly called *hereſies of England*, and their new liturgy, were commendable, and to be embraced of all Chriſtians.
5. "That the people of Scotland are blinded by their clergy, and profeſſed not the true faith.
6. "That churchmen ought not to enjoy temporalities.
7. "That the king ought to convert the rents of the church into other pious uſes.
8. "That the church of Scotland ought to be governed after the manner of the Engliſh.
9. "That the canons and decrees of the church were of no force, as being contrary to the law of God.
10. "That the orders of the friars and monks ſhould be aboliſhed, as had been done in England.
11. "That he did openly call the pope *ſimoniac*, for that he ſold ſpiritual things.
12. "That he did read heretical books, and the New Teſtament in Engliſh, and ſome other treatiſes written by Melancthon, Oecolampadius, and Eraſmus, which he gave likewiſe unto others.
13. "The laſt and greateſt point was, that he refuſed to acknowledge the authority of the Roman ſee, or be ſubject thereunto." *Hiſt. of the Church*, p. 70.

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ing over miſchief, and multiplying in fancy the triumphs of his wickedneſs, an unexpected turn of affairs preſented himſelf in the light of a criminal, and conducted him to the ſcaffold.

432 Projects the ruin of Patrick Hamilton's brother.

The brother of Mr Hamilton the martyr, to avoid perſecution, had been obliged to go into baniſhment; but, by the interceſſion of his friends, he was permitted to return for a ſhort time to his own country, that he might regulate the affairs of his family. He was connected with Sir James Hamilton; and, truſting to the ties of blood, ventured to prolong his ſtay beyond the period allotted to him. This treſpaſs was trivial. Sir James Hamilton, being willing to give a ſignal example of ſeverity, and by this means to ingratiate himſelf the more with the prieſthood, took the reſolution to make his own relation the firſt victim of his power. Mr Hamilton, attentive to his perſonal ſecurity, and not unacquainted with the moſt private machinations of this inquiſitor, diſpatched his ſon to the king, who was about to paſs the Forth in a barge, and intreated him to provide for his ſafety, as Sir James Hamilton had conſpired with the houſe of Douglas to aſſaſſinate him. James V. being at variance with the houſe of Douglas, had reaſons of ſuſpicion, and was diſpoſed to believe every thing that is moſt flagitious of Sir James Hamilton. He inſtructed the young gentleman to go with expedition to Edinburgh, and to open the matter to the privy-council; and that he might be treated with the greater reſpect, he furniſhed him with the ring which he was accuſtomed to ſend to them upon thoſe important occaſions which required their addreſs and activity. Sir James Hamilton was apprehended and impriſoned. An accuſation of having deviſed and attempted the king's death at different times, was preferred againſt him. His defence appeared to be weak and unſatisfactory. A jury, which conſiſted of men of rank and character, pronounced him guilty; and, being condemned to ſuffer the death of a traitor, he loſt his head, and the quarters of his body were expoſed upon the gates of the city of Edinburgh. The clergy, who could not prevent his trial and execution, regretted his death, but did not think of appointing a ſucceſſor to him in their court of inquiſition.

433 By whom he is accuſed of treaſon.

434 Condemned and executed.

In other reſpects, however, James ſhowed great concern for the welfare of his people. Being diſſatisfied with the ordinary adminiſtration of juſtice, he had recourſe to the parliament of Paris for a model of the like inſtitution in Scotland. Great objections lay to juries in civil matters, and to ambulatory courts of juſtice. The authority of the heritable juriſdictions was almoſt excluſive of all law; for though the king might preſide in them, yet he ſeldom did; and appeals before the council were diſagreeable and expenſive. The inſtitution of the lords of articles threw too much weight into their ſcale, as no buſineſs could be tranſacted in parliament but what they allowed of and prepared; and it was always in the power of the crown to direct them as the king pleaſed. The true ſource of the public grievances, in matters of property, lay in the diſregard ſhown to the excellent acts which had paſſed during the reigns of the three firſt Jameſes, and which had not been ſufficiently ſupported in the late reigns. The evil had gathered ſtrength during the minority of James V.; and he reſolved to eſtabliſh a ſtanding jury

435 James regulates the courts of juſtice.

for all matters of law and equity (for, properly ſpeaking, the court of ſeſſion in Scotland is no other), with a preſident, who was to be the mouth of the aſſembly On the 13th of May, this year, as we find by a curious manuſcript in the Britiſh muſeum, the lords of the articles laid before the parliament the propoſition for inſtituting this court, in the following words: "Item, anent (concerning) the ſecond artickel concerning the order of juſtice; becauſe our ſovereign lord is maiſt deſirous to have an permanent order of juſtice for the univerſal of all his liege; and therefore tendis to inſtitute an college of cunning and wiſe men for doing and adminiſtration of juſtice in all civil actions: and therefore thinke to be choſen certain perſons maiſt convenient and qualified yair (there), to the number of fifteen perſons, half ſpiritual, half temperal, with an preſident."

Scotland. 436 Origin of the court of ſeſſion.

In the year 1533, hoſtilities were recommenced with England; but after ſome ſlight incurſions on both ſides, a truce again took place. The moſt remarkable tranſactions of theſe years, however, next to the religious perſecutions already mentioned, were the negociations for the king's marriage. Indeed, there is ſcarce any monarch mentioned in hiſtory who ſeems to have had a greater variety of choices, or who was more difficult to be pleaſed. The ſituation of affairs on the continent of Europe, had rendered Scotland a kingdom of great conſequence, as holding the balance between France, England, and the emperor of Germany; and each of the rival powers endeavoured to gain the favour of James, by giving him a wife.—In 1534, king Francis offered him his daughter; and the match was ſtrongly recommended by the duke of Albany, who was ſtill living in France, and ſerved James with great fidelity. The ſame year the Imperial ambaſſador arrived in Scotland, and preſented, in the name of his maſter, the order of the golden fleece to James, who had already been inveſted with that of St Michael by Francis. At the ſame time, he offered him his choice of three princeſſes; Mary of Auſtria, the emperor's ſiſter, and widow of Lewis king of Hungary; Mary of Portugal, the daughter of his ſiſter Eleonora of Auſtria; or Mary of England, the daughter of Catharine and Henry. Another condition, however, was annexed to their propoſal, viz. that, to ſuppreſs the hereſies of the time, a council ſhould be held for obviating the calamities which threatened the Chriſtian religion. Thoſe propoſals would have met with a more ready acceptance from James, had not his clergy, at this time, been diſguſted with Charles, for allowing too great a latitude to the Proteſtants of Germany. James, in his anſwer, returned the emperor his acknowledgments in the moſt polite terms, for the ſplendid alliances he had offered him. He touched the propoſal of the council as being a meaſure rather to be wiſhed for than hoped, becauſe it ought to be free and holy, and upon the model of the firſt councils; its members conſiſting of the moſt charitable, quiet, and diſintereſted part of the clergy. He ſaid, that if ſuch a council could be obtained, he would willingly ſend eccleſiaſtics to it; but if not, that every prince ought to reform the errors of doctrine, and the faults of the clergy, within his own dominions. He bewailed the obſtinate conduct of his uncle in his divorce and marriage; and offered his beſt offices for effecting a reconciliation between him and the emperor, wiſhing

437 Negociations for the king's marriage.

438 Offers of the emperor of Germany,

439 Which are rejected by James.

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wiſhing that all the princes of Chriſtendom would unite their arms againſt their common enemy the Turks. He hinted, very juſtly, that his Imperial majeſty had offered more than he could perform, becauſe his couſin, Mary of England, was not at his diſpoſal. The ambaſſador replied, that his maſter, if perſuaſions failed, would compel Henry by force of arms to reſign her. James anſwered this ridiculous declaration by obſerving, that the emperor then would be guilty of a breach of all laws both divine and human; that it would be impolitic to give a preference to any of the three princeſſes, all of them being ſo illuſtrious and deſerving; but, to ſhow how much he valued an alliance with his Imperial majeſty, he would become a ſuppliant to that prince for his niece, daughter to Chriſtiern king of Denmark, to become his bride. The ambaſſador's anſwer to this unexpected requeſt was, that ſhe was already betrothed to the count-palatine, and that before that time the marriage was probably conſummated.

But whether the Imperial ambaſſador had any right to offer the Engliſh princeſs or not, it is agreed by moſt hiſtorians, that he was offered either Mary or Elizabeth by their father Henry himſelf. To Mary of Bourbon, the daughter of the duke of Vendoſme, he

440 He marries the king of France's daughter,

is ſaid to have been contracted; but for ſome reaſon or other all theſe matches were broken off; and the king at laſt went to France, where he married Magdalen the eldeſt daughter of Francis. The nuptials were celebrated at Paris in the year 1537, with great magnificence; and among other things ſerved up by way of deſert at the marriage-feaſt, were a number of covered cups filled with pieces of gold and gold-duſt, the native product of Scotland, which James diſtributed among the gueſts. This gold was found in the mines of Crawford-moor, which were then worked by the Germans. In the beginning of May, the royal pair embarked for Leith, under convoy of four large ſhips of war, and landed on the 28th of the ſame month. The joy of the Scots was inexpreſſible, but it was of ſhort continuance; for the young queen died of a fever on the 22d of July the ſame year.

441 Who dies ſoon after.

King James did not long remain a widower; for the ſame year he ſent Beaton abbot of Arbroath, to treat of his ſecond marriage with a French lady, Mary of Guiſe, ducheſs-dowager of Longueville. In this he was rivalled by his uncle Henry VIII. but not before James had been contracted to her. But this was nothing to Henry; for he not only inſiſted upon having this lady for his wife, but threw out ſome menaces againſt Francis, becauſe he would not comply with this unjuſtifiable requeſt. In January 1538, ſhe was married to James, and eſcorted to Scotland by the admiral of France with a conſiderable ſquadron; both James and Francis being ſuſpicious that Henry would make ſome attempt to intercept the royal bride. But nothing of this kind happened, and ſhe landed ſafely at Fifeneſs; from whence ſhe was conducted to the king at St Andrew's.

442 James rivalled by his uncle in a ſecond marriage.

But while James appeared thus to be giving himſelf up to the pleaſures of love, he was in other reſpects ſhowing himſelf a bloody tyrant. Some differences ſubſiſted between the families of Gordon and Forbes in the north. The heir of the houſe laſt-mentioned had been educated in a looſe diſſipated manner, and kept company with a worthleſs fellow named *Stralan*. Having refuſed this favourite ſomething he had aſked, the latter attached himſelf to Gordon earl of Huntley, who, it is ſaid, aſſiſted him in forming a charge of treaſon againſt Forbes. He was accuſed of intending to reſtore the Douglaſſes to their forfeited eſtates and honours; which improbable ſtory being ſupported by ſome venal evidences, the unhappy young man was condemned and executed as a traitor. The king could not but ſee the injuſtice of this execution; and, in order to make ſome amends for it, baniſhed Strahan the kingdom. The following execution, which happened a few days after, was much more inhuman, inſomuch that it would have ſtained the annals even of the moſt deſpotic tyrants. The earl of Angus, finding that he could not regain the favour of the king, had recourſe to the method uſual in thoſe days, viz. the committing of depredations on the borders. This crime was ſufficient with James to occaſion the death of his innocent ſiſter, the dowager-lady of Glamis. She had been courted by one Lyon, whom ſhe had rejected in favour of a gentleman of the name of *Campbell*. Lyon, exaſperated at his repulſe, found means of admittance to James, whom he filled with the greateſt terrors on account of the practices of the family of Angus; and at laſt charged the lady, her huſband, and an old prieſt, with a deſign of poiſoning the king in order to reſtore Angus. The parties were all remarkable for the quiet and innocent lives they led; and even this circumſtance was by their diabolical accuſer turned to their prejudice, by repreſenting it as the effect of cunning or caution. In this reign an accuſation of treaſon was always followed by condemnation. However, the evidence againſt the lady appeared ſo abſurd and contradictory, that ſome of the judges were for dropping the proſecution, and others for recommending her caſe to the king: but the majority prevailed to have it determined by a jury, who brought her in guilty; and ſhe was condemned to be burnt alive in the Caſtle-hill of Edinburgh. The defence ſhe made would have done honour to the ableſt orator, and undeniably proved her innocence; but though it was reported to James, it was ſo far from mitigating her ſentence, that it was aggravated by her huſband being obliged to behold her execution. The unhappy huſband himſelf endeavoured to make his way over the caſtle wall of Edinburgh; but the rope proving too ſhort, he was daſhed in pieces: and lord Glamis her ſon, though but a child, was impriſoned during the remainder of this reign. The old prieſt, though put to the torture, confeſſed nothing, and was freed. Lyon, like the other accuſer already mentioned, was baniſhed the kingdom.

443 Cruel execution of the heir of the houſe of Forbes.

444 And of the dowager lady of Glamis.

445 Death of her huſband.

Whether theſe and other cruelties had affected the king's conſcience, or whether his brain had been touched by the diſtractions of the different parties, is unknown; but it is certain, that, in the year 1540, he began to live retired: his palace appeared like the cloiſtered retreat of monks; his ſleep was haunted by the moſt frightful dreams, which he conſtrued into apparitions; and the body of Sir James Hamilton, whoſe execution has already been mentioned, ſeemed continually preſent to his eyes. Perhaps the loſs of his two ſons, who died on the ſame day that Sir James was executed, might have contributed to bring this man more remark-

446 The king ſeized with a kind of diſtraction.

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ably to his remembrance. No doubt, it added to the gloom of his mind; and he now ſaw his court abandoned by almoſt all his nobility.

447 Hoſtilities commence between Scotland and England.

At laſt James was in ſome degree rouſed from his inaction, by the preparations made againſt him by his uncle Henry VIII. of England. Some differences had already taken place; to accommodate which, Henry had deſired a conference with James at York. But this the latter, by the advice of his parliament, had declined. The conſequence was a rupture between the two courts, and the Engliſh had taken 20 of the Scots trading veſſels. Henry threatened to revive the antiquated claim of the Engliſh ſuperiority over Scotland, and had given orders for a formidable invaſion of the Scotch borders. He complained that James had uſurped his title of Defender of the Faith, to which he had added the word Chriſtian, implying that Henry was an infidel: but the kings of Scotland had, ſome time before, been complimented by the papal ſee with that title. James, on the other hand, threw his eyes towards Ireland, the north part of which was actually peopled with inhabitants who owned no ſovereign but the king of Scotland, and who offered to ſerve James againſt the Engliſh; ſome of their chiefs having actually repaired to Scotland, and done homage to James.

448 The ſovereignty of Ireland claimed by both kings.

Henry had, about this time, declared himſelf king of Ireland, of which he was before only ſtyled the *lord;* and James roundly aſſerted, that he had a preferable claim to at leaſt one half of that iſland, which had been peopled by the ſubjects of Scotland. Though the Scotch hiſtorians of this reign take very little notice of this incident, yet James appears to have been very tenacious of his title; and that there was a vaſt intercourſe carried on between the ſubjects of Scotland and the northern Iriſh, who unanimouſly acknowledged James for their natural ſovereign. Indeed, this was the only ground of quarrel that the king, with the leaſt ſhadow of juſtice, could allege againſt Henry.

449 An act of indemnity for crimes committed during the king's minority.

His parliament being met, many public-ſpirited acts were paſſed; and before the aſſembly was diſſolved, the members renewed the acts againſt leaſing-making; by which is meant the miſrepreſenting of the king to his nobles, or the nobles to their king: and James, to diſmiſs them in good humour, paſſed an act of free grace for all crimes committed in his minority; the earl of Angus, and Sir George and Sir Archibald Douglas, being excepted.

Henry, after cutting off the head of his wife Catharine Howard, married and divorced the princeſs Anne of Cleves, and found himſelf either deſerted or diſtruſted by all the princes on the continent, Proteſtant as well as Roman Catholic. James and his clergy relied greatly on this public odium incurred by Henry; but the emperor having again quarrelled with Francis, left Henry, whoſe dominions they had threatened jointly to invade, at liberty to continue his preparations againſt the Scots. He firſt ordered his fleet, then the moſt formidable of any in the world, to make freſh deſcents upon Scotland. At the ſame time, he appointed a very conſiderable army to rendezvous upon the borders, under the command of Sir Robert Bowes, one of his wardens, the earl of Angus, and his two brothers Sir George and Sir Archibald Douglas. James was every day expecting ſupplies of money, arms, and other neceſſaries from Francis; but theſe not arriving, he re-aſſembled his parliament on the 14th of March, which gratified him in all his demands. Many excellent regulations were made for the internal government, peace, and ſecurity of the kingdom, and againſt the exportation of money inſtead of merchandiſe. Acts were paſſed for fortifying and embelliſhing the town of Edinburgh, and for better ſupplying the ſubjects with wine and all the other neceſſaries of life. The royal revenue was increaſed by many additional eſtates; and the laſt hand was put to one of the beſt plans for a national militia that perhaps ever appeared. As yet, excepting in the diſappointment which Henry met with from his nephew in not meeting him at York, he had no grounds for commencing hoſtilities. But it is here proper to obſerve, that the queen-mother was then dead; and conſequently the connection between James and Henry was weakened. Whatever her private character might have been, ſhe was certainly a happy inſtrument of preventing bloodſhed between the two kingdoms. She was buried with royal honours at Perth.

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451 Death of the queen-mother.

James, to all appearance, was at this time in a moſt deſirable ſituation. His domain, by forfeitures and otherwiſe, far exceeded that of any of his predeceſſors. He could command the purſes of his clergy; he had large ſums of ready money in his exchequer; his forts were well ſtored and fortified; and he was now daily receiving remittances of money, arms, and ammunition from France. All this ſhow of happineſs was only in appearance; for the affections of his nobility, and the wiſer part of his ſubjects, were now alienated from him more than ever, by the exceſſive attachment he ſhowed to bigotry and perſecution.

452 James loſes the affections of his ſubjects.

He had nominated the earl of Huntley to command his army on the borders, conſiſting of 10,000 men; and his lieutenant-general was Sir Walter Lindſay of Torphichen, who had ſeen a great deal of foreign ſervice, and was eſteemed an excellent officer. Huntley acquitted himſelf admirably well in his commiſſion; and was ſo well ſerved by his ſpies, as to have certain intelligence that the Engliſh intended to ſurpriſe and burn Jedburgh and Kelſo. The Engliſh army under Sir Robert Bowes and the Douglaſſes, with other northern Engliſhmen, continued ſtill upon the borders; and one of the reſolutions the Scotch nobility and gentry had come to, was, not to attack them on their own ground, nor to act offenſively, unleſs their enemies invaded Scotland. Huntley being informed that the Engliſh had advanced, on the 24th of Auguſt, to a place called *Haldanrig*, and that they had deſtroyed great part of the Scotch and debateable lands, reſolved to engage them: and the Engliſh were aſtoniſhed, when at day-break they ſaw the Scotch army draw up in order of battle. Neither party could now retreat without fighting; and Torphichen, who led the van, conſiſting of 2000 of the beſt troops of Scotland, charged the Engliſh ſo furiouſly, that Huntley gained a complete and an eaſy victory. Above 200 of the Engliſh were killed, and 600 taken priſoners; among whom were their general Sir Robert Bowes, Sir William Mowbray, and about 60 of the moſt diſtinguiſhed northern barons; the earl of Angus eſcaping by the ſwiftneſs of his horſe. The loſs of the Scots was inconſiderable.

450 Preparations of Henry.

453 The Engliſh defeated by the earl of Huntley.

In the meanwhile, the duke of Norfolk having raiſed a great

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a great army, had orders to march northwards, and to diſperſe a manifeſto complaining of James for having diſappointed him of the interview at York, and reviving the ridiculous claim of his own and his anceſtors' ſuperiority over the kingdom of Scotland. It was plain, from the words of this manifeſto, that Henry was ſtill placable towards James; and that he would eaſily have dropt that claim, if his nephew would have made any perſonal advances towards a reconciliation.

The condition of James was now deplorable. The few faithful counſellors he had about him, ſuch as Kirkaldy of Grange, who was then lord treaſurer, plainly intimated, that he could have no dependence upon his nobles, as he was devoted to the clergy; and James, ſometimes, in a fit of diſtraction, would draw his dagger upon the cardinal and other eccleſiaſtics when they came to him with freſh propoſitions of murder and proſcriptions, and drive them out of his preſence. But he had no conſtancy of mind; and he certainly put into his pocket a bloody ſcroll that had been brought him by his prieſts, beginning with the earl of Arran, the firſt ſubject of the kingdom. In one of his cooler moments, he appointed the lord Erſkine, and ſome others of his nobility, to make a freſh attempt to gain time; and Henry even condeſcended to order the duke of Norfolk (who was then advanced as far as York), the lord privy ſeal, the biſhop of Durham, and others, to treat with him. The conferences were ſhort and unſucceſsful. The duke bitterly complained, that the Scots ſought only to amuſe him till the ſeaſon for action was over. In ſhort, he conſidered both them and Learmouth, who was ordered to attend him, as ſo many ſpies, and treated them accordingly. It was the 21ſt of October before he entered the eaſt borders of Scotland. According to the Scotch hiſtorians, his army conſiſted of 40,000 men; but the Engliſh have fixed it at 20,000.

454 Diſtraction of James.

455 The duke of Norfolk enters Scotland with a formidable army.

James affected to complain of this invaſion as being unprovoked; but he loſt no time in preparing to repel the danger. The ſituation of his nobility, who were preſſed by a foreign invaſion on the one hand, and domeſtic tyrants on the other, induced them to hold frequent conſultations; and in one of them, they reſolved to renew the ſcene that had been acted at Lawder bridge under James III. by hanging all his grandſon's evil counſellors. The Scots hiſtorians ſay, that this reſolution was not executed, becauſe the nobility could not agree about the victims that were to be ſacrificed; and that the king, who was encamped with his army at Fallamoor, having intelligence of their conſultation, removed haſtily to Edinburgh; from which he ſent orders for his army to advance, and give battle to the duke of Norfolk, who appears as yet not to have entered the Scotch borders. The anſwer of the nobility was, that they were determined not to attack the duke upon Engliſh ground; but that if he invaded Scotland, they knew their duty. The earl of Huntley, who commanded the van of the Scottiſh army, conſiſting of 10,000 men, was of the ſame opinion: but no ſooner did Norfolk paſs the Tweed, than he haraſſed the Engliſh army, cut off their foraging parties, and diſtreſſed them in ſuch a manner, that the duke agreed once more to a conference for peace; which was managed, on the part of the Scots, by the biſhop of Orkney and Sir James Learmouth; but nothing was concluded. The Engliſh general, finding it now impoſſible on many accounts to proſecute his invaſion, repaſſed the Tweed; and was haraſſed in his march by the earl of Huntley, who deſiſted from the purſuit the moment his enemies gained Engliſh ground.

456 Conſpiracy againſt James's favourites.

457 The Engliſh obliged to retreat.

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James, whoſe army at this time amounted to above 30,000 men, continued ſtill at Edinburgh, from which he ſent frequent meſſages to order his nobility and generals to follow the duke of Norfolk into England; but theſe were diſregarded. James was flattered, that now he had it in his power to be revenged for all the indignities that had been offered by England to Scotland. In this he was encouraged by the French ambaſſador, and the high opinion he had of his own troops. About the beginning of November, he came to a reſolution of re-aſſembling his army, which was diſbanded upon the duke of Norfolk's retreat. This project appeared ſo feaſible and ſo promiſing, that ſeveral of the nobility are ſaid to have fallen in with it, particularly the lord Maxwell, the earls of Arran, Caſſils, and Glencairn, with the lords Fleming, Somerville, and Erſkine: others repreſented, but in vain, that the arms of Scotland had already gained ſufficient honour, by obliging the powerful army of the Engliſh, with their moſt experienced general at their head, to make a ſhameful retreat before a handful; that the force of Scotland was inferior to that of England; and that an honourable peace was ſtill practicable. It was ſaid, in reply to thoſe conſiderations, that the ſtate of the quarrel was now greatly altered; that Henry had in his manifeſto declared his intention to enſlave their country; that he treated the nobility as his vaſſals; that the duke of Norfolk had been guilty of burning the dwellings of the defenceleſs inhabitants, by laying above 20 villages and towns in aſhes; and that no Scotchman, who was not corrupted by Henry's gold, would oppoſe the king's will. The laſt, perhaps, was the chief argument that prevailed on the lord Maxwell, a nobleman of great honour and courage, to agree to carry the war into England by Solway, provided he was at the head of 10,000 men. It was at laſt agreed that the earl of Arran and the cardinal ſhould openly raiſe men, as if they intended to enter the eaſt marches, where they were to make only a feint, while the lord Maxwell was to make the real attempt upon the weſt. Private letters were everywhere circulated to raiſe the men who were to ſerve under the lord Maxwell; among whom were the earls of Caſſils and Glencairn, the lords Fleming, Somerville, Erſkine, and many other perſons of great conſideration. James, who never was ſuſpected of want of courage, probably would have put himſelf at the head of this expedition, had he not been diſſuaded from it by his prieſts and minions, who reminded him of the conſultations at Fallamoor, and the other treaſonable practices of the nobility. They added, that moſt of them being corrupted by the Engliſh gold, he could not be too much on his guard. He was at laſt perſuaded to repair to the caſtle of Lochmaben or Carlaverock, and there to wait the iſſue of the inroad.

458 The Scots refuſe to purſue.

459 But at laſt conſent to invade England.

It was probably at this place that James was prevailed on to come to the fatal reſolution of appointing one Oliver Sinclair, a ſon of the houſe of Roſlin, and a favourite minion at court, to command the army in chief; and his commiſſion was made out accordingly.

460 Lord Maxwell ſuperſeded in the command by Oliver Sinclair.

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On the 23d of November, the Scots began their march at midnight; and having paſſed the Eſk, all the adjacent villages were ſeen in flames by the break of day. Sir Thomas Wharton, the Engliſh warden of thoſe marches, the baſtard Dacres, and Muſgrave, haſtily raiſed a few troops, the whole not exceeding 500 men, and drew them up upon an advantageous ground; when Sinclair, ordering the royal banner to be diſplayed, and being mounted on the ſhoulders of two tall men, produced and read his commiſſion. It is impoſſible to imagine the conſternation into which the Scots were thrown upon this occaſion; and their leaders ſetting the example, the whole army declared (according to the Scotch authors), that they would rather ſurrender themſelves priſoners to the Engliſh, than ſubmit to be commanded by ſuch a general. In an inſtant, all order in the Scotch army was broken down; horſe and foot, ſoldiers and ſcullions, noblemen and peaſants, were intermingled. It was eaſy for the Engliſh general to perceive this confuſion, and perhaps to gueſs at its cauſe. A hundred of his light-horſe happened to advance: they met no reſiſtance: the nobles were the firſt who ſurrendered themſelves priſoners; and the reſt of the Engliſh advancing, they obtained a bloodleſs victory; for even the women and the boys made priſoners of Scotch ſoldiers, and few or none were killed. The lord Herbert relates the circumſtances of this ſhameful affair with ſome immaterial differences; but agrees with the Scotch authorities upon the whole. He mentions, however, no more than 800 common ſoldiers having been made priſoners. The chief of the priſoners were the earls of Caſſils and Glencairn, the lords Maxwell, Fleming, Somerville, Oliphant, and Gray, with above 200 gentlemen beſides.

461 The Scots ſhamefully defeated at Solway Moſs.

462 James V. dies of grief.

James was then at Carlaverock, which is about 12 miles diſtant from the place of action, depreſſed in his ſpirits, and anxious about the event of the expedition, which is to this day called the *Raid of Solway moſs*. When the news came to his ears, and that the earl of Arran and the cardinal were returned to Edinburgh, he was ſeized with an additional dejection of mind, which brought him to his grave. In ſuch a ſituation every cruel action of his former life wounded his conſcience; and he at laſt ſunk into a ſullen melancholy, which admitted of no conſolation. From Carlaverock he removed to Falkland; and was ſometimes heard to expreſs himſelf as if he thought that the whole body of his nobility were in a conſpiracy againſt his perſon and dignity. The preſence of the few attendants who were admitted into his chamber, and who were the wicked inſtruments of his miſconduct, ſeemed to aggravate his ſufferings, and he either could not or would not take any ſuſtenance. His death being now inevitable, Beaton approached his bed-ſide with a paper, to which he is ſaid to have directed the king's hand, pretending that it was his laſt will. On the 18th of December, while James was in this deplorable ſtate, a meſſenger came from Linlithgow, with an account thot the queen was brought to bed of a daughter; and the laſt words he was diſtinctly heard to ſay, were, "It will end as it began: the crown came by a woman, and it will go with one; many miſeries approach this poor kingdom; king Henry will either maſter it by arms, or win it by marriage." He then turned his face to the wall, and in broken ejaculations pronounced the word *Solway moſs*, and ſome faint expreſſions alluding to the diſgrace he ſuffered. In this ſtate he languiſhed for ſome days; for it is certain he did not ſurvive the 13th.

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463 Is ſucceeded by Mary.

James V. was ſucceeded by his infant daughter Mary, whoſe birth we have already mentioned. James had taken no ſteps for the ſecurity of his kingdom, ſo that ambitious men had now another opportunity of throwing the public affairs into confuſion. The ſituation of Scotland indeed at this time was very critical. Many of the nobility were priſoners in England, and thoſe who remained at home were factious and turbulent. The nation was diſpirited by an unſucceſsful war. Commotions were daily excited on account of religion, and Henry VIII. had formed a deſign of adding Scotland to his other dominions. By a teſtamentary deed which cardinal Beaton had forged in the name of his ſovereign, he was appointed tutor to the queen and governor of the realm, and three of the principal nobility were named to act as his counſellors in the adminiſtration. The nobility and the people, however, calling in queſtion the authenticity of this deed, which he could not eſtabliſh, the cardinal was degraded from the dignity he had aſſumed; and the eſtates of the kingdom advanced into the regency James Hamilton, earl of Arran, whom they judged to be entitled to this diſtinction, as the ſecond perſon of the kingdom, and the neareſt heir, after Mary, to the crown.

464 Critical ſituation of affairs.

465 Earl of Arran appointed regent.

The diſgrace of cardinal Beaton might have proved the deſtruction of his party, if the earl of Arran had been endowed with vigour of mind and ability. But his views were circumſcribed; and he did not compenſate for this defect by any firmneſs of purpoſe. He was too indolent to gain partizans, and too irreſolute to fix them. Slight difficulties filled him with embarraſſment, and great ones overpowered him. His enemies, applying themſelves to the timidity of his diſpoſition, betrayed him into weakneſſes; and the eſteem which his gentleneſs had procured him in private life, was loſt in the contempt attending his public conduct, which was feeble, fluctuating, and inconſiſtent.

466 His character.

467 He becomes popular on account of his attachment to the reformation.

The attachment which the regent was known to profeſs for the reformed religion, drew to him the love of the people; his high birth, and the mildneſs of his virtues, conciliated their reſpect; and from the circumſtance, that his name was at the head of the roll of heretics which the clergy had preſented to the late king, a ſentiment of tenderneſs was mingled with his popularity. His conduct correſponded, at firſt, with the impreſſions entertained in his favour. Thomas Guillame and John Rough, two celebrated preachers, were invited to live in his houſe; and he permitted them to declaim openly againſt the errors of the church of Rome. They attacked and expoſed the ſupremacy of the pope, the worſhip of images, and the invocation of ſaints. Cardinal Beaton and the prelates were exceedingly provoked, and indefatigably active to defend the eſtabliſhed doctrines.

468 The people permitted to read the ſcriptures in their mother-tongue.

This public ſanction afforded to the reformation was of little conſequence, however, when compared with a meaſure which was ſoon after adopted by Robert lord Maxwell. He propoſed, that the liberty of reading the ſcriptures in the vulgar tongue ſhould be permitted to the people; and that, for the future, no heretical guilt ſhould

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should be inferred against any person for having them in his possession, or for making use of them. The regent and the three estates acknowledged the propriety of this proposal. Gavin Dunbar archbishop of Glasgow, and chancellor of Scotland, protested, indeed, for himself and for the church, that no act on this subject should pass and be effectual, till a provincial council of all the clergy of the kingdom should consider and determine, whether there was a necessity that the people should consult and study the scriptures in the vulgar tongue. But his protestation being disregarded, the bill of the lord Maxwell was carried into a law, and the regent made it generally known by a proclamation.

From this period copies of the Bible were imported in great numbers from England; and men, allured by an appeal so flattering to their reason, were proud to recover from the supine ignorance in which they had been kept by an artful priesthood. To read became a common accomplishment: and books were multiplied in every quarter, which disclosed the pride, the tyranny, and the absurdities of the Romish church and superstitions.

469 Henry VIII. proposes to unite the kingdoms by the marriage of Edward VI. with Mary.

The death of James V. proved very favourable to the ambitious designs of Henry. He now proposed an union of the two kingdoms by the marriage of his son Edward VI. with Mary the young queen of Scotland. To promote this, he released the noblemen who had been taken prisoners at Solway, after having engaged them on oath, not only to concur in promoting the alliance, but to endeavour to procure him the charge and custody of the young queen, with the government of her kingdom, and the possession of her castles. The earl of Angus and his brother, who had been fifteen years in exile, accompanied them to Scotland, and brought letters from Henry recommending them to the restitution of their honours and estates. The regent was inclined to favour the demands of persons of such eminent station; but though the states were inclined to the marriage, they refused to permit the removal of the queen into England, and treated with contempt the idea of giving the government of Scotland and the care of the castles to the king of England. Sir Ralph Sadler, the English ambassador, exerted all his endeavours to induce the regent to comply with the requisitions of his master; but all his intrigues were unsuccessful; and Henry perceiving that he must depart from such extravagant conditions, at last authorised the commissioners to consent to treaties of amity and marriage, on the most favourable terms that could be procured. In consequence of these powers given to the commissioners, it was agreed that a firm peace and alliance should take place between the two nations, and that they should mutually defend and protect one another in case of an invasion. The queen was to remain within her own dominions till she was ten years of age; and Henry was not to claim any share in the government. Six nobles, or their apparent heirs, were to be surrendered to him in security for the conveyance of the young queen into England, and for her marriage with prince Edward, as soon as she was ten years of age. It was also stipulated, that though the queen should have issue by Edward, Scotland should retain not only its name, but its laws and liberties.

470 He departs from some of his proposals.

471 The regent opposed by cardinal Beaton,

These conditions, however advantageous to Scotland, yet did not give entire satisfaction. Cardinal Beaton, who had been imprisoned on pretence of treasonable schemes, and was now released from his confinement by the influence of the queen-dowager, took all opportunities of exclaiming against the alliance, as tending to destroy the independency of the kingdom. He pointed out to the churchmen the dangers which arose from the prevalence of heresy, and urged them to unanimity and zeal. Awakening all their fears and selfishness, they granted him a large sum of money with which he might gain partizans; the friars were instructed to preach against the treaties with England; and fanatical men were instructed to display their rage in offering indignities to Sir Ralph Sadler.

472 And by several noblemen;

Cardinal Beaton was not the only antagonist the regent had to deal with. The Earls of Argyle, Huntley, Bothwel, and Murray, concurred in the opposition; and having collected some troops, and possessed themselves of the queen's person, they assumed all the authority. They were joined by the earl of Lenox, who was made to hope that he might espouse the queen-dowager and obtain the regency. He was also inclined to oppose the earl of Arran, from an ancient quarrel which had subsisted between their two families; and from a claim he had to supersede him, not only in the enjoyment of his personal estates, but in the succession to the crown. The regent, alarmed at such a powerful combination against him, inclined to attend to some advances which were made him by the queen-dowager and cardinal. To refuse to confirm the treaties, after he had brought them to a conclusion, was, however, a step so repugnant to probity, that he could not be prevailed upon to adopt it. He therefore, in a solemn manner, ratified them in the abbey-church of Holyroodhouse, and commanded the great seal of Scotland to be appended to them. The same day he went to St Andrew's, and issued a mandate to the cardinal, requiring him to return to his allegiance. To this the prelate refused to pay any attention, or to move from his castle; upon which the regent denounced him a rebel, and threatened to compel him to submission by military force. But in a few days after, the pusillanimous regent meeting with Beaton, forsook the interest of Henry VIII. and embraced that of the queen-dowager and of France. Being in haste also to reconcile himself to the church of Rome, he renounced publicly, at Stirling, the opinions of the reformed, and received absolution from the hands of the cardinal.

473 But confirms the treaties of amity and marriage with England.

474 He abandons the English interest, and renounces the Protestant religion.

By this mean-spirited conduct the regent exposed himself to universal contempt, while cardinal Beaton usurped the whole authority. The earl of the Lenox, finding that he had no hopes of success in his suit to the queen-dowager, engaged in negociations with Henry, to place himself at the head of the Scottish lords who were in the English interest, and to assert the cause of the reformation. The consequence of all this was a rupture with England. Henry not only delayed to ratify the treaties on his part, but ordered all the Scottish ships in the harbours of England to be taken and confiscated. This violent proceeding inflamed the national disgusts against the English alliance; and the party of the cardinal and queen-dowager thus obtained an increase of popularity. Henry himself, however, was so much accustomed to acts of outrage and violence, that he seemed to think the step he had just now taken a matter of no moment; and therefore he demanded

475 Henry's violent proceedings.

Scotland. manded that the hoſtages, in terms of the treaty of marriage, ſhould ſtill be delivered up to him. But the cardinal and regent informed his ambaſſador, Sir Ralph Sadler, that from their own authority they could not command any of the nobles to be committed to him as hoſtages; and that the offenſive ſtrain of behaviour aſſumed by the Engliſh monarch might have altered the ſentiments of the Scottiſh parliament with regard to a meaſure of ſuch importance. After much altercation the conferences were broken off; and as the lords who were releaſed from captivity had promiſed to return priſoners to England, it now remained with them to fulfil their promiſe. None of them, however, had the courage to do ſo, excepting the earl of Caſſils; and Henry, being ſtruck with his punctilious ſenſe of honour, diſmiſſed him loaded with preſents.

476 The negociations broken off.

Cardinal Beaton being thus in poſſeſſion of power, took meaſures to ſecure it. The ſolemnity of the coronation of the young queen was celebrated at Stirling. A council was choſen to direct and aſſiſt the regent in the greater affairs of ſtate, at the head of which was the queen-dowager. John Hamilton, the abbot of Paiſley, who had acquired an aſcendency over the regent, was alſo promoted to the privy-ſeal, and made treaſurer of the kingdom; and cardinal Beaton, upon the requeſt of the regent and the three eſtates, accepted the office of lord high chancellor.

477 The queen crowned.

478 Enmity between cardinal Beaton and the earl of Lenox.

After the flatteries and the hopes with which the earl of Lenox had been amuſed, the cardinal had reaſon to dread the utmoſt warmth of his reſentment. He had therefore written to Francis I. giving a detail of the critical ſituation of affairs in Scotland, and intreating him to recal to France the earl of Lenox, who was now intereſted to oppoſe the influence and operations of the queen-dowager. But the indignation with which the treachery of the cardinal had inflamed the earl of Lenox, precipitated him into immediate action, and defeated the intention of this artifice. In the hoſtile ſituation of his mind towards Scotland, an opportunity of commencing hoſtilities had preſented itſelf. Five ſhips had arrived in the Clyde from France, loaded with warlike ſtores, and having on board the patriarch of Venice, Peter Contareni, legate from Paul III. with La Broſſe, and James Meſnaige, ambaſſadors from France; and 30,000 crowns, which were to be employed in ſtrengthening the French faction, and to be diſtributed by the queen dowager and the cardinal. Prevailing with the commanders of theſe veſſels, who conceived him to be the faſt friend of their monarch, he ſecured this money for his own uſe, and depoſited the military ſtores in his caſtle of Dumbarton, under the care of George Stirling the deputy-governor, who at this time was entirely in his intereſts.

479 Hoſtilities committed by the latter.

By the ſucceſsful application of this wealth, the earl of Lenox called forth the full exertion of his party in levying a formidable army, with which he threatened the deſtruction of the regent and the cardinal, offering them battle in the fields between Leith and Edinburgh. The regent, not being in a condition to accept the challenge of his rival, had recourſe to negociation. Cardinal Beaton and the earl of Huntley propoſed terms of amity, and exerted themſelves with ſo much addreſs, that the earl of Lenox, loſing the opportunity of chaſtiſing his enemies, conſented to an accommodation, and indulged anew the hope of obtaining the queen-dowager in marriage. His army was diſmiſſed, and he threw himſelf at the feet of his miſtreſs, by whom he was, in appearance, favourably received: but many of his friends were ſeduced from him under different pretences; and at laſt, apprehending his total ruin from ſome ſecret enterpriſe, he fled to Glaſgow, and fortified himſelf in that city. The regent, collecting an army, marched againſt him; and having defeated his friend the earl of Glencairn in a bloody encounter, was able to reduce the place of ſtrength in which he confided. In this ebb of his fortune, the earl of Lenox had no hope but from England.

480 Lenox ſuffers himſelf to be accuſed by his enemies,

481 And is obliged to fly.

The revolution produced in the political ſtate of Scotland by the arts of cardinal Beaton, while it defeated the intrigues of Henry VIII. pointed all its ſtrength againſt the progreſs of the reformation. After abandoning his old friends, the regent, in connection with the cardinal, was ambitious to undo all the ſervices he had rendered to them. The three eſtates annulled the treaties of amity and marriage, and empowered commiſſioners to conclude an alliance with France. The regent diſcharged the two preachers Guillame and Rough, whom he had invited to impugn the doctrines of the church. He drove back into England many pious perſons, whoſe zeal had brought them to Scotland, to explain and advance the new opinions. He careſſed with particular reſpect the legate whom the pope had ſent to diſcourage the marriage of the young queen with the prince of Wales, and to promiſe his aſſiſtance againſt the enterpriſes of Henry VIII. He procured an act of parliament to be paſſed for the perſecution of heretics; and, upon the foundation of this authority, the moſt rigorous proceedings were concerted againſt the reformed; when the arms of England, rouſing the apprehenſions of the nation, gave the fulleſt employment to the regent and his counſellors.

482 Alliance with France concluded and the Proteſtants perſecuted.

In the rage and anguiſh of diſappointed ambition, the earl of Lenox made an offer to aſſiſt the views of the king of England; who, treating him as an ally, engaged, in the event of ſucceſs, to give him in marriage his niece the lady Margaret Douglas, and to inveſt him in the regency of Scotland. To eſtabliſh the reformation in Scotland, to acquire the ſuperiority over it to Henry VIII. and to effectuate the marriage of the prince of Wales with the queen of Scots, were the great objects of their confederacy.

483 Lenox engages in the Engliſh intereſt.

Henry, though engaged in a war with France, which required all his military force, could not reſiſt the earlieſt opportunity in his power to execute his vengeance againſt Scotland. Edward Symour earl of Hartford was appointed to command 10,000 men; who were embarked at Tinmouth, aboard a fleet of 200 ſhips, under the direction of Sir John Dudley lord Liſle. This army was landed without oppoſition near Leith; and the earl of Hartford made it known to Sir Adam Otterburn, the provoſt of Edinburgh, that his commiſſion empowered him to lay the country waſte and deſolate, unleſs the regent ſhould deliver up the young queen to the king of England. It was anſwered, that every extremity of diſtreſs would be endured, before the Scottiſh nation would ſubmit to ſo ignominious a demand. Six thouſand horſe from Berwick, under the lord Evers, now joined the earl of Hartford. Leith and Edinburgh, after a feeble reſiſtance, yielded to the Engliſh commander; who abandoned them to pillage, and

484 An Engliſh army enters Scotland.

485 Who commit cruel devaſtations, and then ſuddenly retire.

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and then ſet fire to them. A cruel devaſtation enſued in the ſurrounding villages and country, and an immenſe booty was conveyed on board the Engliſh fleet. But, while an extreme terror was everywhere excited, the earl of Hartford re-embarked a part of his troops, and ordered the remainder to march with expedition to the frontiers of England.

The regent, aſſiſted by cardinal Beaton and the earls of Huntley, Argyle, Bothwell, and Murray, was active, in the mean time, to collect an army, and to provide for the ſecurity of the kingdom. He felt, therefore, the greateſt ſurpriſe on being relieved ſo unexpectedly from the moſt imminent danger; and an expedition, conducted with ſo little diſcernment, did not advance the meaſures of Henry VIII. To accompliſh the marriage of the young queen with the prince of Wales, to poſſeſs himſelf of her perſon, or to atchieve a conqueſt over Scotland, were all circumſtances apparently within the reach of the Engliſh commander: and yet, in the moment of victory, he neglected to proſecute his advantages; and having inflamed the animoſities of the Scottiſh nation, by a diſplay of the paſſions and cruelty of his maſter, left them to recover from their diſaſter, and to improve in their reſources.

486 Ill ſucceſs of the earl of Lenox.

The earl of Lenox, taking the opportunity of the Engliſh fleet, went to conſult with Henry VIII. upon the deſperate ſtate of his affairs. He renewed his engagements with this monarch; and received in marriage the lady Margaret Douglas, with poſſeſſions in England. Soon after, he arrived in the frith of Clyde, with 18 ſhips and 600 ſoldiers, that he might ſecure the caſtle of Dumbarton, and employ himſelf in plundering and devaſtation. But George Stirling, to whom the caſtle was entruſted, refuſed to ſurrender it; and even obliged him to re-embark his troops. After engaging in a few petty incurſions and ſkirmiſhes, he returned to England.

487 A truce concluded with England.

In 1544, Henry conſented to a truce; and Scotland, after having ſuffered the miſeries of war, was ſubjected to the horrors of perſecution. The regent had procured an act of parliament for the perſecution of the reformed; and the cardinal, to draw to himſelf an additional ſplendour and power, had obtained from the pope the dignity of legate *à latere*. A viſitation of his own dioceſe appeared to him the moſt proper method of commencing the propoſed extirpation of hereſy, and he carried with him in his train the regent, and many perſons of diſtinction, to aſſiſt in his judicatories, and to ſhare in his diſgrace.

488 Many cruel executions on account of religion.

In the town of Perth a great many perſons were accuſed and condemned. The moſt trifling offences were regarded as atrocious crimes, and made the ſubjects of proſecution and puniſhment. Robert Lamb was hanged for affirming that the invocation of ſaints had no merit to ſave. William Anderſon, James Reynold, and James Finlayſon, ſuffered the ſame death, for having abuſed an image of St Francis, by putting horns upon his head. James Hunter, having kept their company, was found to be equally guilty, and puniſhed in the ſame manner. Helen Stirke, having refuſed, when in labour, to invoke the aſſiſtance of the Virgin, was drowned in a pool of water. Many of the burgeſſes of Perth, being ſuſpected of hereſy, were ſent into baniſhment; and the lord Ruthven, the provoſt, was upon the ſame account diſmiſſed from his office.

The cardinal was ſtrenuous in perſecuting hereſy in other parts of his dioceſe. But the diſcontents and clamour attending the executions of men of inferior ſtation were now loſt in the fame of the martyrdom of George Wiſhart; a perſon who, while he was reſpectable by his birth, was highly eminent from the opinion entertained of his capacity and endowments. The hiſtorians of the Proteſtant perſuaſion have ſpoken of this reformer in terms of the higheſt admiration. They extol his learning as extenſive, inſiſt on the extreme candour of his diſpoſition, and aſcribe to him the utmoſt purity of morals. But while the ſtrain of their panegyric is expoſed to ſuſpicion from its exceſs, they have ventured to impute to him the ſpirit of prophecy; ſo that we muſt neceſſarily receive their eulogiums with ſome abatement. It may be ſufficient to affirm, that Mr Wiſhart was the moſt eminent preacher who had hitherto appeared in Scotland. His mind was certainly cultivated by reflection and ſtudy, and he was amply poſſeſſed of thoſe abilities and qualifications which awaken and agitate the paſſions of the people. His miniſtry had been attended with the moſt flattering ſucceſs; and his courage to encounter danger grew with his reputation. The day before he was apprehended, he ſaid to John Knox, who attended him; "I am weary of the world, ſince I perceive that men are weary of God." He had already reconciled himſelf to that terrible death which awaited him. He was found in the houſe of Cockburn of Ormiſton, in Eaſt Lothian; who refuſing to deliver him to the ſervants of the regent, the earl of Bothwell, the ſheriff of the county, required that he ſhould be intruſted to his care, and promiſed that no injury ſhould be done to him. But the authority of the regent and his counſellors obliged the earl to ſurrender his charge. He was conveyed to the cardinal's caſtle at St Andrew's, and his trial was hurried on with precipitation. The cardinal and the clergy proceeding in it without the concurrence of the ſecular power, adjudged him to be burnt alive. In the circumſtances of his execution there appears a deliberate and moſt barbarous cruelty. When led out to the ſtake, he was met by prieſts, who, mocking his condition, called upon him to pray to the Virgin, that ſhe might intercede with her Son for mercy to him. "Forbear to tempt me, my brethren," was his mild reply to them. A black coat of linen was put upon him by one executioner, and bags of powder were faſtened to his body by another. Some pieces of ordnance were pointed to the place of execution. He ſpoke to the ſpectators, intreating them to remember that he was to die for the true Goſpel of Chriſt. Fire was communicated to the faggots. From a balcony in a tower of his caſtle, which was hung with tapeſtry, the cardinal and the prelates, reclining upon rich cuſhions, beheld the inhuman ſcene. This inſolent triumph, more than all his afflictions, affected the magnanimity of the ſufferer. He exclaimed, that the enemy, who ſo proudly ſolaced himſelf, would periſh in a few days, and be expoſed ignominiouſly in the place which he now occupied.

489 Account of Mr George Wiſhart.

Cardinal Beaton took a pleaſure in receiving the congratulations of the clergy upon a deed, which, it was thought, would fill the enemies of the church with terror. But the indignation of the people was more excited than their fears. All ranks of men were diſguſted

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490 Cardinal Beaton aſſaſſinated.

guſted with an exerciſe of power which deſpiſed every boundary of moderation and juſtice. The prediction of Mr Wiſhart, ſuggeſted by the general odium which attended the cardinal, was conſidered by the diſciples of this martyr as the effuſion of a prophet; and perhaps gave occaſion to the aſſaſſination that followed. Their complaints were attended to by Norman Leſly, the eldeſt ſon of the earl of Rothes, whom the cardinal had treated with indignity, though he had profited by his ſervices. He conſented to be their leader. The cardinal was in his caſtle at St Andrew's, which he was fortifying after the ſtrongeſt faſhion of that age. The conſpirators, at different times, early in the morning, entered into it. The gates were ſecured; and appointing a guard, that no intimation of their proceedings might go to the cardinal, they diſmiſſed from the caſtle all his workmen ſeparately, to the number of 100, and all his domeſtics, who amounted to no fewer than 50 perſons. The eldeſt ſon of the earl of Arran, whom he kept as an hoſtage for his father's behaviour, was alone detained by them. The prelate, alarmed with their noiſe, looked from his window, and was informed that his caſtle was taken by Norman Leſly. It was in vain that he endeavoured to ſecure the door of his chamber by bolts and cheſts. The conſpirators brought fire, and were ready to apply it, when, admitting them into his preſence, he implored their mercy. Two of them ſtruck him haſtily with their ſwords. But James Melvil, rebuking their paſſion, told them, that this work and judgment of God, though ſecret ought to be done with gravity. He reminded the cardinal, in general terms, of the enormity of his ſins, and reproached him in a more particular manner with the death of Mr. Wiſhart. He ſwore, that no hopes of his riches, no dread of his power, and no hatred to his perſon, were any motives which actuated him; but that he was moved to accompliſh his deſtruction, by the obſtinacy and zeal manifeſted by him againſt Chriſt Jeſus and his holy Goſpel. Waiting for no anſwer to his harangue, he thruſt the cardinal three times through the body with his dagger, on the 29th of May, 1546.

The rumour that the caſtle was taken giving an alarm to the inhabitants of St Andrew's, they came in crowds to gratify their curioſity, and to offer their aſſiſtance, according to the ſentiments they entertained. The adherents and dependents of the cardinal were clamorous to ſee him; and the conſpirators, carrying his dead body to the very place from which he had beheld the ſufferings of Mr Wiſhart, expoſed it to their view.

491 Treaty of peace between England, France, and Scotland.

The truce, in the mean time, which had been concluded with England was frequently interrupted; but no memorable battles were fought. Mutual depredations kept alive the hoſtile ſpirit of the two kingdoms; and while the regent was making military preparations, which gave the promiſe of important events, a treaty of peace was finiſhed between England and France, in which Francis I. took care to comprehend the Scottiſh nation. In this treaty it was ſtipulated by Henry, that he was not to wage war againſt Scotland, unleſs he ſhould be provoked by new and juſt cauſes of hoſtility.

But the murderers of cardinal Beaton, apprehenſive of their ſafety, had diſpatched meſſengers into England, with applications to Henry for aſſiſtance; and being joined by more than 120 of their friends, they took the reſolution of keeping the caſtle, and of defending themſelves. Henry, notwithſtanding his treaty with France, reſolved to embrace this opportunity of augmenting the diſturbances of Scotland. He haſtened to collect troops; and the regent and his counſellors preſſed France for ſupplies in men and money, and military ſtores and artillery. Scotland.

492 Proceedings againſt the murderers of the cardinal.

The high places which the cardinal occupied were filled up immediately upon his death. John Hamilton abbot of Paiſley was elected archbiſhop of St Andrew's, and George earl of Huntley was promoted to be chancellor. By theſe officers the regent was urged to proceed with vigour againſt the conſpirators; and it was a matter of the greateſt anxiety to him to recover his eldeſt ſon, whom they detained in cuſtody. The clergy had, in the moſt ſolemn manner, pronounced them to be accurſed; and agreed to furniſh, for four months, a monthly ſubſidy of 3000l. to defray the expence of reducing them to obedience. The queen-dowager and the French faction were eager, at the ſame time, to concur in avenging the aſſaſſination of a man to whoſe counſels and ſervices they were ſo greatly indebted.—And that no dangerous uſe might be made of the eldeſt ſon of the earl of Arran, who, after his father, was the heir of the monarchy, an act of parliament was paſſed, excluding him from his birthright while he remained in the poſſeſſion of the enemies of his country, and ſubſtituting his brothers in his place, according to their ſeniority. The dark politics of Henry ſuggeſted the neceſſity of this expedient; and in its meaning and tendency there may be remarked the ſpirit and greatneſs of a free people.

493 Caſtle of St Andrew's beſieged.

A powerful army laid ſiege to the caſtle of St Andrew's, and continued their operations during four months; but no ſucceſs attended the aſſailants. The fortifications were ſtrong; and a communication with the beſieged was open by ſea to the king of England, who ſupplied them with arms and proviſions. The garriſon received his pay, and the principal conſpirators had penſions from him. In return for his generoſity, they were engaged to promote the marriage of his ſon with the young queen; to advance the reformation; and to keep in cuſtody the eldeſt ſon of the regent. Negociation ſucceeded to hoſtility; and as the regent expected aſſiſtance from France, and the conſpirators had the proſpect of ſupport from an Engliſh army, both parties were diſpoſed to gain time. A treaty was entered into and tranſacted, in which the regent engaged to procure from Rome an abſolution to the conſpirators, and to obtain to them from the three eſtates an exemption from proſecutions of every kind. Upon the part of the beſieged, it was ſtipulated, that when theſe conditions were fulfilled, the caſtle ſhould be ſurrendered, and the regent's ſon be delivered up to him. In the mean time Henry VIII. died; and a few weeks after Francis I. alſo paid his debt to nature. But the former, before his death, had recommended the proſecution of the Scottiſh war; and Henry II. the ſucceſſor of Francis, was eager to ſhow his attention to the ancient ally of his nation. When the abſolution arrived from Rome, the conſpirators refuſed to conſider it as valid; and an expreſſion uſed by the pope, implying an abſurdity, furniſhed an apology for their conduct. They knew that the counſellors of Edward VI. were making vigorous preparations to invade Scotland; they were confident of their preſent ability to defend themſelves; and the

494 Death of Henry VIII. and Francis I.

Scotland. advocates for the reformation encouraged them with hopes and with flattery.

The favourers of the reformation, in the mean time, adopting the intolerant maxims of the Roman Catholics, were highly pleased with the assassination of Beaton; and many of them congratulated the conspirators upon what they called their godly deed and enterprise. John Rough, who had formerly been chaplain to the regent, entered the castle and joined them. At this time also John Knox began to distinguish himself in an eminent manner, both by his success in argument and the unbounded freedom of his discourse; while the Roman clergy, everywhere defeated and ashamed, implored the assistance of the regent and his council, who assured them that the laws against heretics should be put in execution.

495 John Knox begins to distinguish himself.

496 Castle of St Andrew's taken.

In the mean time the castle of St Andrew's being invested by a fleet of 16 sail under admiral Strozzi from France, was obliged to capitulate. Honourable conditions were granted to the conspirators; but after being conveyed to France, they were cruelly used, from the hatred entertained by the Catholics against the Protestants. Many were confined in prisons; and others, among whom, says Dr Stuart, was John Knox, were sent to the galleys. The castle itself was razed to the ground.

497 Scotland invaded by the English.

The same year, 1547, Scotland was invaded by an English army under the duke of Somerset, who had been chosen protector of England during the minority of Edward VI. The design of this invasion was to oblige the Scots to comply with the scheme of Henry VIII. and conclude a marriage between Edward and the young queen of Scotland. The English army consisted of 18,000 men; besides which the protector had a fleet of 60 sail, one half of which were ships of war, and the others consisted of vessels laden with provisions and military stores. On the other hand, the regent opposed him with an army of 40,000 men. Before the commencement of hostilities, however, the duke of Somerset addressed a letter or manifesto to the government, in which he pressed the marriage with such powerful arguments, and so clearly showed the benefits which would result from it to both nations, that the regent and his party, who were averse to peace, thought proper to suppress it, and to circulate a report that the English had come to force away the queen, and to reduce the kingdom to a state of dependence. All hopes of an accommodation being thus removed, the English army advanced in order to give battle to the Scots. They found the latter posted in the most advantageous situation, around the villages of Musselburgh, Inveresk, and Monckton; so that he could not force them to an action, at the same time that he found himself in danger of having his communication with his ships cut off, which would have totally deprived his army of the means of subsistence. In this dangerous situation he had again recourse to negociation, and offered terms still more favourable than before. He now declared himself ready to retire into England, and to make ample compensation for the injuries committed by his army, if the Scottish government would promise that the queen should not be contracted to a foreign prince, but should be kept at home till she was of age to choose a husband for herself, with the consent of the nobility. These concessions increased the confidence of the regent so much, that, without taking advantage of the strength of his situation, he resolved to come to a general engagement.—The protector moved towards Pinkey, a gentleman's house to the eastward of Musselburgh; and the regent conceiving that he meant to take refuge in his fleet, changed the strong ground in which he was encamped. He commanded his army to pass the river Esk, and to approach the English forces, which were posted on the middle of Faside-hill. The earl of Angus led on the van; the main body of the battle marched under the regent; and the earl of Huntley commanded in the rear. It was the regent's intention to seize the top of the hill. The lord Gray, to defeat this purpose, charged the earl of Angus, at the head of the English cavalry. They were received upon the points of the Scottish spears, which were longer than the lances of the English horsemen, and put to flight. The earl of Warwick, more successful with his command of infantry, advanced to the attack. The ordnance from the fleet assisted his operations; and a brisk fire from the English artillery, which was planted on a rising ground, served still more to intimidate the Scottish soldiery.—The remaining troops under the protector were moving slowly, and in the best order, to take a share in the engagement. The earl of Angus was not well supported by the regent and the earl of Huntley. A panic spread itself through the Scottish army. It fled in different ways, presenting a scene of the greatest havoc and confusion. Few perished in the fight; but the chase continuing in one direction to Edinburgh, and in another to Dalkeith, with the utmost fury, a prodigious slaughter was made. The loss of the conquerors did not amount to 500 men; but 10,000 soldiers perished on the side of the vanquished. A multitude of prisoners were taken; and among these the earl of Huntley, the lord high chancellor.

Scotland. 498 Battle of Pinkey.

499 The Scots defeated with great slaughter.

Amidst the consternation of this decisive victory, the duke of Somerset had a full opportunity of effectuating the marriage and union projected by Henry VIII. and on the subject of which such fond anxiety was entertained by the English nation. But the cabals of his enemis threatening his destruction at home, he yielded to the necessities of his private ambition, and marched back into England. He took precautions, however, to secure an entry into Scotland, both by sea and land. A garrison of 200 men was placed in the isle of St Columba in the Forth, and two ships of war were left as a guard to it. A garrison was also stationed in the castle of Broughty, which was situated in the mouth of the Tay. When he passed through the Merse and Teviotdale, the leading men of these counties repaired to him; and taking an oath of allegiance to king Edward, surrendered their places of strength. Some of these he demolished, and to others he added new fortifications. Hume castle was garrisoned with 200 men, and intrusted to Sir Edward Dudley; and he posted 3000 soldiers, with 200 pioneers, in the castle of Roxburgh, under the command of Sir Ralph Bulmer.

500 Duke of Somerset returns to England.

The only resource of the regent now was the hope of assistance from France. The young queen was lodged in the castle of Dumbarton, under the care of the lords Erskine and Livingstone; and ambassadors were sent to Henry II. of France, acquainting him with the disaster at Pinkey, and imploring his assistance. The regent had

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had aſked permiſſion from the protector to treat of peace, and the eal of Warwick was appointed to wait for them at Berwick; but none were ever ſent on the part of Scotland. It was not long, therefore, before hoſtilities were recommenced by the Engliſh. Lord Gray led an army into Scotland, fortified the town of Haddington, took the caſtles of Yeſter and Dalkeith, laid waſte the Merſe, and the counties of Eaſt and Mid Lothian. On the other hand, in June 1548, Monſieur de Deſſe, a French officer of great reputation, landed at Leith with 6000 ſoldiers, and a formidable train of artillery.

501 Farther ſucceſſes of the Engliſh.

In the mean time the regent was in diſgrace on account of the diſaſter at Pinkey; and the queen-dowager being diſpoſed to ſuperſede his authority, attempted to improve this circumſtance to her own advantage. As ſhe perceived that her power and intereſt could beſt be ſupported by France, ſhe reſolved to enter into the cloſeſt alliance with that kingdom. It had been propoſed that the dauphin of France ſhould marry the queen of Scotland; and this propoſal now met with many partizans, the hoſtilities of the Engliſh having loſt a great number of friends to the cauſe of that country. It was reſolved to ſend the queen immediately to France, which would remove the cauſe of the preſent contentions, and her ſubſequent marriage with the dauphin would in the fulleſt manner confirm the friendſhip betwixt the two nations. The French government alſo entered deeply into the ſcheme; and in order to promote it made preſents of great value to many of the Scottiſh nobility. The regent himſelf was gained over by a penſion of 12,000 livers, and the title of duke of Chatelherault. Monſieur de Villegagnon who commanded four galleys in the harbour of Leith, making a feint as if he intended to proceed inſtantly to France, tacked about to the north, and, ſailing round the iſles, received the queen at Dumbarton; whence he conveyed her to France, and delivered her to her uncles the princes of Lorraine, in the month of July 1548.

502 The queen ſent to France.

Theſe tranſactions did not put an end to the military operations. The ſiege of Haddington had been undertaken as ſoon as the French auxiliaries arrived and was now conducted with vigour. To reinforce the garriſon, 1500 horſe advanced from Berwick; but an ambuſcade being laid for them, they were intercepted, and almoſt totally deſtroyed. Another body of Engliſh troops, however, which amounted only to 300 perſons, was more ſucceſsful. Eluding the vigilance of the Scots and the French, they were able to enter Haddington, and to ſupply the beſieged with ammunition and proviſions. The lord Seymour, high admiral of England, made a deſcent upon Fife with 1200 men, and ſome pieces of artillery; but was driven back to his ſhips with great ſlaughter by James Stuart, natural brother to the young queen, who oppoſed him at the head of the militia of the county. A ſecond deſcent was made by him at Montroſe; but being equally unſucceſsful there, he was obliged to leave Scotland without performing any important or memorable atchievement.

503 The Engliſh meet with ſeveral checks.

Having collected an army of 17,000 men, and adding to it 3000 German Proteſtants, the protector put it under the direction of the earl of Shrewſbury. Upon the approach of the Engliſh, Deſſe, though he had been reinforced with 15,000 Scots, thought it more prudent to retreat than to hazard a deciſive battle. He raiſed the ſiege of Haddington, and marched to Edinburgh. The earl of Shrewſbury did not follow him to force an engagement; jealouſies had ariſen between the Scots and the French. The inſolence and vanity of the latter, encouraged by their ſuperior ſkill in military arts, had offended the quick and impatient ſpirit of the former. The fretfulneſs of the Scots was augmented by the calamities inſeparable from war; and after the conveyance of the young queen to France, the efficacious and peculiar advantage conferred upon that kingdom by this tranſaction was fully underſtood, and appeared to them to be highly diſgraceful and impolitic. In this ſtate of their humour, Deſſe found not at Edinburgh the reception he expected. The quartering of his ſoldiers produced diſputes, which ended in an inſurrection of the inhabitants. The French fired among the citizens. Several perſons of diſtinction fell, and among theſe were the provoſt of Edinburgh and his ſon. The national diſcontents and inquietudes were driven, by this event, to the moſt dangerous extremity; and Deſſe, who was a man of ability, thought of giving employment to his troops, and of flattering the people by the ſplendour of ſome martial exploit.

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504 Quarrels between the Scots and French.

The earl of Shrewſbury, after ſupplying Haddington with troops, proviſions, and military ſtores, retired with his army into England. Its garriſon, in the enjoyment of ſecurity, and unſuſpicious of danger, might be ſurpriſed and overpowered. Marching in the night, Deſſe reached this important poſt; and deſtroying a fort of obſervation, prepared to ſtorm the main gates of the city, when the garriſon took the alarm. A French deſerter pointing a double cannon to the thickeſt ranks of the aſſailants, the ſhot was increaſed by deſtructive, and threw them into confuſion. In the height of their conſternation, a vigorous ſally was made by the beſieged. Deſſe renewed the aſſault in the morning, and was again diſcomfited. He now turned his arms againſt Broughty caſtle; and though unable to reduce it, he yet recovered the neighbouring town of Dundee, which had fallen into the poſſeſſion of the enemy. Hume caſtle was retaken by ſtratagem. Deſſe entered Jedburgh, and put its garriſon to the ſword. Encouraged by this ſucceſs, he ravaged the Engliſh borders in different incurſions, and obtained ſeveral petty victories. Leith, which from a ſmall village had grown into a town, was fortified by him; and the iſland of Inchkeith, which is nearly oppoſite to that harbour, being occupied by Engliſh troops, he undertook to expel them, and made them priſoners after a briſk encounter.

505 Unſucceſsful attempt on Haddington.

506 Deſſe the French general gains ſome advantages.

His activity and valour could not, however compoſe the diſcontents of the Scottiſh nation; and the queen-dowager having written to Henry II. to recal him, he was ſucceeded in his command by Monſieur de Thermes, who was accompanied into Scotland by Monluc biſhop of Valence, a perſon highly eſteemed for his addreſs and ability. This eccleſiaſtic was deſigned to ſupply the loſs of Cardinal Beaton, and to diſcharge the office of lord high chancellor of Scotland. But the jealouſies of the nation increaſing, and the queen-dowager herſelf ſuſpecting his ambition and turbulence, he attained not this dignity, and ſoon returned to his own country.

De

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507 Farther ſucceſſes of the French.

De Thermes brought with him from France a reinforcement of 1000 foot, 2000 horſe, and 100 men-at-arms. He erected a fort at Aberlady, to diſtreſs the garriſon of Haddington, and to intercept its ſupplies of proviſion. At Coldingham he deſtroyed a troop of Spaniards in the Engliſh pay. Faſt-caſtle was regained by ſurpriſe. Diſtractions in the Engliſh court did not permit the protector to act vigorouſly in the war. The earl of Warwick was diverted from marching an army into Scotland. An infectious diſtemper had broken out in the garriſon at Haddington; and an apprehenſion prevailed, that it could not hold out for any length of time againſt the Scots. The earl of Rutland, therefore, with a body of troops, entered the town; and after ſetting fire to it, conducted the garriſon and artillery to Berwick. The regent, in the poſſeſſion of Haddington, was ſolicitous to recover the other places which were yet in the power of the Engliſh. De Thermes laid ſiege to Broughty caſtle, and took it. He then beſieged Lawder; and the garriſon

508 Peace concluded.

was about to ſurrender at diſcretion, when the news arrived that a peace was concluded between France, England, and Scotland.

By this treaty Henry II. obtained the reſtitution of Boulogne and its dependencies, which had been taken from him by the king of England, and for which he paid 400,000 crowns. No oppoſition was to be given to the marriage of the queen of Scotland with the dauphin: the fortreſſes of Lawder and Douglas were to be reſtored to the Scots, and the Engliſh were to deſtroy the caſtles of Roxburgh and Eymouth.

509 The queen-dowager goes to France, and ſchemes againſt the regent.

After the ratification of the articles, the queen-dowager embarked with Leon Strozzi for France, attended by many of the nobility. Having arrived there, ſhe communicated to the king her deſign of aſſuming the government of Scotland, and he promiſed to aſſiſt her to the utmoſt of his power. But the jealouſy which prevailed between the Scots and French rendered the accompliſhment of this deſign very difficult. To remove the regent by an act of power might endanger the ſcheme altogether; but it might be poſſible to perſuade him to reſign his office voluntarily. For this purpoſe intrigues were immediately commenced; and indeed the regent himſelf contributed to promote their ſchemes by his violent perſecution of the reformed. The peace was hardly proclaimed, when he provoked the public reſentment by an action of ſanguinary inſolence. Adam

510 Adam Wallace ſuffers on account of religion.

Wallace, a man of ſimple manners, but of great zeal for the reformation, was accuſed of hereſy, and brought to trial in the church of the Black Friars at Edinburgh. In the preſence of the regent, the earls of Angus, Huntley, Glencairn, and other perſons of diſtinction and rank, he was charged with preaching without any authority of law, with baptizing one of his own children, and with denying the doctrine of purgatory; and it was ſtrenuouſly objected to him, that he accounted prayers to the ſaints and the dead to be an uſeleſs ſuperſtition, that he had pronounced the maſs to be an idolatrous ſervice, and that he had affirmed that the bread and wine in the ſacrament of the altar, after the words of the conſecration, do not change their nature, but continue to be bread and wine. Theſe offences were eſteemed too terrible to admit of any pardon.—The earl of Glencairn alone proteſted againſt his puniſhment. The pious ſufferer bore with reſignation the contumelious inſults of the clergy; and by his courage and patience at the ſtake gave a ſanction to the opinions he had embraced.

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511 Other inſtances of the regent's inhumanity and injuſtice.

Other acts of atrocity and violence ſtained the adminiſtration of the regent. In his own palace, William Crichton, a man of family and reputation, was aſſaſſinated by the lord Semple. No attempt was made to puniſh the murderer. His daughter was the concubine of the archbiſhop of St Andrew's, and her tears and intreaties were more powerful than juſtice. John Melvil, a perſon reſpectable by his birth and his fortune, had written to an Engliſh gentlemen, recommending to his care a friend who at that time was a captive in England. This letter contained no improper information in matters of ſtate, and no ſuſpicion of any crime againſt Melvil could be inferred from it. Yet the regent brought him to trial upon a charge of high treaſon; and, for an act of humanity and friendſhip, he was condemned to loſe his head. The eſtate of Melvil, forfeited to his family, was given to David the youngeſt ſon of the regent.

512 Schemes of the queen-dowager to obtain the regency.

Amidſt the pleaſures and amuſements of the French court, the queen-dowager was not inattentive to the ſcheme of ambition which ſhe had projected. The earls of Huntley and Sutherland, Mariſchal and Caſſilis, with the lord Maxwell, and other perſons of eminence who had accompanied her to France, were gained over to her intereſts. Robert Carnegie of Kinnaird, David Panter biſhop of Roſs, and Gavin Hamilton commendator of Kilwinning, being alſo at this time in that kingdom, and having the greateſt weight with the regent, were treated with a moſt punctilious reſpect. Henry declared to them his earneſt wiſh that the queen-dowager might attain the government of Scotland. In caſe the regent ſhould conſent to this meaſure, he expreſſed a firm intention that no detriment ſhould happen to his conſequence and affairs; and he deſired them to inform him, that he had already confirmed his title of *duke of Chatelherault*, had advanced his ſon to be captain of the Scots gendarmes in France, and was ready to tender other marks of favour to his family and relations. Upon this buſineſs, and with this meſſage, Mr Carnegie was diſpatched to Scotland; and a few days after, he was followed by the biſhop of Roſs. The biſhop being a man of eloquence and authority, obtained, though with great difficulty, a promiſe from the regent to reſign his high office; and for this ſervice he received, as a recompenſe, an abbey in Poitou.

513 She returns to Scotland.

The queen-dowager, full of hopes, now prepared to return to Scotland, and in her way thither made uſe of a ſafe-conduct obtained from Edward VI. by the king of France. The Engliſh monarch, however, had not yet forgot the beautiful queen of Scotland; and did not fail to urge his ſuperiority of claim to her over the dauphin. The queen-dowager did not ſeriouſly enter upon the buſineſs; only in general terms complained of the hoſtilities committed by the Engliſh; and two days after this converſation, ſhe proceeded towards Scotland, where ſhe was conducted by the Earl of Bothwel, lord Hume, and ſome other noblemen, to Edinburgh, amidſt the acclamations of the people. She had not long been returned to the capital, when the bad conduct of the regent afforded her an opportunity of exerting her influence and addreſs to the advantage of her project. The regent having propoſed a judicial circuit through

the kingdom, under pretence of repreſſing crimes and diſorders, moleſted the people by plunder and rapine. Great fines were levied for offences pretended as well as real; and the Proteſtants in particular ſeemed to be the objects of his diſpleaſure and ſeverity. In his progreſs he was accompanied by the queen dowager: and as ſhe affected to behave in a manner directly oppoſite, the moſt diſagreeable comparisons were made between her and the regent. The biſhop of Roſs, to whom he had promiſed to reſign his office, did not fail to put him in mind of his engagements; but he had now altered his mind, and wiſhed ſtill to continue in power. His reſolution, however, failed him on the firſt intimation of a parliamentary inquiry into the errors of his adminiſtration. An agreement with the queen-dowager then took place; and it was ſtipulated, that he ſhould ſucceed to the throne upon the death of the queen without iſſue; that his ſon ſhould enjoy the command of the gendarmes; that no inquiry ſhould be made into his expenditure of the royal treaſures; that no ſcrutiny into his government ſhould take place; and that he ſhould enjoy in the moſt ample manner his duchy and his penſion. Theſe articles were ratified at an aſſembly of parliament, and the queen dowager was formally inveſted with the regency.

514 Rapacity and injuſtice of the regent.

515 He reſigns his office, which is given to the queen-dowager.

Mary of Lorraine, the new regent, though ſhe had with great difficulty attained the ſummit of her wiſhes, ſeemed to be much leſs verſant in the arts of government than of intrigue. She was ſcarcely ſettled in her new office when ſhe rendered herſelf unpopular in two reſpects; one was by her too great attachment to France and the other by her perſecution of the reformed religion. She was entirely guided by the councils of her brothers the duke of Guiſe and the cardinal of Lorraine; and paid by far too much attention to M. d'Oyſel the French ambaſſador, whom they recommended to her as an able and faithful miniſter. Several high offices were filled with Frenchmen, which excited in the higheſt degree the reſentment of the Scottiſh nobility; and the commonalty were inſtantly prejudiced againſt her by the partiality ſhe ſhowed to the Papiſts. At firſt, however, ſhe enacted many ſalutary laws; and while ſhe made a progreſs herſelf through the ſouthern provinces of the kingdom to hold juſticiary courts, ſhe endeavoured to introduce order and law into the weſtern counties and iſles; firſt by the earl of Huntley, and afterwards by the earls of Argyle and Athole to whom ſhe granted commiſſions for this purpoſe with effectual powers. In another improvement, which the queen-regent attempted by the advice of her French council, ſhe found herſelf oppoſed by her own people. It was propoſed that the poſſeſſions of every proprietor of land in the kingdom ſhould be valued and entered into regiſters; and that a proportional payment ſhould be made by each. The application of this fund was to maintain a regular and ſtanding body of ſoldiers. This guard or army, it was urged, being at all times in readineſs to march againſt an enemy, would proteſt effectually the frontiers; and there would no longer be any neceſſity for the nobles to be continually in motion on every rumour of hoſtility or incurſion from Engliſh invaders. No art, however, or argument, could recommend theſe meaſures. A perpetual tax and a ſtanding army were conceived to be the genuine characteriſtics of deſpotiſm. All ranks of men conſidered themſelves inſulted and abuſed; and 300 tenants of the crown aſſembling at Edinburgh, and giving way to their indignation, ſent their remonſtrances to the queen-regent in ſuch ſtrong and expreſſive language, as induced her to abandon the ſcheme. Yet ſtill the attempt which ſhe had made left an impreſſion on the minds of the people. They ſuſpected her to be a ſecret enemy to their government and liberties; and they were convinced that Henry II. was engaging her in refinements and artifices, that he might reduce Scotland to be a province of France.

516 She renders herſelf unpopular.

517 Attempts to form a ſtanding army.

518 John Knox encourages the reformers.

While an alarm about their civil rights was ſpreading itſelf among the people, the Proteſtants were riſing daily in their ſpirit and in their hopes, John Knox (P) whoſe courage had been confirmed by misfortunes, and whoſe talents have improved by exerciſe, was at this time making a progreſs through Scotland. The characteriſtic peculiarities of Popery were the favourite topics of his declamation and cenſure. He treated the maſs, in particular, with the moſt ſovereign contempt, repreſenting it as a remnant of idolatry. Many of the nobility and gentry afforded him countenance and protection. They invited him to preach at their houſes, and they partook with him in the ordinances of religion after the reformed method. Religious ſocieties and aſſemblies were held publicly, in defiance of the Papiſts; and celebrated preachers were courted with aſſiduity and bribes to reſide and officiate in particular diſtricts and towns. The clergy cited him to appear before them at Edinburgh, in the church of the Black-friars. On the appointed day he preſented himſelf, with a numerous attendance of gentlemen, who were determined to exert themſelves in his behalf. The prieſthood did not chooſe to proceed in his proſecution; and Knox encouraged by this ſymptom of their fear, took the reſolution to explain and inculcate his doctrines repeatedly and openly in the capital city of Scotland. In 1556, the earl of Glencairn allured the earl Mariſchal to hear the exhortations of this celebrated preacher; and they were ſo much affected with his reaſonings and rhetoric, that they requeſted him to addreſs the queen-regent upon the ſubject of the reformation of religion. In compliance with this requeſt, he wrote a letter in very diſagreeable terms; and the earl of Glencairn delivered it with his own hand, in the expectation that ſome advantage might in this manner be obtained for the reformed. But the queen-regent was no leſs offended with the freedom of the nobleman than the preacher; and after peruſing the paper, ſhe gave it to James Beaton archbiſhop of Glaſgow, with an expreſſion of diſdain, "Here, my lord, is a paſquil."

519 Writes an offenſive letter to the queen-regent.

520 Goes to Geneva, and is burnt in effigy.

Amidſt theſe occupations, John Knox received an invitation to take the charge of the Engliſh congregation at Geneva; which he accepted. The clergy called upon him in his abſence, to appear before them, condemned

(P) When he was ſent to France (ſays Dr Stuart), with the conſpirators againſt Cardial Beaton, he was condemned to the galleys; but had obtained his liberty in the latter end of the year 1549.

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521 Progress of the reformation. The injurious treatment of John Knox did not in the leaſt obſtruct the progreſs of the reformation. Deſertions were made from Popery in every town and village; and even many members of the church, both ſecular and regular, were forward to embrace the new principles, and to atone for their paſt miſtakes by the bitterſt railleries againſt the corruptions and the folly of the Romiſh faith. The prieſts were treated in all places with ridicule and contempt. The images, crucifixes, and relics, which ſerved to rouſe the decaying fervours of ſuperſtition, were ſtolen from the churches, and trampled under foot. The biſhops implored the aſſiſtance of the queen regent. Citations were given to the preachers to appear in their defence. They obeyed; but with ſuch a formidable retinue, that it was with difficulty ſhe was permitted to apologiſe for her conduct. James Chalmers of Gairgirth, preſſing forward from the crowd, addreſſed himſelf to her: "We vow to God, that the devices of the prelates ſhall not be carried into execution: We are oppreſſed to maintain them in their idleneſs. They ſeek to undo and murder our preachers and us; and we are determined to ſubmit no longer to this wickedneſs." The multitude applauding his ſpeech, put their hands to their daggers.

A truſty meſſenger was diſpatched to Geneva, inviting John Knox to return to his own country. But in the infancy of their connection, the Proteſtants being apprehenſive of one another, uncertain in their counſels, or being deſerted by perſons upon whom they had relied, it appeared to them that they had adopted this meaſure without a due preparation; and, by oppoſite diſpatches, Knox was requeſted to delay his journey for ſome time.

To this zealous reformer their unſteadineſs was a matter of ſerious affliction; and in the anſwer he tranſmitted to their letters, he rebuked them with ſeverity: but amidſt this correction, he intreated them not to faint under their purpoſes, from apprehenſions of danger, which, he ſaid, was to ſeparate themſelves from the favour of God, and to provoke his vengeance. To particular perſons he wrote other addreſſes; and to all of them the greateſt attention was paid. In 1557, a formal bond or agreement, which obtained the appellation of *the firſt covenant*, was entered into, and all the more eminent perſons who favoured the reformation were invited to ſubſcribe it. The earls of Argyle, Glencairn, and Morton, with the lord Lorn, and John Erſkine of Dun, led the way, by giving it the ſanction of their names. All the ſubſcribers to this deed, renouncing the ſuperſtitions and idolatry of the church of Rome, promiſed to apply continually their whole power and wealth, and even to give up their lives, to forward and eſtabliſh the word of God. They diſtinguiſhed the reformed, by calling them the *Congregation of Chriſt*; and by the opprobrious title of the *Congregation of Satan*, they peculiarized the favourers of Popery.

522 The firſt covenant. After the leaders of the reformation had ſubſcribed the firſt covenant, they addreſſed letters to John Knox, urging in the ſtrongeſt terms his return to Scotland; and that their hopes of his aſſiſtance might not be diſappointed, they ſent an addreſs to John Calvin, the celebrated reformer, begging him to join his commands to their intreaties. The archbiſhop of St Andrew's, who

523 John Knox and Calvin invited into Scotland. perceived the riſing ſtorm, was in a difficult ſituation. A powerful combination threatened ruin to the church; and he had ſeparated himſelf from the politics of the queen-regent. The zeal of the Roman Catholics pointed out ſtrong meaſures to him; and his diſpoſitions were pacific. The clergy were offended with his remiſſneſs and neglect of duty. The reformers deteſted his looſeneſs of principles, and were ſhocked with the diſſolute depravity of his life and converſation. He reſolved to try the force of addreſs, and did not ſucceed. He then reſolved to be ſevere, and was ſtill more unſucceſsful. Scotland.

524 The archbiſhop of St Andrew's attempts in vain to reduce the earl of Argyle. The earl of Argyle was the moſt powerful of the reformed leaders. To allure him from his party, the archbiſhop of St Andrew's employed the agency of Sir David Hamilton. But the kindneſs he affected, and the advices he beſtowed, were no compliment to the underſtanding of this nobleman; and his threats were regarded with ſcorn. The reformers, inſtead of loſing their courage, felt a ſentiment of exultation and triumph; and the earl of Argyle happening to die about this time, he not only maintained the new doctrines in his laſt moments, but intreated his ſon to ſeek for honour in promoting the public preaching of the Goſpel and Jeſus Chriſt, and in the utter ruin of ſuperſtition and idolatry.

525 Walter Mill executed on account of religion. It was determined by the archbiſhop and prelates, that this diſappointment ſhould be ſucceeded by furious perſecution of the reformed. Walter Mill, a prieſt, had neglected to officiate at the altar; and having been long under the ſuſpicion of hereſy, was carried to St Andrew's committed to priſon, and accuſed before the archbiſhop and his ſuffragans. He was in an extreme old age; and he had ſtruggled all his life with poverty. He ſunk not, however, under the hardneſs of his fate. To the articles of his accuſation he replied with ſignal recollection and fortitude. The firmneſs of his mind, in the emaciated ſtate of his body, excited admiration. The inſults of his enemies, and their contempt, ſerved to diſcover his ſuperiority over them. When the clergy declared him a heretic, no temporal judge could be found to condemn him to the fire. He was reſpited to another day; and ſo great ſympathy prevailed for his misfortunes, that it was neceſſary to allure one of the archbiſhop's domeſtics to ſupply the place of the civil power, and to pronounce the ſentence of condemnation. When brought to the ſtake, the reſolution of this ſufferer did not forſake him. He praiſed God, that he had been called to ſeal up the truth with his life; and he conjured the people, as they would eſcape eternal death, not to be overcome by the errors and the artifices of monks and prieſts, abbots and biſhops.

526 The Proteſtants reſolve to aſſert their rights. The barbarity of this execution affected the reformers with inexpreſſible horror. Subſcriptions for mutual defence were taken. The leaders of the reformation, diſperſing their emiſſaries to every quarter, encouraged the vehemence of the multitude. The covenant to eſtabliſh a new form of religion extended far and wide. The ſharp point of the ſword, not the calm exertions of inquiry, was to decide the diſputes of theology.

When the leaders of the reformation were apprized of the ardent zeal of the people, and conſidered the great number of ſubſcriptions which had been collected in the different counties of the kingdom, they aſſembled

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to deliberate concerning the ſteps to be purſued. It was reſolved, accordingly, that a public and common ſupplication of the whole body of the Proteſtants ſhould be preſented to the queen-regent; which, after complaining of the injuries they had ſuffered, ſhould require her to beſtow upon them her ſupport and aſſiſtance, and urge her to proceed in the work of a reformation. To explain their full meaning, a ſchedule, containing particular demands, was at the ſame time to be preſented to her ſcrutiny. To Sir James Sandilands of Calder they committed the important charge of their manifeſto and articles of reformation; and in appointing him to this commiſſion, they conſulted the reſpect which was due both to the government and to themſelves. His character was in the higheſt eſtimation. His ſervices to his country were numerous; his integrity and honour were ſuperior to all ſuſpicion; and his age and experience gave him authority and reverence.

527 Petition the queen-regent.

The petition or ſupplication of the Proteſtants was expreſſed in ſtrong but reſpectful terms. They told the queen-regent, that though they had been provoked by great injuries, they had yet, during a long period, abſtained from aſſembling themſelves, and from making known to her their complaints. Baniſhment, confiſcation of goods, and death in its moſt cruel ſhape, were evils with which the reformed had been afflicted; and they were ſtill expoſed to theſe dreadful calamities. Compelled by their ſufferings, they preſumed to aſk a remedy againſt the tyranny of the prelates and the eſtate eccleſiaſtical. They had uſurped an unlimited domination over the minds of men. Whatever they commanded, though without any ſanction from the word of God, muſt be obeyed. Whatever they prohibited, though from their own authority only, it was neceſſary to avoid. All arguments and remonſtrances were equally fruitleſs and vain. The fire, the faggot, and the ſword, were the weapons with which the church enforced and vindicated her mandates. By theſe, of late years, many of their brethren had fallen; and upon this account they were troubled and wounded in their conſciences. For conceiving themſelves to be a part of that power which God had eſtabliſhed in this kingdom, it was their duty to have defended them, or to have concurred with them in an open avowal of their common religion. They now take the opportunity to make this avowal. They break a ſilence which may be miſinterpreted into a juſtification of the cruelties of their enemies. And diſdaining all farther diſſimulation in matters which concern the glory of God, their preſent happineſs, and their future ſalvation, they demand, that the original purity of the Chriſtian religion ſhall be reſtored, and that the government ſhall be ſo improved, as to afford to them a ſecurity in their perſons, their opinions, and their property.

With this petition or ſupplication of the Proteſtants, Sir James Sandilands preſented their ſchedule of demands, or the preliminary articles of the reformation. They were in the ſpirit of their ſupplication, and of the following tenor.

528 Articles of the reformation.

I. It ſhall be lawful to the reformed to peruſe the Scriptures in the vulgar tongue; and to employ alſo their native language in prayer publicly and in private.

II. It ſhall be permitted to any perſon qualified by knowledge, to interpret and explain the difficult paſſages in the Scriptures.

III. The election of miniſters ſhall take place according to the rules of the primitive church; and thoſe who elect ſhall inquire diligently into the lives and doctrines of the perſons whom they admit to the clerical office.

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IV. The holy ſacrament of baptiſm ſhall be celebrated in the vulgar tongue, that its inſtitution and nature may be the more generally underſtood.

V. The holy ſacrament of the Lord's ſupper ſhall likewiſe be adminiſtered in the vulgar tongue; and in this communion, as well as in the ceremonial of baptiſm, a becoming reſpect ſhall be paid to the plain inſtitution of Chriſt Jeſus.

VI. The wicked and licentious lives of the biſhops and eſtate eccleſiaſtical ſhall be reformed; and if they diſcharge not the duties of true and faithful paſtors, they ſhall be compelled to deſiſt from their miniſtry and functions.

529 The Proteſtants flattered by the queen-regent.

The queen-regent now found it neceſſary to flatter the Proteſtants. She aſſured them by Sir James Sandilands, their orator or commiſſioner, that every thing they could legally deſire ſhould be granted to them; and that, in the mean time, they might, without moleſtation, employ the vulgar tongue in their prayers and religious exerciſes. But, upon the pretence that no encouragement might be given to tumults and riot, ſhe requeſted that they would hold no public aſſemblies in Edinburgh or Leith. The Congregation, for this name was now aſſumed by the Proteſtants, were tranſported with theſe tender proofs of her regard; and while they ſought to advance ſtill higher in her eſteem by the inoffenſive quietneſs of their carriage, they were encouraged in the undertaking they had begun, and anxious to accompliſh the work of the reformation.

Nor to the clergy, who at this time were holding a provincial council at Edinburgh, did the Congregation ſcruple to communicate the articles of the intended reformation. The clergy received their demands with a ſtorm of rage, which died away in an innocent debility.

530 They offer to diſpute with the Romiſh clergy.

Upon recovering from their paſſions, they offered to ſubmit the controverſy between them and the reformed to a public diſputation. The Congregation did not refuſe this mode of trial; and deſired, as their only conditions, that the Scriptures might be conſidered as the ſtandards of orthodoxy and truth, and that thoſe of their brethren who were in exile and under perſecution might be permitted to aſſiſt them. Theſe requeſts, though reaſonable in a high degree, were not complied with; and the church would allow no rule of right but the canon law and its own councils. Terms of reconciliation were then offered on the part of the eſtate eccleſiaſtical. It held out to the Proteſtants the liberty of praying and adminiſtering the ſacraments in the vulgar tongue, if they would pay reverence to the maſs, acknowledge purgatory, invoke the ſaints, and admit of petitions for the dead. To conditions ſo ineffectual and abſurd the Congregation did not deign to return any anſwer.

The meeting of the parliament approached. The parties in contention were agitated with anxieties, apprehenſions, and hopes. An expectation of a firm and open aſſiſtance from the queen-regent gave courage to the reformed; and, from the parliamentary influence of their friends in the greater and the leſſer baronage, they expected the moſt important ſervices. They drew up with eagerneſs the articles which they wiſhed to be paſſed

Scotland. passed into a law; and as the ſpirit and ſenſe of their tranſactions are to be gathered in the completeſt manner from the papers which were framed by themſelves, it is proper to attend to them with a punctilious exactneſs. Their petitions were few and explicit.

631 reſent ir artiles to the ueen-regent.

I. They could not, in conſequence of principles which they had embraced from a conviction of their truth, participate in the Romiſh religion. It was therefore their deſire, that all the acts of parliament, giving authority to the church to proceed againſt them as heretics, ſhould be abrogated; or, at leaſt, that their power ſhould be ſuſpended till the diſputes which had ariſen were determined and brought to a concluſion.

II. They did not mean that all men ſhould be at liberty to profeſs what religion they pleaſed, without the control of authority. They contented that all tranſgreſſors in matters of faith ſhould be carried before the temporal judge. But it was their wiſh that the clergy ſhould have only the power to accuſe; and they thought it conformable to juſtice, that a copy of the criminal charge ſhould be lodged with the party upon trial, and that a competent time ſhould be allowed him to defend himſelf.

III. They inſiſted, that every defence conſiſtent with law ſhould be permitted to the party accuſed; and that objections to witneſſes, founded in truth and reaſon, ſhould operate to his favour.

IV. They deſired that the party accuſed ſhould have permiſſion to interpret and explain his own opinions; and that his declaration ſhould carry a greater evidence than the depoſition of any witneſs; as no perſon ought to be puniſhed for religion, who is not obſtinate in a wicked or damnable tenet.

V. In fine, they urged, that no Proteſtant ſhould be condemned for hereſy, without being convicted, by the word of God, of the want of that faith which is neceſſary to ſalvation.

The Congregation preſented theſe articles to the queen regent, expecting that ſhe would not only propoſe them to the three eſtates aſſembled in parliament, but employ all her influence to recommend them. But finding themſelves diſappointed, they began to ſuſpect her ſincerity; and they were ſenſible that their petitions, though they ſhould be carried in parliament, could not paſs into a law without her conſent. They therefore abſtained from preſenting them; but as their complaints and deſires were fully known in parliament, they ordered a ſolemn declaration to be read there in their behalf, and demanded that it ſhould be inſerted in the records of the nation. In this declaration, after expreſſing their regret for having been diſappointed in their ſcheme of reformation, they proteſted, that no blame ſhould be imputed to them for continuing in their religion, which they believed to be founded in the word of God; that no danger of life, and no political pains, ſhould be incurred by them, for diſregarding ſtatutes which ſupport idolatry, and for violating rites which are of human invention; and that, if inſurrections and tumults ſhould diſturb the realm, from the diverſity of religious opinions, and if abuſes ſhould be corrected by violence, all the guilt, diſorder, and inconvenience thence ariſing, inſtead of being applied to them, ſhould be aſcribed to thoſe ſolely who had refuſed a timely redreſs of wrongs, and who had deſpiſed petitions preſented with the humility of faithful ſubjects, and for the purpoſe of eſtabliſhing the commandments of God, and a moſt juſt and ſalutary reformation, Scotland.

The three eſtates received this formidable proteſt with attention and reſpect; but the intention of inſerting it in the national records was abandoned by the Congregation, upon a formal promiſe from the queen-regent, that all the matters in controverſy ſhould ſpeedily be brought by her to a fortunate iſſue.

While the Proteſtants were thus making the moſt vigorous exertions in behalf of their ſpiritual liberties, the queen-regent, in order to eſtabliſh herſelf the more effectually, uſed every effort to promote the marriage of her daughter with the dauphin of France. In 1557, commiſſioners were appointed to negociate this marriage; but while theſe negociations were going on, the court of France acted in the moſt perfidious manner. At the age of 15, after ſolemnly ratifying the independency of Scotland, and the ſucceſſion of the crown in the houſe of Hamilton, queen Mary was influenced by the king and her uncles the princes of Lorraine to ſign privately three extraordinary deeds or inſtruments. By the firſt ſhe conveyed the kingdom of Scotland to the king of France and his heirs, in the default of children of her own body. By the ſecond ſhe aſſigned him, if ſhe ſhould die without children, the poſſeſſion of Scotland, till he ſhould receive a million of pieces of gold, or be amply recompenſed for the ſums expended by him in the education of the queen of Scotland in France. By the third ſhe confirmed both theſe grants in an expreſs declaration, that they contained the pure and genuine ſentiments of her mind; and that any papers which might be obtained, either before or after her marriage, by means of the Scottiſh parliament, ſhould be invalid, and of no force nor efficacy. On the 24th of April, the nuptials were celebrated; and the dauphin, Francis, was allowed to aſſume the title of king of Scotland. The French court demanded for him the crown and other enſigns of royalty belonging to Scotland; but the commiſſioners had no power to comply with their requeſt. It was then deſired, that when they returned home, they ſhould uſe all their influence to procure the crown-matrimonial of Scotland for the dauphin. This alſo was refuſed; the court of France was diſguſted; and four of the commiſſioners died, it was ſuppoſed of poiſon, given them by the princes of Lorraine. The ſubject, however, was preſſed, on the return of the ſurviving commiſſioners, by the king of France himſelf, the queen of Scotland, and the queen-regent. The Proteſtants alſo joined their intereſt, hoping by that means to gain over the queen and queen-regent to their party; ſo that an act of parliament was at length paſſed, by which the crown-matrimonial was given to the dauphin during the time of his marriage with queen Mary; but without any prejudice to the liberties of the kingdom, to the heirs of her body, or to the order of ſucceſſion. With ſo many reſtraints, it is difficult to ſee the advantages which could accrue from this gift ſo earneſtly ſought after; and it is very probable, that the uſurpations of France in conſequence of it, would have been productive of many diſturbances; but theſe were prevented by the death of Francis in December 1560.

533 Perfidious conduct of the court of France.

534 Marriage of the queen of Scots with the dauphin of France.

535 He obtains the crown of Scotland, but under certain reſtrictions.

But before this event took place, Scotland was, by the intrigues of France, involved in confuſion on another account. After the death of Mary queen of England,

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land, and daughter to Henry VIII. the princes of Guiſe inſiſted on the claim of Mary queen of Scots to the crown of England, in preference to that of Elizabeth, whom they looked upon as illegitimate. This claim was ſupported by the king of France, who prevailed with the queen of Scots herſelf to aſſume the title of queen of England, and to ſtamp money under that character. The arms of England were quartered with thoſe of France and Scotland; and employed as ornaments for the plate and furniture of Mary and the dauphin. Thus was laid the foundation of an irreconcileable quarrel between Elizabeth and Mary; and to this, in ſome meaſure, are we to aſcribe the inveteracy with which the former perſecuted the unhappy queen of Scotland, at every time ſhe had it in her power.

536 The queen of Scots claims the crown of England,

537 Which lays the foundation of a quarrel with Elizabeth.

But while they imprudently excited a quarrel with England, they yet more imprudently quarrelled alſo with the majority of the people of Scotland. As Elizabeth profeſſed the Proteſtant religion, it was eaſily foreſeen, that the *Congregation*, or body of the reformed in Scotland, would never conſent to act againſt her in favour of a Popiſh power; and, as they could not be gained, it was reſolved to deſtroy them at once, by putting to death all their leaders. The queen-regent gave intimation of her deſign to re-eſtabliſh Popery, by proclaiming a ſolemn obſervance of Eaſter, receiving the ſacrament according to the Romiſh communion, herſelf, and commanding all her houſehold to receive it in the ſame manner. She next expreſſed herſelf in a contemptuous manner againſt the reformed, affirmed that they had inſulted the royal dignity, and declared her intention of reſtoring it to its ancient luſtre. The preachers of the Congregation were next cited to appear at Stirling, to anſwer the charges which might be brought againſt them. Alexander earl of Glencairn, and Sir Hugh Campbell of Loudon, were deputed to admoniſh her not to perſecute the preachers, unleſs they had been obnoxious by circulating erroneous doctrines, or diſturbing the peace of government. The queen-regent in a paſſion told them, that the preachers ſhould all be baniſhed Scotland, though their doctrines were as ſound as thoſe of St Paul. The deputies urged her former kind behaviour and promiſes; but the queen-regent anſwered, that "the promiſes of princes ought not to be exacted with rigour, and that they were binding only when ſubſervient to their convenience and pleaſure." To this they replied, that in ſuch a caſe they could not look upon her as their ſovereign, and muſt renounce their allegiance as ſubjects.

538 Scheme to deſtroy all the leaders of the Proteſtant party in Scotland.

539 Treacherous behaviour of the queen-regent.

Soon after this tranſaction, the queen-regent received the news that the reformation was eſtabliſhed in Perth. Lord Ruthven the provoſt of the city was ſummoned to anſwer for this innovation; but his reply was, that he had no dominion over the minds and conſciences of men. The provoſt of Dundee, being ordered to apprehend an eminent preacher named *Paul Methven*, ſent him intelligence of the order, that he might provide for his ſafety. The proclamation for obſerving Eaſter was everywhere deſpiſed and neglected, and people exclaimed againſt the maſs as an idol. New citations, in the mean time, had been given to the preachers to appear at Stirling. They obeyed the ſummons; but attended by ſuch multitudes, that the queen-regent, dreading their power, though they were without arms, intreated Mr Erſkine of Dun, whom they had ſent before as a deputy, to ſtop their march; aſſuring him that all proceedings againſt the preachers ſhould be ſtopped. In conſequence of this, the multitude diſmiſſed; yet, when the day came on which the preachers ſhould have appeared, the queen-regent, with unparalleled folly as well as treachery, cauſed them to be declared traitors, and proclaimed it criminal to afford them any ſubſiſtence.

540 Proceedings againſt the Proteſtants.

541 They become formidable by their numbers.

Mr Erſkine, exaſperated by this ſhameful conduct, haſtened to the Congregation, apologiſed for his conduct, and urged them to proceed to the laſt extremities. At this critical period alſo John Knox returned from Geneva, and joined the Congregation at Perth. The great provocations which the Proteſtants had already received, joined to the impetuous paſſions of the multitude, were now productive of the greateſt diſorders. Images were deſtroyed, monaſtries pulled down, and their wealth either ſeized by the mob or given to the poor. The example of Perth was followed by Cupar in Fife; and ſimilar inſurrections being apprehended in other places, the queen-regent determined to puniſh the inhabitants of Perth in the moſt exemplary manner. With this view ſhe collected an army; but being oppoſed with a formidable power by the Proteſtants, ſhe thought proper to conclude an agreement. The Proteſtants, however, dreaded her inſincerity; and therefore entered into a new covenant to ſtand by and defend one another. Their fears were not vain. The queen-regent violated the treaty almoſt as ſoon as made, and began to treat the Proteſtants with ſeverity. The earl of Argyle, and the prior of St Andrew's who about this time began to take the title of *lord James Stuart*, now openly headed the Proteſtant party, and prepared to collect their whole ſtrength. The queen-regent oppoſed them with what forces ſhe had, and which indeed chiefly conſiſted of her French auxiliaries; but, being again afraid of coming to an engagement, ſhe conſented to a truce until commiſſioners ſhould be ſent to treat with the lords for an effectual peace. No commiſſioners, however, were ſent on her part; and the nobles, provoked at ſuch complicated and unceaſing treachery, reſolved to puſh matters to the utmoſt extremity. The firſt exploit of the reformed was the taking of the town of Perth, where the queen-regent had placed a French garriſon. The multitude, elated with this atchievement, deſtroyed the palace and abbey of Scone, in ſpite of all the endeavours of their leaders, even of John Knox himſelf, to ſave them. The queen-regent, apprehenſive that the Congregation would commit farther ravages to the ſouthward, reſolved to throw a garriſon into Stirling; but the earl of Argyle and lord James Stuart were too quick for her, and arrived there the very day after the demolition of the abbey and palace of Scone. The people, incapable of reſtraint, and provoked beyond meaſure by the perfidious behaviour of the Catholic party, demoliſhed all the monaſteries in the neighbourhood, together with the fine abbey of Cambuſkenneth, ſituated on the north bank of the Forth. From Stirling they went to Linlithgow, where they committed their uſual ravages; after which, they advanced to Edinburgh. The queen-regent, alarmed at their approach, fled to Dunbar; and the Proteſtants took up their reſidence in Edinburgh.

542 John Knox returns to Scotland.

543 Second covenant.

Treachery of the queen-regent.

544 Perth taken by the Proteſtants

545 The queen-regent flies to Dunbar, and the Proteſtants become maſters of Edinburgh.

Having thus got poſſeſſion of the capital, the Congregation

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gregation assumed to themselves the ruling power of the kingdom, appointed preachers in all the churches, and seized the mint, with all the instruments of coining. The queen-regent, unable to dispute the matter in the field, published a manifesto, in which she set forth their seditious behaviour, commanding them to leave Edinburgh within six hours, and enjoining her subjects to avoid their society under the pain of treason. The Congregation having already lost somewhat of their popularity by their violent proceedings, were now incapable of coping with government. As they had not established themselves in any regular body, or provided a fund for their support, they felt their strength decay, and multitudes of them returned to their habitations. Those who remained found themselves obliged to vindicate their conduct; and, in an address to the regent, to disclaim all treasonable intentions. Negociations again took place, which ended as usual; the queen-regent, who had taken this opportunity of collecting her forces, marched against the Congregation on the 23d of July 1559. The Protestants now found themselves incapable of making head against their enemies; and therefore entered into a negociation, by which all differences were for the present accommodated. The terms of this treaty were, that the town of Edinburgh should be open to the queen-dowager and her attendants; that the palace of Holyroodhouse and the mint should be delivered up to her; that the Protestants should be subject to the laws, and abstain from molesting the Roman Catholics in the exercise of their religion. On the queen's part, it was agreed, that the Protestants should have the free exercise of their religion, and that no foreign troops should enter the city of Edinburgh.

546 They lose their popularity, and fall into distress.

547 A treaty concluded.

Notwithstanding this treaty, however, the reformed had no confidence in the queen's sincerity. Having heard of the death of Henry II. of France, and the accession of Francis II. and Mary to that kingdom, they seem to have apprehended more danger than ever. They now entered into a third covenant; in which they engaged themselves to refuse attendance to the queen-dowager, in case of any message or letter; and that immediately on the receipt of any notice from her to any of their number, it should be communicated without reserve, and be made a common subject of scrutiny and deliberation. It was not long before they had occasion for all their constancy and strength. The queen-regent repented of the favourable terms she had granted the reformed; and being denied the favour which she requested of saying mass in the high-church of Edinburgh, she ordered them everywhere to be disturbed in the exercise of their religion.

548 Third covenant.

549 The treaty broken by the queen-regent.

550 France supports the Catholic party.

In this imprudent measure, the queen-regent was confirmed by letters which now came from Francis and Mary, promising a powerful army to support her interests. The envoy who brought these dispatches also carried letters to the lord James Stuart, now the principal leader of the Protestants, and natural brother to the queen. The letters were filled with reproaches and menaces, mixed with intreaties; and along with them the envoy delivered a verbal message, that the king his master was resolved rather to expend all the treasures of France than not to be revenged on the rebellious nobles who had disturbed the peace of Scotland. The lord James Stuart was not to be frightened by these menaces. He returned a cool and deliberate answer, apologizing for the Protestants, and vindicating them from the charge of rebellion; but at the same time intimating his full resolution of continuing to head the reformed as he had already done.

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551 French auxiliaries arrive, which alarms the nation.

The letters of Francis and Mary were soon followed by 1000 French soldiers, with money and military stores; and the commander was immediately dispatched again to France, to solicit the assistance of as many more soldiers, with four ships of war, and 100 men-at-arms. But before he could set out, La Brosse, another French commander, arrived with 2000 infantry; and that the Congregation might be defeated not only by arms but in disputation, the same ship brought three doctors of the Sorbonne, to show the pernicious tendency of the new doctrines. Thus matters were pushed on beyond all hopes of reconciliation. The nation was universally alarmed on account of the introduction of French troops, to which they saw no end. The queen-regent attempted to quiet the minds of the public by a proclamation; but their fears increased the more. The Congregation assembled at Stirling, where they were joined by the earl of Arran, and soon after by his father the duke of Chatelherault. They next deliberated on the measures to be followed with the queen-regent; and the result of their consultations was, that an expostulatory letter should be addressed to her. This was accordingly done; but as the queen behaved with her usual duplicity, the nobles called the people to arms. Mutual manifestos were now published; and both parties prepared to decide the contest by the sword. The Congregation having seized Broughty castle, marched from thence to Edinburgh. The queen-regent retired to Leith, which she had fortified and filled with French troops. Thither the nobles sent their last message to her, charging her with a design to overthrow the civil liberties of the kingdom. They requested her to command her Frenchmen and mercenaries to depart from Leith, and to make that place open and patent, not only to the inhabitants who had been dispossessed of their houses, but to all the inhabitants of Scotland. They declared, that her denial of this request should be considered by them as a proof of her intention to reduce the kingdom to slavery; in which case, they were determined to employ their utmost power to preserve its independency. Two days after this message, the queen-regent sent to them the lord Lyon, whom she enjoined to tell them, that she considered their demand not only as presumptuous, but as an encroachment on the royal authority; that it was an indignity to her to be dictated to by subjects; that Frenchmen were not to be treated as foreigners, being entitled to the same privileges with Scotchmen; and that she would neither disband her troops, nor command the town of Leith to be made open and patent. The lord Lyon then, in the name of the queen-regent, commanded the lords of the Congregation to depart from Edinburgh, and disperse themselves, under the pain of high treason. The Protestants, irritated by this answer, after some deliberation degraded the queen-regent; and to this purpose the nobility, barons, and burgesses, all agreed in subscribing an edict, which was sent to the principal cities in Scotland, and published in them.

552 The nobles send their last message to the queen-regent.

553 Receive an unfavourable answer.

554 They degrade her from her office, and lay siege to Leith.

The next step taken by the Congregation was to sum-

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ſummon Leith to ſurrender; but meeting with defiance inſtead of ſubmiſſion, it was reſolved to take the town by ſcalade. For this ſervice ladders were framed in the church of St Giles; a buſineſs which, interrupting the preachers in the exerciſe of public worſhip, made them prognoſticate misfortune and miſcarriage to the Congregation. In the diſpleaſure of the preachers, the common people found a ſource of complaint; and the emiſſaries of the queen-dowager acting with indefatigable induſtry to divide her adverſaries, and to ſpread chagrin and diſſatisfaction among them, diſcontent, animoſity, and terror, came to prevail to a great degree. The duke of Chatelherault diſcouraged many by his example. Defection from the Proteſtants added ſtrength to the queen-dowager. The moſt ſecret deliberations of the confederated lords were revealed to her. The ſoldiery were clamorous for pay; and it was very difficult to procure money to ſatisfy their claims. Attempts to ſoothe and appeaſe them, diſcovering their conſequence, engendered mutinies. They put to death a domeſtic of the earl of Argyle, who endeavoured to compoſe them to order: they inſulted ſeveral perſons of rank who diſcovered a ſolicitude to pacify them; and they even ventured to declare, that, for a proper reward, they were ready to ſuppreſs the reformation, and to re-eſtabliſh the maſs.

555 Divisions take place amongſt them.

556 They fall into diſtreſs and treat with queen Elizabeth.

It was abſolutely neceſſary to give ſatisfaction to the Proteſtant ſoldiers. The lords and gentlemen of the Congregation collected a conſiderable ſum among them; but it was not equal to the preſent exigency. The avarice of many taught them to withhold what they could afford, and the poverty of others did not permit them to indulge their generoſity. It was reſolved, that each nobleman ſhould ſurrender his ſilver-plate to be ſtruck into money. By the addreſs, however, of the queen-dowager, the officers of the mint were bribed to conceal, or to convey to a diſtance, the ſtamps and inſtruments of coinage. A gloomy deſpair gave diſquiet to the Congregation, and threatened their ruin. Queen Elizabeth, with whoſe miniſters the confederated lords maintained a correſpondence at this time, had frequently promiſed them her aſſiſtance; but they could not now wait the event of a deputation to the court of England. In an extremity ſo preſſing, they therefore applied for a ſum of money to Sir Ralph Sadler and Sir James Croft, the governors of Berwick; and Cockburn of Ormiſton, who was entruſted with this commiſſion, obtained from them an aid of 4000 crowns. Traitors, however, in the councils of the Congregation, having informed the queen-dowager of his errand and expedition, the earl of Bothwel, by her order, intercepted him upon his return, diſcomfited his retinue, and made a prize of the Engliſh ſubſidy.

557 Engliſh ſubſidy taken by the queen-regent.

To rouſe the ſpirit of the party, an attack was projected upon Leith, and ſome pieces of artillery were planted againſt it. But before any charge could be made, the French ſoldiers ſallied out to give battle to the troops of the Congregation, poſſeſſed themſelves of their cannon, and drove them back to Edinburgh. A report that the victors had entered this city with the fugitives, filled it with diſorder and diſmay. The earl of Argyle and his Highlanders haſtened to recover the honour of the day, and haraſſed the French in their retreat. This petty conflict, while it elated the queen-dowager, ſerved to augment the deſpondence of the Proteſtants.

558 The Proteſtants defeated.

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Vain of their proweſs, the French made a new ſally from Leith, with a view to intercept a ſupply of proviſions and ſtores for the Congregation. The earl of Arran and the lord James Stuart advanced to attack them, and obliged them to retire. But purſuing them with too much heat, a freſh body of French troops made its appearance. It was prudent to retreat, but difficult. An obſtinate reſiſtance was made. It was the object of the French to cut off the ſoldiery of the Congregation from Edinburgh, and by theſe means to divide the ſtrength of that ſtation. The earl of Arran and the lord James Stuart had occaſion for all their addreſs and courage. Though they were able, however, to effect their eſcape, their loſs was conſiderable, and the victory was manifeſtly on the ſide of their adverſaries.

559 The Proteſtants again defeated.

About this time William Maitland of Lethington, ſecretary to the queen-dowager, withdrew ſecretly from Leith, and joined himſelf to the confederated nobles. He had been diſguſted with the jealouſies of the French counſellers, and was expoſed to danger from having embraced the doctrines of the reformed. His reception was cordial, and correſponded to the opinion entertained of his wiſdom and experience. He was ſkilled in buſineſs, adorned with literature, and accuſtomed to reflection. But as yet it was not known, that his want of integrity was in proportion to the greatneſs of his talents.

560 Maitland, the queen-dowager's ſecretary, revolts to the Proteſtants.

The acceſſion of this ſtateſman to their party could not conſole the lords of the Congregation for the unpromiſing aſpect of their affairs. The two diſcomfitures they had received ſunk deeply into the minds of their followers. Thoſe who affected prudence, retired privately from a cauſe which they accounted to be deſperate; and the timorous fled with precipitation. The wailings and diſtruſt of the brethren were melancholy and infectious; and by exciting the ridicule and ſcorn of the partiſans of the queen-dowager, were augmented the more. A diſtreſs not to be comforted ſeemed to have invaded the Proteſtants; and the aſſociated nobles conſented to abandon the capital. A little after midnight, they retired from Edinburgh; and ſo great was the panic which prevailed, that they marched to Stirling without any ſtop or intermiſſion.

561 They retire from Edinburgh to Stirling.

John Knox, who had accompanied the Congregation to Stirling, anxious to recover their unanimity and courage, addreſſed them from the pulpit. He repreſented their misfortunes as the conſequences of their ſins; and intreating them to remember the goodneſs of their cauſe, aſſured them in the end of joy, honour, and victory. His popular eloquence correſponding to all their warmeſt wiſhes, diffuſed ſatisfaction and cheerfulneſs. They paſſed from deſpair to hope. A council was held, in which the confederated nobles determined to ſolicit, by a formal embaſſy, the aid of queen Elizabeth. Maitland of Lethington, and Robert Melvil, were choſen to negociate this important tranſaction; and they received the fulleſt inſtructions concerning the ſtate and difficulties of the Congregation, the tyrannical deſigns of the queen-dowager, and the danger which threatened England from the union of Scotland with France.

562 John Knox encourages them.

The queen of England having maturely conſidered the

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563 Elizabeth determines to aſſiſt the reformers.

the caſe, determined to aſſiſt the reformers; whoſe leaders now diſperſed themſelves, and went to different parts of the kingdom, in order to employ their activity there for the common cauſe. The queen-dowager, imagining that the lords were fled, conceived great hopes of being able to cruſh the reformed at once. Her ſanguine hopes, however, were ſoon checked, on receiving certain intelligence that queen Elizabeth was reſolved to give them aſſiſtance. She now took the beſt meaſures poſſible, as circumſtances ſtood; and determined to cruſh her enemies before they could receive any aſſiſtance from England. Her French troops took the road to Stirling, and waſted in their march all the grounds which belonged to the favourers of the reformation. After renewing their depredations at Stirling, they paſſed the bridge there; and proceeding along the ſide of the river, exerciſed their cruelties and oppreſſions in a diſtrict which had diſtinguiſhed itſelf by an ardent zeal againſt popery. While the terror of their arms was thus diffuſing itſelf, they reſolved to ſeize the town and caſtle of St Andrew's, which they conſidered as an important military ſtation, and as a convenient place of reception for the auxiliaries they expected from France.

564 The French troops waſte the eſtates of the reformed.

565 They are oppoſed with ſucceſs by lord James Stuart.

But the lord James Stuart employed himſelf to interrupt their progreſs and retard their attempts; and it was his object at the ſame time, to keep the force of the Congregation entire, to hazard no action of importance, and to wait the approach of the Engliſh army. A ſmall advantage was obtained by the French at Petticur; and they poſſeſſed themſelves of Kinghorn. The lord James Stuart, with 500 horſe and 100 foot, entered Dyſart. With this inconſiderable ſtrength he propoſed to act againſt an army of 4000 men. His admirable ſkill in military affairs, and his heroic courage, were eminently diſplayed. During 20 days he prevented the march of the French to St Andrew's intercepting their proviſions, haraſſing them with ſkirmiſhes, and intimidating them by the addreſs and the boldneſs of his ſtratagems.

Monſieur d'Oyſel, enraged and aſhamed to be diſconcerted and oppoſed by a body of men ſo diſproportioned to his army, exerted himſelf with vigour. The lord James Stuart was obliged to retire. Dyſart and Wemyſs were given to the French troops to be pillaged; and when d'Oyſel was in full march to St Andrew's, he diſcovered a powerful fleet bearing up the frith. It was concluded, that the ſupplies expected from France were arrived. Guns were fired by his ſoldiers, and their joy was indulged in all its extravagance. But this fleet having taken the veſſels which contained their proviſions, and the ordnance with which they intended to improve the fortifications of the caſtle at St Andrew's, a period was put to their rejoicings. Certain news was brought, that the fleet they obſerved was the navy of England, which had come to ſupport the Congregation. A conſternation, heightened by the giddineſs of their preceding tranſports, invaded them. Monſieur d'Oyſel perceived now the value and merit of the ſervice which had been performed by the lord James Stuart; and thinking no more of St Andrew's and conqueſt, fled to Stirling, in his way to Leith, from which he dreaded to be intercepted; but he reached that important ſtation after a march of three days.

566 Arrival of the Engliſh fleet.

567 The French general flies.

A formal treaty was now concluded between the lords of the Congregation and queen Elizabeth; and in the mean time the queen-dowager was diſappointed in her expectations from France. The violent adminiſtration of the houſe of Guiſe had involved that nation in troubles and diſtreſs. Its credit was greatly ſunk, and its treaſury was nearly exhauſted. Perſecutions, and the ſpirit of Calviniſm, produced commotions and conſpiracies; and amidſt domeſtic and dangerous intrigues and ſtruggles, Scotland failed to engage that particular diſtinction which had been promiſed to its affairs. It was not, however, neglected altogether. The count De Martigues had arrived at Leith with 1000 foot and a few horſe. The marquis D'Elbeuf had embarked for it with another body of ſoldiers; but, after loſing ſeveral ſhips in a furious tempeſt, was obliged to return to the haven from which he had ſailed.

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568 Treaty between Elizabeth and the Scots Proteſtants.

569 The queen-regent diſappointed in her expectations from France.

In this ſad reverſe of fortune many forſook the queen-dowager. It was now underſtood that the Engliſh army was upon its march to Scotland. The Scotiſh lords who had affected a neutrality, meditated an union with the Proteſtants. The earl of Huntley gave a ſolemn aſſurance that he would join them. Proclamations were iſſued throughout the kingdom, calling upon the ſubjects of Scotland to aſſemble in arms at Linlithgow, to re-eſtabliſh their ancient freedom, and to aſſiſt in the utter expulſion of the French ſoldiery.

570 She is deſerted by great numbers of her ſubjects.

The Engliſh fleet, meanwhile, under Winter the vice-admiral, had taken and deſtroyed ſeveral ſhips, had landed ſome troops upon Inchkeith, and diſcomfited a body of French mercenaries. Upon the foundation of theſe acts of hoſtility, the princes of Lorraine diſpatched the chevalier de Seure to queen Elizabeth, to make repreſentations againſt this breach of the peace, and to urge the recal of her ſhips. This ambaſſador affected likewiſe to negociate concerning the evacuation of Scotland by the French troops, and to propoſe methods by which the king of France might quarter the arms of England without doing a prejudice to queen Elizabeth. But to prevent the execution of vigorous reſolutions againſt the queen-dowager, and to gain time, were the only objects he had in view. With ſimilar intentions, John Monluc biſhop of Valence, a man of greater addreſs and ability, and equally devoted to the houſe of Guiſe, was alſo ſent at this time to the court of England. Queen Elizabeth, however, and her miniſters, were too wiſe to be amuſed by artifice and dexterity. The lord Grey entered Scotland with an army of 1200 horſe and 6000 foot; and the lord Scroop, Sir James Croft, Sir Henry Percy, and Sir Francis Lake commanded under him. By an inclement policy, the queen-dowager had already waſted all the country around the capital. But the deſolation ſhe had made, while it was ruinous to the Scottiſh peaſants, affected not the army of England. The leaders of the Congregation did not want penetration and foreſight, and had provided themſelves againſt this difficulty. The duke of Chatelherault, the earls of Argyle, Glencairne, and Menteith, the lord James Stuart, and the lords Ruthven, Boyd, and Ochiltree, with a numerous and formidable force, joined the Engliſh commander at Preſton.

571 The princes of Lorraine attempt to negociate with queen Elizabeth in vain.

572 An Engliſh army enters Scotland.

Struck with the ſad condition of her affairs, deſpairing of a timely and proper ſuccour from France, and reminded by ſickneſs of her mortality, the queen-dowager

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retired from Leith to the caſtle of Edinburgh, and put herſelf under the protection of the lord Erſkine. At the period when ſhe was appointed to the regency, the lord Erſkine had received from the three eſtates the charge of this important fortreſs, with the injunction to hold it till he ſhould know their farther orders; and giving way to the ſolicitations of neither faction, he had kept it with fidelity. By admitting the queen-dowager, he yielded to ſentiments of honour and humanity, and did not mean to depart from his duty. A few only of her domeſtics accompanied her, with the archbiſhop of St Andrew's, the biſhop of Dunkeld, and the earl Mariſchal.

573 The queen-dowager retires to Edinburgh caſtle.

574 The Proteſtants invite her to an accommodation.

The confederated nobles now aſſembled at Dalkeith to hold a council; and conforming to thoſe maxims of prudence and equity which, upon the eve of hoſtilities, had been formerly exerciſed by them, they invited the queen-dowager to an amicable concluſion of the preſent troubles. In a letter which they wrote to her, they called to her remembrance the frequent manifeſtos and meſſages in which they had preſſed her to diſmiſs the French ſoldiery, who had ſo long oppreſſed the lower ranks of the people, and who threatened to reduce the kingdom itſelf to ſervitude. The averſion, however, with which ſhe had conſtantly received their ſuit and prayers, was ſo great, that they had given way to a ſtrong neceſſity, and had intreated the aſſiſtance of the queen of England to expel theſe ſtrangers by the force of arms. But though they had obtained the powerful protection of this princeſs, they were yet animated with a becoming reſpect for the mother of their ſovereign; and, abhorring to ſtain the ground with Chriſtian blood, were diſpoſed once more to ſolicit the diſmiſſion of theſe mercenaries, with their officers and captains. And that no juſt objection might remain againſt the grant of this their laſt requeſt, they aſſured her, that a ſafe paſſage by land, to the ports of England, ſhould be allowed to the French; or that, if they judged it more agreeable, the navy of queen Elizabeth ſhould tranſport them to their own country. If theſe propoſals ſhould be rejected, they appealed and proteſted to God and to mankind, that it ſhould be underſtood and believed, that no motive of malice, or hatred, or wickedneſs of any kind, had induced them to employ the fatal expedient of arms and battles; but that they had been compelled to this diſagreeable and diſtreſsful remedy, for the preſervation of their commonwealth, their religion, their perſons, their eſtates, and their poſterity. They begged her to weigh the equity of their petition, to conſider the inconveniences of war, and to think of the reſt and quiet which were neceſſary to relieve the afflictions of her daughter's kingdom; and they beſought her to embalm her own memory, by an immortal deed of wiſdom, humanity, and juſtice.

To give authority and weight to the letter of the aſſociated lords, the lord Gray directed Sir George Howard and Sir James Croft to wait upon the queen-dowager, and to ſtipulate the peaceable departure of the Engliſh troops, upon the condition that the French mercenaries were immediately diſmiſſed from her ſervice, and prohibited from reſiding in Scotland. Returning no direct anſwer to the applications made to her, ſhe deſired time to deliberate upon the reſolution which it became her to adopt. This equivocal behaviour correſponded with the ſpirit of intrigue which had uniformly diſtinguiſhed the queen-dowager; and it is probable, that her engagements with France did not permit her to be open and explicit.

575 She ſtill behaves with inſincerity.

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576 The French defeated by the Proteſtant allies.

The combined armies marched towards Leith. A body of the French, poſted upon a riſing ground called *Hawk-hill*, diſputed their progreſs. During five hours the conflict was maintained with obſtinate valour. At length the Scottiſh horſemen charged the French with a fury which they were unable to reſiſt. They fled to Leith with precipitation; and might have been cut off from it altogether, if the Engliſh cavalry had exerted themſelves. Three hundred of the French ſoldiers periſhed in this action, and a few combatants only fell on the ſide of the Congregation.

577 Who lay ſiege to Leith.

Leith was inveſted. The pavilions and tents of the Engliſh and Scottiſh nobility were planted at Reſtalrig, and around it. Trenches were caſt; and the ordnance from the town annoying the combined armies, a mount was raiſed, upon which eight cannons were erected. A continued fire from theſe, againſt St Anthony's tower in South Leith, being kept up and managed with ſkill, the walls of this fabric were ſhaken, and the French found it neceſſary to diſmount their artillery.—Negligent from ſecurity, and apprehenſive of no attack, the Engliſh and Scottiſh officers occupied themſelves in amuſements, and permitted a relaxation of military diſcipline. The French, informed of this ſupineneſs and levity, made a ſally upon Leith. While ſome of the captains were diverting themſelves at Edinburgh, and the ſoldiery were engaged at dice and cards, they entered the trenches unobſerved, and, puſhing their advantage, put 600 men to the ſword. After this ſlaughter, the Proteſtants were more attentive to their affairs.—Mounts were built at proper diſtances, which, being fortified with ordnance, ſerved as places of retreat and defence in the event of ſudden incurſions; and thus they continued the blockade in a more effectual manner.

578 A party of them cut off.

The army under the marquis D'Elbeuf, promiſed ſo often to the queen-regent, was in vain expected by her; but ſhe received, at this time, ſupplies in money and military ſtores; and Monluc biſhop of Valence, though defeated in dexterity by Elizabeth and her miniſters, had arrived in Scotland to try anew the arts of delay and negociation. Conferences were held by him with the queen-dowager, with the Engliſh commanders, and with the confederated nobles; but no contract or agreement could be concluded. His credentials neither extended to the demolition of Leith, nor to the recal of the French mercenaries: and though he obtained powers from his court to conſent to the former of theſe meaſures, they were yet burdened with conditions which were diſgraceful to the Congregation; who, in the preſent proſperous ſtate of their fortunes, were not diſpoſed to give up any of the objects for which they had ſtruggled ſo long, and to the attainment of which they now looked forward with a ſettled hope and expectation.

579 Fruitleſs negociation with England.

Though the grave and meaſured orations of Monluc could not overpower the plain and ſtubborn ſenſe of the Congregation, yet as he affected to give them admonitions and warnings, and even ventured to inſult them with menaces, they appear to have conceived a high indignation againſt him. Under this impulſe, and

Scotland. that in so advanced a stage of their affairs, they might exhibit the determined firmness of their resolutions, and bind to them by an indissoluble tie the earl of Huntley and the other persons who had joined them in consequence of the English alliance, they thought of the assurance and stability of a *new league and covenant*, more solemn, expressive, and resolute, than any which they had yet entered into and subscribed.

580 The fourth covenant.

The nobles, barons, and inferior persons, who were parties to this bond and association, bound themselves in the presence of Almighty God, as a society, and as individuals, to advance and set forward the reformation of religion, and to procure, by every possible means, the true preaching of the Gospel, with the proper administration of the sacraments, and the other ordinances in connection with it. Deeply affected, at the same time, with the misconduct of the French statesmen, who had been promoted to high offices; with the oppressions of the French mercenaries, whom the queen-dowager kept up and maintained under the colour of authority; with the tyranny of their captains; and with the manifest danger of conquest to which the country was exposed, by different fortifications upon the sea-coast, and by other dangerous innovations; they promised and engaged, generally and individually, to join with the queen of England's army, and to concur in an honest, plain, and unreserved resolution to expel all foreigners from the realm, as oppressors of public liberty; that, by recovering the ancient rights, privileges, and freedom of their nation, they might live for the future under the due obedience of their king and queen, be ruled by the laws and customs of the country, and by officers and statesmen born and educated among them. It was likewise contracted and agreed by the subscribers to this bond and covenant, that no private intelligence by writing or message, or communication of any kind, should be kept up with their adversaries; and that all persons who resisted the godly enterprise in which they were united, should be regarded as their enemies, and reduced to subjection and obedience.

581 The queen-dowager vexes herself up to despair.

When the strong and fervid sentiment and expression of this new association were communicated to the queen-dowager, she resigned herself to sorrow. Her mind, inclined to despondency by the increase of her malady, felt the more intensely the cruel distractions and disquiets into which the kingdom had been driven by the ambition of France, her own doating affection for the princes of Lorraine, and the vain prognostications of flatterers and courtiers. In the agony of passion, she besought the malediction and curse of God to alight upon all those who had counselled her to persecute the preachers, and to refuse the petitions of the most honourable portion of her subjects.

In the mean time the siege of Leith was prosecuted. But the strength of the garrison amounting to more than 4000 soldiers, the operations of the besiegers were slow and languid. An accidental fire in the town, which destroyed many houses and a great part of the public granary, afforded them an opportunity of playing their artillery with some advantage; and a few days after they made a general assault. But the scaling-ladders which were applied to the walls being too short, and Sir James Croft, who had been gained to the queen-dowager, having acted a treacherous part, the attempt failed of success, and 1000 men were destroyed. The combined armies, however, did not lose their resolution or their hopes. The English and Scots animated the constancy of one another; and in the ratification of the treaty of Berwick, which was now made, a new source of cordiality opened itself. Letters also had come from the duke of Norfolk, promising a powerful reinforcement, giving the expectation of his taking upon him the command of the troops in person, and ordering his pavilion to be erected in the camp. Leith began to feel the misery of famine, and the French to give themselves up to despair. The besiegers abounded in every thing; and the arrival of 2000 men, the expected reinforcement from England, gave them the most decisive superiority over their adversaries. Frequent sallies were made by the garrison, and they were always unsuccessful. Discouraged by defeats, depressed with the want of provisions, and languishing under the negligence of France, they were ready to submit themselves to the mercy of the Congregation.

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583 A reinforcement arrives from England.

584 Death of the queen-regent.

Amidst this distress the queen-dowager, wasted with a lingering distemper and with grief, expired in the castle of Edinburgh. A few days before her death, she invited to her the duke of Chatelherault, the lord James Stuart, and the earls of Argyle, Glencairn, and Marischal, to bid them a last adieu. She expressed to them her sorrow for the troubles of Scotland, and made it her earnest suit, that they would consult their constitutional liberties, by dismissing the French and English from their country; and that they would preserve a dutiful obedience to the queen their sovereign. She professed an unlimited forgiveness of all the injuries which had been done to her; and entreated their pardon for the offences she had committed against them. In token of their kindness and charity, she then embraced them by turns; and, while the tear started in her eye, presented to them a cheerful and smiling aspect. After this interview, the short portion of life which remained to her was dedicated to religion; and that she might allure the Congregation to be compassionate to her Popish subjects and her French adherents, she flattered them, by calling John Willoks, one of the most popular of their preachers, to assist and comfort her by his exhortations and prayers. He made long discourses to her about the abominations of the mass; but she appears to have died in the communion of the Romish church; and her body being transported to France, was deposited in the monastery of St Peter, at Rheims, in Champagne, where her sister Renée was an abbess.

585 The French troops submit.

The death of the queen-dowager, at a period so critical, broke altogether the spirit of the French troops. They were blocked up so completely, that it was almost impossible for any supplies to reach them either by sea or land; and France had delayed so long to fulfil its magnificent promises, that it was no longer in a capacity to take any steps towards their accomplishment. Its internal distress and disquiets were multiplying. The nobility, impoverished by wars, were courting the rewards of service, and struggling in hostility. The clergy were avaracious, ignorant, and vindictive. The populace, knowing no trade but arms, offered their swords to the factious. Francis II. the husband of Mary, was without dignity or understanding. Catharine de Medicis his mother was full of artifice and falsehood. Insurrections were dreaded in every province.

582 The Protestants take an unsuccessful attack on Leith.

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Scotland. vince. The house of Guise was encompassed with difficulties, and trembling with apprehensions, so that they could not think of persisting in their views of distant conquests. It was necessary that they should abandon for a time all the proud projects they had formed for the extension of the French monarchy. It was chiefly in the exemption from foreign wars that they could hope to support their own greatness, and apply a remedy to the domestic disturbances of France.

586 Francis and Mary enter into a negociation with Elizabeth.

It appeared to Francis and Mary, that they could not treat in a direct method with the Congregation, whom they affected to consider as rebellious subjects, without derogating from their royal dignity. In negociating a peace, they therefore addressed themselves to queen Elizabeth. It was by her offices and interference that they projected a reconciliation with the confederated lords, and that they meant to extinguish the animosities which, with so much violence, had agitated the Scottish nation. They granted their commission to John Monluc bishop of Valence, Nicholas Pelleve bishop of Amiens, Jacques de la Brosse, Henry Clentin sieur d'Oysel, and Charles de la Rochefaucault sieur de Randan; authorising them in a body, or by two of their number, to enter into accords and agreements with the queen of England. The English commissioners were Sir William Cecil principal secretary of state, Nicolas Wotton dean of Canterbury and York, Sir Ralph Sadler, Sir Henry Percy, and Sir Peter Crew; and the powers of treaty were to be exercised by them all in conjunction, or by four, three, or two of them.

587 Promise an indemnity to the Protestants.

The plenipotentiaries of France, though empowered only to treat with England, were yet, by a separate commission, entrusted to assure the Congregation, that, notwithstanding the heinous guilt incurred by them, Francis and Mary were inclined to receive them into favour, upon their repentance and return to obedience; and to abstain for ever from all enquiry into their conduct. They had full authority, at the same time, by this new deed, to hear, in conjunction with the commissioners of Elizabeth, the complaints of the Congregation, and to grant, with their consent, the relief which appeared to them to be the most proper and salutary.

The nobility and people of Scotland, choosing for their representatives the lord James Stuart, the lord Ruthven, and Maitland of Lethington, expressed their willingness to concur in reasonable measures for the re-establishment of the public union and tranquillity. By the mode of a formal petition, they enumerated their grievances, laid claim to a redress of them, and besought

588 And at last grant their petition.

an uniform protection to their constitution and laws. To this petition the intercession of queen Elizabeth effected the friendly attention of Francis and Mary; and upon a foundation concerted with so much propriety, Monluc and Randan, Cecil and Wotton, the acting plenipotentiaries of England and France, drew up and authenticated the celebrated deed of relief and concession which does so much honour to the spirit, perseverance, and magnanimity of the Scottish nation.

589 Nature of their treaty with the Protestants.

By this accord and agreement, Francis and Mary stipulated and consented, that no French soldiers and no foreign troops should ever be introduced into Scotland without the counsel and advice of the three estates. They concurred in the opinion, that the French mercenaries should be sent back into France, and that the fortifications of Leith should be demolished. They agreed that commissioners should be appointed to visit Dunbar, and to point out the works there which ought to be destroyed; and they bound and engaged themselves to build no new fortress or place of strength within the kingdom, and to repair no old one, without a parliamentary authority and sanction. They consented to extinguish all debts which had been contracted for the maintenance of the French and Scotch soldiery in their service. They appointed the estates of the realm to hold a parliament for the discussion of affairs of state; and they obliged themselves to consider the acts of this assembly as valid and effectual in every respect. They confirmed the ancient law of the country, which prohibited the princes of Scotland from making peace and war without the advice of the three estates. It was accorded and agreed by them, that the three estates, in concurrence with the queen, should elect a council for the administration of affairs during her majesty's absence. They became bound to employ the natives of Scotland in the management of justice both civil and criminal, in the offices of chancellor, keeper of the seals, treasurer, comptroller, and in other stations of a similar nature; and to abstain from the promotion of all foreigners to places of trust and honour, and from investing any clergyman in the charge of affairs of the revenue. They determined to establish an act of oblivion, and to forget and bury for ever the memory of all the late transactions of war and offence. It was concluded by them, that a general peace and reconciliation should take place among all parties. They expressed their determination, that no pretence should be assumed by them, from the late contentions, to deprive any of their subjects of their estates or offices. And they referred the reparation which might be proper to compensate the injuries that had been sustained by bishops and ecclesiastics, to the judgment of the three estates in parliament.

Upon the subject of the reformation, the plenipotentiaries of England and France did not choose to deliberate and decide, although articles with regard to it had been presented to them by the nobles and the people. They referred this delicate topic to the ensuing meeting of the parliament; and the leaders of the Congregation engaged, that deputies from the three estates should repair to the king and queen, to know their intention concerning matters of such high importance.

After having granted these concessions to the nobility and the people of Scotland, upon the part of their respective courts, Monluc and Randan, Cecil and Wotton, concluded another deed of treaty and agreement.

590 Articles relating to the French troops.

By this convention it was determined, that the English and French troops should depart out of Scotland; that all warlike preparations should cease; that the fort of Eymouth should be razed to the ground, in terms of the treaty of Cambray; that Francis and Mary should abstain from bearing the title and arms of England or Ireland; that it should be considered, whether a farther compensation should be made to Elizabeth for the injuries committed against her; and that the king and queen of Scots should be fully and sincerely reconciled to the nobility and the people of their kingdom. The interests of England and France were the particular objects of this agreement. But though the concessions to the Protestants were not inserted in it at full length, an expressive

cotland. expreſſive reference was made to them; and they received a confirmation in terms which could not be miſunderſtood or controverted. This deed recorded the clemency of Francis and Mary to their ſubjects of Scotland, the extreme willingneſs of the nobility and the people to return to their duty and allegiance, the repreſentation they had offered of their grievances, and the requeſt of queen Elizabeth that redreſs ſhould be afforded to them; and it appealed to the conſequent conceſſions which had been ſtipulated to their advantage.

By theſe important negociations, the Proteſtants, while they humbled France, flattered queen Elizabeth; and while they acquired a power to act in the eſtabliſhment of the reformation, reſtored its civil conſtitution to Scotland. The excluſion of foreigners from offices of ſtate, the limitation of the Scottiſh princes with regard to peace and war, the advancement of the three eſtates to their ancient conſequence, and the act of oblivion of all offences, were acquiſitions moſt extenſively great and uſeful; and, while they gave the fulleſt ſecurity to the reformed, gratified their moſt ſanguine expectations.

591 ce pro- med.

The peace, ſo fortunately concluded, was immediately proclaimed. The French mercenaries embarked for their own country, and the Engliſh army took the road to Berwick. Amidſt events ſo joyful, the preachers exhorted the confederated nobles to command the ſolemnity of a thankſgiving. It was ordered accordingly; and after its celebration, the commiſſioners of the boroughs, with ſeveral of the nobility, and the tenants *in capite*, were appointed to chooſe and depute miniſters to preach the goſpel in the principal towns throughout the kingdom. John Knox was called to diſcharge the paſtoral functions at Edinburgh, Chriſtopher Goodman at St Andrew's, Adam Heriot at Aberdeen, John Row at Perth, Paul Methven at Jedburgh, William Chriſtiſon at Dundee, David Ferguſon at Dunfermline, and David Lindſey at Leith. That the buſineſs of the church, at the ſame time, might be managed with propriety, ſuperintendants were elected to preſide over the eccleſiaſtical affairs of particular provinces and diſtricts. Mr John Spotſwood was named the ſuperintendant for the diviſion of Lothian, Mr John Willocks for that of Glaſgow, Mr John Winram for that of Fife, Mr John Erſkine of Dun for that of Angus and Merns, and Mr John Carſewell for that of Argyle and the Iſles. This inconſiderable number of miniſters and ſuperintendants gave a beginning to the reformed church of Scotland.

592 oint- t of chers fferent s.

593 ar- nt

Amidſt the triumph and exultation of the Proteſtants, the meeting of the parliament approached. All perſons who had a title from law, or from ancient cuſtom, to attend the great council of the nation, were called to aſſemble there. While there was a full convention of the greater barons and the prelates, the inferior tenants *in capite*, or the leſſer barons, upon an occaſion ſo great, inſtead of appearing by repreſentation, came in crowds to give perſonally their aſſiſtance and votes; and all the commiſſioners for the boroughs, without exception, preſented themſelves.

It was objected to this parliament when it was aſſembled, that it could not be valid, ſince Francis and Mary were not preſent, and had not empowered any perſon to repreſent them. But by the terms of the late conceſſions to the nobility and the people, they had in effect diſpenſed with this formality; and the objection, after having been agitated with heat for ſome days, was rejected by a majority of voices. The lords of the articles were then choſen; and as the Proteſtant party were ſuperior to the Popiſh faction, they were careful, in electing the members of this committee, to favour all thoſe who were diſpoſed to forward the work of the reformation. The firſt object which the lords of the articles held out to the parliament was the ſupplication of the nobility, gentry, and all the other perſons who profeſſed the new doctrines. It required, that the Romiſh church ſhould be condemned and aboliſhed. It reprobated the tenet of tranſubſtantiation, the merit of works, papiſtical indulgences, purgatory, pilgrimages, and prayers to departed ſaints; and conſidering them as peſtilent errors, and as fatal to ſalvation, it demanded, that all thoſe who ſhould teach and maintain them ſhould be expoſed to correction and puniſhment. It demanded, that a remedy ſhould be applied againſt the profanation of the holy ſacraments by the Roman Catholics, and that the ancient diſcipline of the church ſhould be reſtored. In fine, it inſiſted, that the ſupremacy and authority of the pope ſhould be aboliſhed; and that the patrimony of the church ſhould be employed in ſupporting the reformed miniſtry, in the proviſion of ſchools, and in the maintenance of the poor.

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594 Supplication of the Proteſtants

This ſupplication of the Proteſtants was received in parliament with marks of the greateſt deference and reſpect. The popiſh doctrines it cenſured, and the ſtrong language it employed, excited no diſpute or altercation. The nobility, however, and the lay members, did not think it expedient that the patrimony of the church, in all its extent, ſhould be allotted to the reformed miniſtry, and the ſupport of ſchools and the poor. Avoiding, therefore, any explicit ſcrutiny into this point, the parliament gave it in charge to the miniſters and the leading men of the reformation, to draw up, under diſtinct heads, the ſubſtance and ſenſe of thoſe doctrines which ought to be eſtabliſhed over the kingdom. Within four days this important buſineſs was accompliſhed. The writing or inſtrument to which the reformed committed their opinions was termed, "The Confeſſion of Faith, profeſſed and believed by the Proteſtants within the realm of Scotland (q)." It was read firſt to the lords of the articles. It was then read to the parliament; and the prelates of the Romiſh church were commanded, in the name of God, to make publicly their objections to the doctrines it propoſed. They preſerved a profound ſilence. A new diet was appointed for concluding the tranſaction. The articles of the Confeſſion were again read over in their order, and the votes of the parliament were called. Of the temporal nobility, three only refuſed to beſtow upon it their authority. The earl of Athol, and the lords Somerville and Bothwell, proteſted,

595 A Confeſſion of Faith drawn up.

(q) It is given at full length in Knox, in the collection of confeſſions of faith, vol. 2. and in the ſtatute book, parl. 1567.

Scotland. ed, that "they would believe as their fathers had done before them." The bishops and the estates ecclesiastical, from a consciousness of the weakness of popery, seemed to have lost all power of speech. No dissent, no vote, was given by them. "It is long (said the earl Marischal), since I entertained a jealousy of the Romish faith, and an affection to the reformed doctrines. But this day has afforded me the completest conviction of the falsehood of the one, and the truth of the other. The bishops, who do not conceive themselves to be deficient in learning, and whose zeal for the maintenance of the hierarchy cannot be doubted, have abandoned their religion, and their interest in it, as objects which admit of no defence or justification." All the other constituent members of this great council were zealous for the establishment of the reformation, and affirmed the propriety of its doctrines. Thus the high court of parliament, with great deliberation and solemnity, examined, voted, and ratified the confession of the reformed faith.

596 Abolition of the mass. A few days after the establishment of the Confession of Faith, the parliament passed an act against the mass and the exercise of the Romish worship. And it scrupled not to ordain, that all persons saying or hearing mass should, for the first offence, be exposed to the confiscation of their estates, and to a corporal chastisement, at the discretion of the magistrate; that for the second offence, they should be banished out of the kingdom; and that for the third offence, they should incur and suffer the pains of death. This fierceness, it is to be acknowledged, did not suit the generosity of victory; and while an excuse is sought for it in the perfidiousness of the Romish priesthood, it escapes not the observation of the most superficial historians, that these severities were exactly those of which the Protestants had complained so loudly, and with so much justice. By another ordination, the parliament, after having declared, that the pope, or bishop of Rome, had inflicted a deep wound and a humiliating injury upon the sovereignty and government of Scotland, by his frequent interferences and claims of power, commanded and decreed, that, for the future, his jurisdiction and authority should be dead and extinct; and that all persons maintaining the smallest connection with him, or with his sect, should be liable to the loss of honour and offices, proscription, and banishment.

597 Persecuting spirit of the Protestants.

These memorable and decisive statutes produced the overthrow of the Romish religion. To obtain to these proceedings, and to its other ordinances, the approbation of Francis and Mary was an object of the greatest anxiety, and of infinite moment to the three estates. Sir James Sandilands lord St John was therefore appointed to go to France, and to express to the king and queen the affection and allegiance of their subjects, to explain what had been done in consequence of the late concessions and treaty, and to solicit their royal ratification of the transactions of the parliament. The spirited behaviour of the Congregation had, however, exceeded all the expectations of the princes of Lorraine; and the business of the embassy, and the ambassador himself, though a man of character and probity, were treated not only with ridicule, but with insult and contumely. He returned accordingly without any answer to his commission. Instead of submitting the heads and topics of a reformation to Francis and Mary, by a petition or a narrative, the parliament had voted them into laws; and from this informality the validity of its proceedings had been suspected. But it is observable of the Protestants, that they had not concealed their views with regard to religion and the abolition of Popery; that in the grant of redress and concession, and in the deed of treaty, no actual prohibition was made to bar the establishment of the reformation; that a general authority was given to the parliament to decide in affairs of state; and that Francis and Mary were solemnly bound to authenticate its transactions. Though a formality was invaded, the spirit of the treaties was yet respected and maintained. The nation, of consequence, imputed the conduct of Francis and Mary to political reasons suggested by the princes of Lorraine, and to the artifices of the Popish clergy; and as Elizabeth did not refuse, upon her part, the ratification of the agreements, and solicited and pressed the French court in vain to adopt the same measure, a strength and force were thence communicated to this conclusion. Scotland

598 Francis and Mary refuse to confirm the acts of this parliament.

When the three estates dispatched Sir James Sandilands to France, they instructed the earls of Morton and Glencairn, with Maitland of Lethington, to repair to the court of England. By these ambassadors they presented to Elizabeth their sincere and respectful thanks, for the attention shown by her to Scotland, in her late most important services. And while they solicited the continuance of her favour and protection, intreated, in an earnest manner, that her majesty, for the establishment of a perpetual peace and amity, would be pleased to take in marriage the earl of Arran, the next heir after his father to the Scottish monarchy. The queen made new and fervent protestations of her regard and attachment; and gave the promise of her warmest aid when it should be necessary, in their just defence, upon any future occasion. She spoke in obliging terms of the earl of Arran; but as she found in herself no present disposition to marriage, she desired that he might consult his happiness in another alliance. She expressed a favourable opinion of the Scottish nobility; and as a demonstration of her affection and esteem, she took the liberty to remind them of the practices which had been employed to overturn their independency, and begged them to consider the unaminity and concord of their order as a necessary guard against the ambition and the artifice of the enemies of their nation.

The success of the Congregation, though great and illustrious, was not yet completely decisive. The refusal of Francis and Mary to ratify their proceedings opened a source of bitterness and inquietude. The Popish party, though humbled, was not annihilated. Under the royal protection it would soon be formidable. Political considerations might arise, not only to cool the amity of England, but even to provoke its resentment. And France, though it could now transport no army against Scotland, might soon be able to adopt that expedient. Cruel distractions and severe calamities were still to be dreaded. In the narrowness of their own resources they could find no solid and permanent security against the rage and weight of domestic faction, and the strenuous exertions of an extensive kingdom. All their fair atchievements might be

Scotland. be blaſted and overthrown. Popery might again build up her towers, and and a ſanguinary domination deſtroy alike their religious and civil liberties.

509 Death of Francis II.

While the anguiſh of melancholly apprehenſions repreſſed the triumph of the Congregation, the event which could operate moſt to their intereſts was announced to them. This event was the death of Francis II. The tie which knit Scotland to France was thus broken. A new ſcene of politics diſplays itſelf. Catherine de Medicis, the queen-mother, ruled Charles IX. and was the perſonal enemy of the queen of Scots. The power and the credit which Mary had lent to her uncles, and the frequent and humiliating diſappointments which the queen-mother had ſuffered from her influence over Francis, were now repaid with a ſtudied indifference and neglect. In the full perfection of her charms, with two crowns upon her head, and looking towards a third, ſhe felt herſelf to be without grandeur and without conſequence. Leaving a court where ſhe had experienced all the enjoyments of which humanity is ſuſceptible, ſhe retired to Rheims, to indulge her ſorrow.

In the humiliation of their queen, and in the change produced in the councils of France, the Proteſtants of Scotland found every poſſible encouragement to proceed with vigour in the full eſtabliſhment of the reformed doctrines. After the diſſolving of the parliament, they turned their thoughts and attention to the plan of policy which might ſuit beſt the tenets and religion for which they had contended. The three eſtates, amidſt their other tranſactions, had granted a commiſſion to Mr John Winram, Mr John Spottiſwood, John Willocks, Mr John Douglas, Mr John Row, and John Knox, to frame and model a ſcheme or platform of eccleſiaſtical government. They were not long in complying with an order ſo agreeable to them, and compoſed what is termed the *Firſt Book of Diſcipline*; in which they explained the uniformity and method which ought to be preſerved concerning doctrine, the adminiſtration of the ſacraments, the election and proviſion of miniſters, and the policy of the church.

600 Eccleſiaſtical government of Scotland new-modelled.

A convention of the eſtates gave its ſanction to the Preſbyterian ſcheme of government. But while the Book of Diſcipline ſketched out a policy beautiful for its ſimplicity, yet it required that the patrimony and the rich poſſeſſions of the ancient church ſhould be allotted to the new eſtabliſhment. The reformers, however, ſo ſucceſsful in the doctrines and the policy they had propoſed, were here very unfortunate. This convention of the eſtates did not pay a more reſpectful regard to this propoſal than the celebrated parliament had done, which demoliſhed the maſs and the juriſdiction of the ſee of Rome. They affected to conſider it as no better than a dream. The expreſſion "a devout imagination" was applied to it in mockery; and it was not till after long and painful ſtruggles, that the new eſtabliſhment was able to procure to itſelf a becoming and neceſſary proviſion and ſupport. The Romiſh clergy were ſtrenuous to continue in their poſſeſſions, and to profit by them; and the nobles and the laity having ſeized upon great proportions of the property of the church, were no leſs anxious to retain the acquiſitions they had made.

601 The revenues of the ancient church reſerved to the reformed preachers.

The averſion entertained from beſtowing riches upon the Preſbyterian eſtabliſhment, encouraged the ardour which prevailed for advancing all the other views and intereſts of the reformed. And this end was alſo promoted in no inconſiderable degree by the inſidious policy of Catharine de Medicis. She was willing to increaſe and to foſter all the difficulties and dangers in the ſituation of the queen of Scots and her ſubjects. Upon this account ſhe had engaged Charles IX. to diſpatch Monſieur Noailles to the Scotch parliament, to urge it in ſtrong terms to renew the ancient league between the two kingdoms, to diſſolve the alliance with England, and to re-eſtabliſh over Scotland the Popiſh doctrines and the Popiſh clergy. A new meeting of the eſtates was aſſembled, which conſidered theſe ſtrange requiſitions, and treated them with the indignation they merited. Monſieur Noailles was inſtructed to inform his ſovereign, that France having acted with cruelty and perfidiouſneſs towards the Scots, by attacking their independency and liberties under the cover and pretence of amity and marriage, did not deſerve to know them any longer as an ally; that principles of juſtice, a love of probity, and a high ſenſe of gratitude, did not permit the Scottiſh parliament to break the confederacy with England, which had generouſly protected their country againſt the tyrannical views of the French court, and the treacherous machinations of the houſe of Guiſe; and that they were never to acknowledge the Popiſh clergy to be a diſtinct order of men, or the legal poſſeſſors of the patrimony of the church; ſince, having aboliſhed the power of the pope, and renounced his doctrines, they could beſtow no favour or countenance upon his vaſſals and ſervants.

To this council of the eſtates a new ſupplication was preſented by the Proteſtants. They departed from the high claim which they had made for the riches and patrimony of the Popiſh church; and it was only requeſted by them, that a reaſonable or decent proviſion ſhould be allotted to the true preachers of the Goſpel. This application, however, no leſs than their former exorbitant demand, was treated with neglect and indifference. But amidſt the anxiety manifeſted by the nobles and the tenants of the crown to hold the Preſbyterian clergy in ſubjection and in poverty, they diſcovered the warmeſt zeal for the extenſion and continuance of the reformed opinions. For in this ſupplication of the Proteſtants, an ardent deſire being intimated and urged, that all the monuments of idolatry which remained ſhould be utterly deſtroyed, the fulleſt and moſt unbounded approbation was given to it. An act accordingly was paſſed, which commanded that every abbey-church, every cloiſter, and every memorial whatſoever of Popery, ſhould be finally overthrown and demoliſhed: and the care of this cruel, but popular employment, was committed to thoſe perſons who were moſt remarkable for their keenneſs and ardour in the work of the reformation. Its execution in the weſtern counties was given in charge to the earls of Arran, Argyle, and Glencairn; the lord James Stuart attended to it in the more northern diſtricts: and in the inland diviſions of the country, it was entruſted to the barons in whom the Congregation had the greateſt confidence. A dreadful devaſtation enſued. The populace, armed with authority, ſpread their ravages over the kingdom. It was deemed an execrable lenity to ſpare any fabric or place where idolatry had been exerciſed.

602 Final deſtruction of monaſteries and every mark of the Popiſh religion in Scotland.

Scotland. cifed. The churches and religious houfes were everywhere defaced, or pulled to the ground; and their furniture, utenfils, and decorations, became the prizes and the property of the invader. Even the fepulchres of the dead were ranfacked and violated. The libraries of the eccleſiaſtics, and the regiſters kept by them of their own tranſactions and of civil affairs, were gathered into heaps, and committed to the flames. Religion, avarice, antipathy, the ſanction of law, the exhortation of the clergy, the hope of ſpoil, and, above all, the ardour to put the laſt hand to the reformation, concurred to drive the rage of the people to its wildeſt fury; and, in the midſt of havock and calamity, the new eſtabliſhment ſurveyed its importance and its power.

603 Mary ſolicited to return to her own country.

The death of Francis II. having left his queen, Mary, in a very diſagreeable ſituation while ſhe remained in France, it now became neceſſary for her to think on returning to her own country. To this ſhe was ſolicited both by the Proteſtants and Papiſts; the former, that they might gain her over to their party; and the latter, hoping that, as Mary was of their own perſuaſion, Popery might once more be eſtabliſhed in Scotland. For this deputation, the Proteſtants choſe lord James Stuart, natural brother to the queen; and the Papiſts, John Leſly, official and vicar-general of the dioceſe of Aberdeen. The latter got the ſtart of the Proteſtant ambaſſador, and thus had the opportunity of firſt delivering his meſſage. He adviſed her ſtrongly to beware of the lord James Stuart, whom he repreſented as a man of unbounded ambition, who had eſpouſed the Proteſtant cauſe for no other reaſon than that he might advance himſelf to the higheſt employments in the ſtate; nay, that he had already fixed his mind on the crown itſelf. For theſe reaſons he adviſed that the lord James Stewart ſhould be confined in France till the government of Scotland could be completely eſtabliſhed. But if the queen was averſe to this meaſure, he adviſed her to land in ſome of the northern diſtricts of Scotland, where her friends were moſt numerous; in which caſe an army of 20,000 men would accompany her to Edinburgh, to reſtore the Popiſh religion, and to overawe her enemies. The next day the lord James Stuart waited upon her, and gave an advice very different from that of Leſly. The ſureſt method of preventing inſurrections, he ſaid, was the eſtabliſhment of the Proteſtant religion; that a ſtanding army and foreign troops would certainly loſe the affections of her ſubjects; for which reaſon he adviſed her to viſit Scotland without guards and without ſoldiers, and he became ſolemnly bound to ſecure their obedience to her. To this advice Mary, though ſhe diſtruſted its author, liſtened with attention; and lord James, imagining that ſhe was prejudiced in his favour, took care to improve the favourable opportunity; by which means he obtained a promiſe of the earldom of Marre.

604 Her diſputes with Elizabeth.

Before Mary ſet out from France, ſhe received an embaſſy from queen Elizabeth, preſſing her to ratify the treaty of Edinburgh, in which ſhe had taken care to get a clauſe inſerted, that Francis and Mary ſhould *for ever* abſtain from aſſuming the title and arms of England and Ireland. But this was declined by the queen of Scotland, who, in her conference with the Engliſh ambaſſador, gave an eminent proof of her political abilities*. Her refuſal greatly augmented the jealouſies which already prevailed between her and Elizabeth, inſomuch that the latter refuſed her a ſafe paſſage through her dominions into Scotland. This was conſidered by Mary as a high indignity; ſhe returned a very ſpirited anſwer, informing her rival, that ſhe could return to her own dominions without any aſſiſtance from her, or indeed whether ſhe would or not. In the month of Auguſt 1561, Mary ſet ſail from Calais for Scotland. She left France with much regret; and at night ordered her couch to be brought upon deck, deſiring the pilot to awaken her in the morning if the coaſt of France ſhould be in view. The night proved calm, ſo that the queen had an opportunity once more of indulging herſelf with a ſight of that beloved country. A favourable wind now ſprung up, and a thick fog coming on, ſhe eſcaped a ſquadron of men of war which Elizabeth had ſent out to intercept her; and on the 20th of the month ſhe landed ſafely at Leith. 605 Mary lands in Scotland.

But though the Scots received their queen with the greateſt demonſtrations of joy, it was not long before an irreconcileable quarrel began to take place. The Proteſtant religion was now eſtabliſhed all over the kingdom; and its profeſſors had ſo far deviated from their own principles, or what ought to have been their principles, that they would grant no toleration to the oppoſite party, not even to the ſovereign herſelf. In conſequence of this, when the queen attempted to celebrate maſs in her own chapel of Holyroodhouſe, a violent mob aſſembled, and it was with the utmoſt difficulty that the lord James Stuart and ſome other perſons of high diſtinction could appeaſe the tumult. Mary attempted to allay theſe ferments by a proclamation, in which ſhe promiſed to take the advice of the ſtates in religious matters; and, in the mean time, declared it to be death for any perſon to attempt an innovation or alteration of the religion which ſhe found generally eſtabliſhed upon her arrival in Scotland. Againſt this proclamation the earl of Arran proteſted, and formally told the herald, the queen's proclamation ſhould not protect her attendants and ſervants if they preſumed to commit idolatry and to ſay maſs. John Knox declared from the pulpit, that one maſs was more terrible to him than if 10,000 armed enemies had landed in any part of the kingdom to re-eſtabliſh Popery. The preachers everywhere declaimed againſt idolatry and the maſs; keeping up, by their miſtaken zeal, a ſpirit of diſcontent and ſedition throughout the whole kingdom. John Knox was called before the queen to anſwer for the freedom of his ſpeeches; but his unbounded boldneſs when there gave Mary much diſquiet, as not knowing in what manner to deal with him. The freedoms, however, which were taken with the queen, could not induce her to depart from that plan of government which ſhe had laid down in France. To the Proteſtants ſhe reſolved to pay the greateſt attention; from among them ſhe choſe her privy-council, and heaped favours upon the lord James Stuart, who for his activity in promoting the reformation was the moſt popular man in the kingdom; while to her courtiers of the Roman Catholic perſuaſion ſhe behaved with a diſtant formality. 606 Is ſulte by the Pr teſtants.

In the mean time, the difference between the two rival queens became every day greater. The queen of Scotland preſſed Elizabeth to declare her the neareſt heir

* See Robertſon of Dalrymple's Hiſtory of Mary Queen of Scotland.

Scotland. heir to the crown of England, and Elizabeth preſſed Mary to confirm the treaty of Edinburgh. With this the latter could not comply, as it would in fact have been renouncing for ever the title to that crown for which ſhe was ſo earneſtly contending. Endleſs negociations were the conſequence, and the hatred of Elizabeth to Mary continually increaſed. This year the queen of Scotland amuſed herſelf by making a circuit through part of her dominions. From Edinburgh ſhe proceeded to Stirling; from thence to Perth, Dundee, and St Andrew's. Though received everywhere with the greateſt acclamations and marks of affection, ſhe could not but remark the rooted averſion which had univerſally taken place againſt Popery; and upon her return to Edinburgh, her attention was called to an exertion of this zeal, which may be conſidered as highly characteriſtic of the times. The magiſtrates of this city, after their election, enacted rules, according to cuſtom, for the government of their borough. By one of theſe acts, which they publiſhed by proclamation, they commanded all monks, friars, and prieſts, together with all adulterers and fornicators, to depart from the town and its limits within 24 hours, under the pains of correction and puniſhment. Mary, juſtly interpreting this exertion of power to be an uſurpation of the royal authority, and a violation of order, diſplaced the magiſtrates, commanded the citizens to elect others in their room, and granted by proclamation a plenary indulgence to all her ſubjects not convicted of any crime, to repair to and remain in her capital at their pleaſure.

607 Bigotry of the magiſtrates of Edinburgh.

Beſides theſe diſturbances on account of religion, the kingdom was now in confuſion on another account. The long continuance of civil wars had left a proneneſs to tumults and inſurrections everywhere; and theft, rapine, and licentiouſneſs of every kind, threatened to ſubvert the foundations of civil ſociety. Mary made conſiderable preparations for the ſuppreſſion of theſe diſorders, and appointed the lord James Stuart her chief juſticiar and lieutenant. He was to hold two criminal courts, the one at Jedburgh, and the other at Dumfries. To aſſiſt his operations againſt the banditti, who were armed, and often aſſociated into bodies, a military force was neceſſary; but as there were at preſent neither ſtanding army nor regular troops in the kingdom, the county of Edinburgh, and ten others, were commanded to have their ſtrength in readineſs to aſſiſt him. The feudal tenants, and the allodial or free proprietors of theſe diſtricts, in complete armour, and with proviſions for 20 days, were appointed to be ſubſervient to the purpoſes of his commiſſion, and to obey his orders in eſtabliſhing the public tranquility. In this expedition he was attended with his uſual ſucceſs. He deſtroyed many of the ſtrong-holds of the banditti; hanged 20 of the moſt notorious offenders; and ordered 50 more to be carried to Edinburgh, there to ſuffer the penalties of law on account of their rebellious behaviour. He entered into terms with the lord Grey and Sir John Foſter, the wardens of the Engliſh borders, for the mutual benefit of the two nations; and he commanded the chiefs of the diſorderly clans to ſubmit to the queen, and to obey her orders with regard to the ſecuring of the peace, and preventing inſurrections and depredations for the future.

608 Diſordered ſtate of the nation.

609 Oppreſſed by lord James Stuart.

In the mean time the queen was in a very diſagreeable ſituation, being ſuſpected and diſtruſted by both parties. From the conceſſion ſhe had made to the Proteſtants, the Papiſts ſuppoſed that ſhe had a deſign of renouncing their religion altogether; while, on the other hand, the Proteſtants could ſcarcely allow themſelves to believe that they owed any allegiance to an idolater. Diſquiets of another kind alſo now took place. The duke of Chatelherault, having left the Catholics to join the oppoſite party, was neglected by his ſovereign. Being afraid of ſome danger to himſelf, he fortified the caſtle of Dumbarton, which he reſolved to defend; and in caſe of neceſſity to put himſelf under the protection of the queen of England.—The earl of Arran was a man of very ſlender abilities, but of boundleſs ambition. The queen's beauty had made an impreſſion on his heart, and his ambition made him fancy himſelf the fitteſt perſon in the kingdom for her huſband. But his fanaticiſm, and the violence with which he had oppoſed the maſs, diſguſted her. He bore her diſlike with an uneaſineſs that preyed upon his intellects and diſordered them. It was even ſuppoſed that he had concerted a ſcheme to poſſeſs himſelf of her perſon by armed retainers; and the lords of her court were commanded to be in readineſs to defeat any project of this ſort. The earl of Bothwel was diſtinguiſhed chiefly by his prodigalities and the licentiouſneſs of his manners. The earl of Mariſchal had every thing that was honourable in his intentions, but was overwary and ſlow. The earl of Morton poſſeſſed penetration and ability, but was attached to no party or meaſures from any principles of rectitude: His own advantage and intereſts were the motives which governed him. The earl of Huntley the lord chancellor, was unquiet, variable, and vindictive: His paſſions, now fermenting with violence, were ſoon to break forth in the moſt dangerous practices. The earls of Glencairn and Menteith were deeply tinctured with fanaticiſm; and their inordinate zeal for the new opinions, not leſs than their poverty, recommended them to queen Elizabeth. Her ambaſſador Randolph, adviſed her to ſecure their ſervice, by addreſſing herſelf to their neceſſities. Among courtiers of this deſcription, it was difficult for Mary to make a ſelection of miniſters in whom to confide. The conſequence and popularity of the lord James Stuart, and of Maitland of Lethington, had early pointed them out to this diſtinction; and hitherto they had acted to her ſatisfaction. They were each of eminent capacity: but the former was ſuſpected of aiming at the ſovereignty; the latter was prone to refinement and duplicity; and both were more connected with Elizabeth than became them as the miniſters and ſubjects of another ſovereign.

Scotland. 610 Mary controuled by Proteſtants.

611 Characters of her different courtiers.

Beſide the policy of employing and truſting ſtateſmen who were Proteſtants, and the precaution of maintaining a firm peace with England, Mary had alſo at heart to enrich the crown with the revenues of the ancient church. A convention of eſtates was aſſembled to deliberate upon this meaſure. The biſhops were alarmed with their perilous ſituation. It was made known to them, that the charge of the queen's houſehold required an augmentation; and that as the rents of the church had flowed chiefly from the crown, it was expedient that a proper proportion of them ſhould now be reſumed to uphold its ſplendour. After long conſultations, the prelates and eſtate eccleſiaſtical, conſider-

612 She obtains a part of the eccleſiaſtical revenues.

Scotland. ing that they exiſted merely by the favour of the queen, conſented to reſign to her the third part of their benefices, to be managed at her pleaſure; with the reſervation that they ſhould be ſecured during their lives againſt all farther payments, and relieved from the burden of contributing to the maintenance of the reformed clergy. With this offer the queen and the convention of eſtates were ſatisfied. Rentals, accordingly, of all their benefices throughout the kingdom, were ordered to be produced by the ancient eccleſiaſtics; the reformed miniſters, ſuperintendants, elders, and deacons, were enjoined to make out regiſters of the grants or proviſions neceſſary to ſupport their eſtabliſhment; and a ſupereminent power of judging in theſe matters was committed to the queen and the privy-council.

While the prelates and eſtate eccleſiaſtical ſubmitted to this offer from the neceſſity of their affairs, it was by no means acceptable to the reformed clergy, who at this time were holding an aſſembly. It was their earneſt wiſh to effect the entire deſtruction of the ancient eſtabliſhment, to ſucceed to a large proportion of their emoluments, and to be altogether independent of the crown. But while the Proteſtant preachers were naturally and unanimouſly of theſe ſentiments, the nobles and gentlemen who had promoted the reformation were diſpoſed to think very differently. To give too much of the wealth of the church to the reformed clergy, was to inveſt them with a dangerous power. To give too great a proportion of it to the crown, was a ſtep ſtill more dangerous. At the ſame time it was equitable, that the ancient clergy ſhould be maintained during their lives; and it conſiſted with the private intereſts of the noblemen and gentlemen, who had figured during the reformation, not to conſent to any ſcheme that would deprive them of the ſpoils of which they had already poſſeſſed themſelves out of the ruins of the church, or which they might ſtill be enabled to acquire.

613 Bad ſucceſs of the demands of the Proteſtants.

Thus public as well as private conſiderations contributed to ſeparate and divide the lay Proteſtants and the preachers. The general aſſembly, therefore, of the church, was not by any means ſucceſsful in the views which had called them together at this time, and which they ſubmitted to the convention of eſtates. Doubts were entertained whether the church had any title to aſſemble itſelf. The petition preferred for the complete abolition of idolatry, or for the utter prohibition of the maſs, was rejected, notwithſtanding all the zeal manifeſted by the brethren. The requeſt that Mary ſhould give authority to the book of diſcipline, was not only refuſed, but even treated with ridicule. The only point preſſed by the church, which attracted any notice, was its requiſition of a proviſion or a maintenance; but the meaſure invented for this end was in oppoſition to all its warmeſt deſires.

This meaſure, however, ſo unpromiſing to the preachers in expectation, was found to be ſtill more unſatisfactory upon trial. The wealth of the Romiſh church had been immenſe, but great invaſions had been made upon it. The fears of the eccleſiaſtics, upon the overthrow of popery, induced them to engage in fraudulent tranſactions with their kinſmen and relations; in conſequence of which many poſſeſſions were conveyed from the church into private hands. For valuable conſiderations, leaſes of church-lands, to endure for many years, or in perpetuity, were granted to ſtrangers and adventurers. Sales alſo of eccleſiaſtical property, to a great extent, had been made by the ancient incumbents; and a validity was ſuppoſed to be given to theſe tranſactions by confirmations from the pope, who was zealous to aſſiſt his votaries. Even the crown itſelf had contributed to make improper diſpoſitions of the eccleſiaſtical revenues. Laymen had been preſented to biſhoprics and church-livings, with the power of diſpoſing of the territory in connection with them. In this diffuſion of the property of the church, many fair acquiſitions, and much extenſive domain, came to be inveſted in the nobles and the gentry.

From theſe cauſes, the grant of the third of their benefices, made by the ancient eccleſiaſtics to the queen, with the burden of maintaining the reformed clergy, was not near ſo conſiderable as might have been expected. But the direction of the ſcheme being lodged in the queen and the privy-council, the advantage to the crown was ſtill greater than that beſtowed upon the preachers. Yet the carrying the project into execution was not without its inconveniences. There were ſtill many opportunities for artifice and corruption; and the full third of the eccleſiaſtical benefices, even after all the previous abſtractions of them which had been made, could not be levied by any diligence. For the eccleſiaſtics often produced falſe rentals of their benefices; and the collectors for the crown were not always faithful to the truſt repoſed in them. The complete produce of the thirds did not amount to a great ſum; and it was to operate to the expences of the queen, as well as to the ſupport of the preachers. A ſcanty proportion went to the latter; and yet the perſons who were choſen to fix and aſcertain their particular ſtipends or proviſions were the faſt friends of the reformation. For this buſineſs was committed in charge to the earls of Argyle and Morton, the lord James Stuart, and Maitland of Lethington, with James Mackgill the clerk-regiſter, and Sir John Ballenden the juſtice-clerk. One hundred Scottiſh merks were deemed ſufficient for a common miniſter. To the clergymen of greater intereſt or conſideration, or who exerciſed their functions in more extenſive pariſhes, 300 merks were allotted; and, excepting to ſuperintendants, this ſum was ſeldom exceeded. To the earl of Argyle, to the lord James Stuart, to Lord Erſkine, who had large eccleſiaſtical revenues, their thirds were uſually remitted by the queen; and upon the eſtabliſhment of this fund or revenue, ſhe alſo granted many penſions to perſons about her court and of her houſehold.

614 Proviſion made for the Proteſtant preachers.

615 The whole party diſſatisfied.

The complaints of the preachers were made with little decency, and did not contribute to better their condition. The coldneſs of the Proteſtant laity, and the humanity ſhown to the ancient clergy, were deep wounds both to their pride and to their intereſts. To a mean ſpirit of flattery to the reigning power, they imputed the defection of their friends; and againſt the queen they were animated with the bitterſt animoſity. The poverty in which they were ſuffered to remain inflamed all their paſſions. They induſtriouſly ſought to indulge their rancour and turbulence; and inveterate habits of inſult fortified them into a contempt of authority.

To the queen, whoſe temper was warm, the rudeneſs of the preachers was a painful and endleſs inquietude, which, while it foſtered her religious prejudices, had the good effect to confirm her conſtancy to her friends, and

otland. and to keep alive her gratitude for their activity. The lord James Stuart, who was intitled to her reſpect and eſteem from his abilities, and his proximity to her in blood, had merited rewards and honours by his public ſervices and the vigour of his counſels. After his ſucceſsful diſcharge of her commiſſion as chief juſticiar and lord lieutenant, ſhe could not think of allowing him to deſcend from theſe offices, without beſtowing upon him a ſolid and permanent mark of her favour. She advanced him into the rank of her nobility, by conferring upon him the earldom of Marre. At the ſame time ſhe contributed to augment his conſequence, by facilitating his marriage with Agnes the daughter of the earl of Mariſchal; and the ceremonial of this alliance was celebrated with a magnificence and oſtentation ſo extravagant in that age, as to excite the fears of the preachers leſt ſome avenging judgment or calamity ſhould afflict the land. They exclaimed with virulence againſt his riotous feaſting and banquets; and the maſquerades which were exhibited upon this occaſion, attracting in a ſtill greater degree their attention, as being a ſpecies of entertainment hitherto unknown in Scotland, and which was favourable to the profaneneſs of gallantry, they pointed againſt them the keeneſt ſtrokes of their cenſure and indignation.

616 nours ferred n lord nes art.

The abilities of the earl of Marre, the aſcendancy he maintained in the councils of his ſovereign, and the diſtinctions which he had acquired, did not fail to expoſe him to uncommon envy. The moſt deſperate of his enemies, and the moſt formidable, was the earl of Huntley. In their rivalſhip for power, many cauſes of diſguſt had ariſen. The one was at the head of the Proteſtants, the other was the leader of the Papiſts. Upon the death of Francis II. Huntley and the Popiſh faction had ſent a deputation to Mary, inviting her to return to Scotland, and offering to ſupport her with an army of 20,000 men. His advances were treated with attention and civility, but his offer was rejected. The invitation of the Proteſtants, preſented by the earl of Marre, was more acceptable to her. Huntley had adviſed her to detain his rival in confinement in France till the Roman Catholic religion ſhould be re-eſtabliſhed in Scotland. This advice ſhe not only diſregarded, but careſſed his enemy with particular civilities. Upon her arrival in her own country, Huntley renewed his advances, offering to her to ſet up the maſs in all the northern counties. He even converſed in a preſſing manner upon this ſubject with her uncles and the French courtiers who attended her. Still no real attention was paid to him. He came to her palace, and was received only with reſpect. He was lord high chancellor without influence, and a privy counſellor without truſt. The earl of Marre had the confidence of his ſovereign, and was drawing to him the authority of government. Theſe were cruel mortifications to a man of high rank, inordinate ambition, immenſe wealth, and who commanded numerous and warlike retainers. But he was yet to feel a ſtroke ſtill more ſeverely excruciating, and far more deſtructive of his conſequence. The opulent eſtate of Marre, which Mary had erected into an earldom, and conferred upon his rival, had been lodged in his family for ſome time. He conſidered it as his property, and that it was never to be torn from his houſe. This blow was at once to inſult moſt ſenſibly his pride, and to cut moſt fatally the ſinews of his greatneſs.

617 nity of earl of tley ards

618 tley es the n to re the ſh re- n.

After employing againſt the earl of Marre thoſe arts of detraction and calumny which are ſo common in courts, he drew up and ſubſcribed a formal memorial, in which he accuſed him of aiming at the ſovereignty of Scotland. This paper he preſented to the queen; but the arguments with which he ſupported his charge being weak and inconcluſive, ſhe was the more confirmed in her attachment to her miniſter. Huntley then addreſſing himſelf to the earl of Bothwel, a man diſpoſed to deſperate courſes, engaged him to attempt to involve the earl of Marre and the houſe of Hamilton in open and violent contention. Bothwel repreſented to Marre the enmity which had long ſubſiſted between him and the houſe of Hamilton. It was an obſtacle to his greatneſs; and while its deſtruction might raiſe him to the higheſt pinnacle of power, it would be moſt acceptable to the queen, who, beſide the hatred which princes naturally entertain to their ſucceſſors, was animated by particular cauſes of offence againſt the duke of Chatelherault and the earl of Arran. He concluded his exhortation with making an unlimited offer of his moſt ſtrenuous ſervices in the execution of this flagitious enterpriſe. The earl of Marre, however, abhorring the baſeneſs of the project, ſuſpicious of the ſincerity of the propoſer, or ſatisfied that his eminence did not require the aid of ſuch arts, rejected all his advances. Bothwel, diſappointed upon one ſide, turned himſelf to the other. He practiſed with the houſe of Hamilton to aſſaſſinate the earl of Marre, whom they conſidered as their greateſt enemy. The buſineſs, he ſaid, might be performed with eaſe and expedition. The queen was in uſe to hunt the deer in the park of Falkland; and there the earl of Marre, unſuſpecting any danger, and ſlenderly attended, might be overpowered and put to death. The perſon of the queen, at the ſame time, might be ſeized; and by detaining her in cuſtody, a ſanction and ſecurity might be given to their crime. The integrity of the earl of Arran revolting againſt this conſpiracy, defeated its purpoſes. Dreading the perpetration of ſo cruel an action, and yet ſenſible of the reſolute determination of his friends, he wrote privately to the earl of Marre, informing him of his danger. But the return of Marre to his letter, thanking him for his intelligence, being intercepted by the conſpirators, Arran was confined by them under a guard in Kenneil-houſe. He effected notwithſtanding his eſcape, and made a full diſcovery of the plot to the queen. Yet in a matter ſo dark he could produce no witneſſes and no written vouchers to confirm his accuſations. He therefore, according to the faſhion of the times, offered to prove his information, by engaging Bothwel in ſingle combat. And though, in his examinations before the privy-council, his love to the queen, his attachment to the earl of Marre, the atrocity of the ſcheme he revealed, and, above all, his duty and concern for his father the duke of Chatelherault, threw him into a perturbation of mind which expreſſed itſelf violently in his ſpeech, his countenance, and his actions; yet his declarations, in general, were ſo conſiſtent and firm, that it was thought adviſable to take the command of the caſtle of Dumbarton from the duke of Chatelherault, to confine the other conſpirators to different priſons, and to wait the farther diſcoveries which might be made by accident and time.

Scotland 619 He accuſes the lord James Stuart of treaſon.

620 And attempts to aſſaſſinate him,

621 But fails in his attempt.

The

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The earl of Huntley, inflamed by theſe diſappointments, invented other devices. He excited a tumult while the queen and the earl of Marre were at St Andrew's with only a few attendants; imagining that the latter would ſally forth to quell the inſurgents, and that a convenient opportunity would thus be afforded for putting him to the ſword without detection. The caution, however, of the earl of Marre, defeating this purpoſe, he ordered ſome of his retainers to attack him in the evening when he ſhould leave the queen; but theſe aſſaſſins being ſurpriſed in their ſtation, Huntley aſſected to excuſe their being in arms in a ſuſpicious place and at a late hour, by frivolous apologies, which, though admitted, could not be approved.

About this period, too, letters were received by Mary from the pope and the cardinal of Lorrain, in conſequence of the intrigues of the earl of Huntley and the Roman Catholic faction. They preſſed her to conſider, that while this nobleman was the moſt powerful of her ſubjects, he was by far the moſt zealous in the intereſts of the church of Rome. They intreated her to flatter him with the hope of her marriage with Sir John Gordon his ſecond ſon; held out to her magnificent promiſes of money and military ſupplies, if ſhe would ſet herſelf ſeriouſly to recover to power and ſplendour the ancient religion of her country; and recommended it to her to take meaſures to deſtroy the more ſtrenuous Proteſtants about her court, of whom a roll was tranſmitted to her, which included the name of her confidant and miniſter the earl of Marre. Theſe letters could not have reached her at a juncture more unfavourable for their ſucceſs. The earl of Marre, to whom ſhe communicated them, was encouraged to proceed with the greateſt vigour in undermining the deſigns and the importance of his enemies.

622 Sir John Gordon wounds lord Ogilvie, and is apprehended;

New incidents exaſperated the animoſities of the enemies of the earl of Marre and his own. Sir John Gordon and the lord Ogilvie having a private diſpute happened to meet each other in the high ſtreet of Edinburgh. They immediately drew their ſwords; and the lord Ogilvie receiving a very dangerous wound, Sir John Gordon was committed to priſon by the magiſtrates. The queen, at this time in Stirling, was, informed by them of the riot; and while they expreſſed a fear leſt the friends of the priſoner ſhould riſe up in arms to give him his liberty, they mentioned a ſuſpicion which prevailed, that the partizans of the lord Ogilvie were to aſſemble themſelves to vindicate his quarrel. The queen, in her reply, after commending their diligence, inſtructed them to continue to have a watch over their priſoner; made known her deſire that the law ſhould take its courſe; and counſelled them to have no apprehenſions of the kindred of the parties at variance, but to rely upon the earl of Marre for providing a ſufficient force for their protection. Sir John Gordon, however, found the means to break from his confinement; and flying into Aberdeenſhire, filled the retainers of his family with his complaints, and added to the diſquiets of his father the earl of Huntley.

623 But eſcapes from priſon,

The queen upon returning to Edinburgh, held a conſultation upon affairs of ſtate with her privy-council; and ſoon after ſet out upon a progreſs to the northern parts of her kingdom. At Aberdeen ſhe was met by the lady Huntley, a woman of deep diſſimulation and of refined addreſs; who endeavoured to conciliate her affections, was prodigal of flattery, expreſſed her zeal for the Popiſh religion, and let fall inſinuations of the great power of her huſband. She then interceded with the queen for forgiveneſs to her ſon: and begged with a keen importunity, that he might be permitted to have the honour to kiſs her hand. But Mary having told her, that the favour ſhe had ſolicited could not poſſibly be granted till her ſon ſhould return to the priſon from which he had eſcaped, and ſubmit to the juſtice of his country, the lady Huntley engaged that he ſhould enter again into cuſtody, and only intreated, that, inſtead of being confined at Edinburgh, he ſhould be conducted to the caſtle of Stirling. This requeſt was complied with; and in the proſecution of the buſineſs, a court of juſticiary being called, Sir John Gordon made his appearance, and acknowledged himſelf to be the queen's priſoner. The lord Glamis was appointed to conduct him to the caſtle of Stirling. But upon the road to this fortreſs, he deceived the vigilance of his guards, haſtened back, and gathering 1000 horſemen among his retainers, entruſted his ſecurity to the ſword.

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624 And attempts to raiſe a rebellion.

In the mean time, the queen continued her progreſs. The earl of Huntley joined himſelf to her train. His anxiety to induce her to allow him to attend her to his houſe of Strathbogy was uncommon; his intreaties were even preſſed beyond the bounds of propriety. The intelligence arrived of the eſcape and rebellion of Sir John Gordon. The behaviour of the father and the ſon awakened in her the moſt alarming ſuſpicions. Aſſembling her privy-council, who, according to the faſhion of thoſe times, conſtituted her court, and attended her perſon in her progreſſes through her dominions; ſhe, with their advice, commanded her heralds to charge Sir John Gordon and his adherents to return to their allegiance, and to ſurrender up to her their houſes of ſtrength and caſtles, under the pains of high treaſon and forfeiture. Diſdaining now to go to the houſe of the earl of Huntley, where, as it afterwards appeared, that nobleman had made ſecret preparations to hold her in captivity, ſhe advanced to Inverneſs by a different rout. In the caſtle of Inverneſs ſhe propoſed to take up her reſidence; but Alexander Gordon the deputy-governor, a dependent of the family of Huntley, refuſed to admit her. She was terrified with the proſpect of a certain and imminent danger. Her attendants were few in number, the town was without walls, and the inhabitants were ſuſpected. In this extremity, ſome ſhips in the river were kept in readineſs as a laſt refuge; and ſhe iſſued a proclamation, commanding all her loyal ſubjects in thoſe parts immediately to repair to her for her protection. The Fraſers and Monroes came in crowds to make her the offer of their ſwords. The Clan Chattan, though called to arms by the earl of Huntley, forſook his ſtandard for that of their ſovereign, when they diſcovered that his intentions were hoſtile to her. She employed this ſtrength in laying ſiege to the caſtle, which ſurrendered itſelf upon the firſt aſſault. The lives of the common ſoldiers were ſpared, but the deputy-governor was inſtantly executed. The queen, full of apprehenſions, returned to Aberdeen.

To intimidate the earl of Huntley, to puniſh the troubles which his family had created to the queen, and to convince him that his utter ruin was at hand, a mea-

land. a measure infinitely humiliating was now concerted and put in practice. The earl of Marre resigned the rich estate of that name to the lord Erskine, who laid claim to it as his right; and received in recompense, after its erection into an earldom, the territory of Murray, which made an extensive portion of the possessions of the earl of Huntley.

The lady Huntley hastened to Aberdeen to throw herself at the feet of her sovereign, to make the offer of the most humble submissions on the part of her husband, and to avert by every possible means the downfal of his greatness. But all access to the queen was refused to her; and the earl of Huntley was summoned to appear in person before the privy-council, to answer for his conduct, and to make a full resignation of all his castles and fortresses. He did not present himself, and was declared to be in open rebellion. A new proclamation was circulated by the queen to collect together a sufficient strength to subdue the insurgents. The command of her troops was given to the earl of Murray, who put them instantly into motion. Huntley advancing towards Aberdeen to give them battle, was informed of their approach. He halted at Corrichie, solacing himself with the hope of a decisive victory. The army of the queen was the most numerous; but there were several companies in it in whom little confidence could be placed. These the earl of Murray posted in the front of the battle, and commanded them to begin the attack. They recoiled upon him in disorder, according to his expectation; but a resolute band in whom he trusted, holding out their spears, obliged them to take a different course. Their confusion and flight made Huntley conceive that the day was his own. He therefore ordered his soldiers to throw aside their lances, and to rush upon the enemy sword in hand. His command was obeyed, but with no precaution or discipline. When his men came to the place where the earl of Murray had stationed himself, the points of the extended spears of his firm battalion put a termination to their progress. The panic communicated by this unexpected resistance was improved by the vigour with which he pressed the assailants. In their turn they took to flight. The companies of the queen's army which had given way in the beginning of the conflict were now disposed to atone for their misconduct; and taking a share in the battle, committed a signal slaughter upon the retainers of the earl of Huntley. This nobleman himself expired in the throng of the pursuit. His sons Sir John Gordon and Adam Gordon were made prisoners, with the principal gentlemen who had assisted him.

Mary, upon receiving the tidings of this success, discovered neither joy nor sorrow. The passions, however, of the earl of Murray and his party were not yet completely gratified. Sir John Gordon was brought immediately to trial, confessed his guilt, and was condemned to suffer as a traitor. The sentence accordingly was executed, amidst a multitude of spectators, whose feelings were deeply affected, while they considered his premature death, the manliness of his spirit, and the vigour of his form. Adam Gordon, upon account of his tender age, was pardoned; and fines were levied from the other captives of condition according to their wealth. The lord Gordon, after the battle of Corrichie, fled to his father-in-law the duke of Chatelherault, and put himself under his protection; but was Scotland. delivered up by that nobleman, all whose endeavours in his favour were ineffectual. He was convicted of treason, and condemned; but the queen was satisfied with confining him in prison. The dead body of the earl of Huntley was carried to Edinburgh, and kept without burial, till a charge of high treason was preferred against him before the three estates. An ostentatious display was made of his criminal enterprises, and a verdict of parliament pronounced his guilt. His estates, hereditary and moveable, were forfeited; his dignity, name, and memory, were pronounced to be extinct; his ensigns armorial were torn from the book of arms; and his posterity were rendered unable to enjoy any offices, honour, or rank, within the realm.

626 An interview proposed between Mary and Elizabeth, but in vain.

While these scenes were transacting, Mary, who was sincerely solicitous to establish a secure amity between the two kingdoms, opened a negociation to effectuate an interview with Elizabeth. Secretary Maitland, whom she employed in this business, met with a most gracious reception at the court of London. The city of York was appointed as the place where the two queens should express their mutual love and affection, and bind themselves to each other in an indissoluble union; the day of their meeting was fixed; the fashion and articles of their interview were adjusted; and a safe-conduct into England was granted to the queen of Scots by Elizabeth. But in this advanced state of the treaty it was unexpectedly interrupted. The disturbances in France, the persecution of the Protestants there, and the dangerous consequence which threatened the reformed countries, seemed to require Elizabeth to be particularly upon her guard, and to watch with eagerness against the machinations of the adversaries of her religion. Upon these pretences she declined for a season the projected interview; sending to Mary with this apology Sir Henry Sidney, a minister of ability, whom she instructed to dive into the secret views of the Scottish queen. This was a severe disappointment to Mary; but it is reasonable to believe, that Elizabeth acted in the negociation without sincerity, and upon principles of policy. It was not her interest to admit into her kingdom a queen who had pretensions to her crown, and who might strengthen them; who might raise the expectations of her Roman Catholic subjects, and advance herself in their esteem; and who far surpassed her in beauty, and in the bewitching allurement of conversation and behaviour.

627 Chatelard falls in love with the queen.

Amidst affairs of great moment, a matter of smaller consequence, but which is interesting in its circumstances, deserves to be recorded. Chatelard, a gentleman of family in Dauphiny, and a relation of the chevalier de Bayard, had been introduced to queen Mary by the sieur Damville, the heir of the house of Montmorency. Polished manners, vivacity, attention to please, the talent of making verses, and an agreeable figure, were recommendations to this man. In the court they drew attention to him. He made himself necessary in all parties of pleasure at the palace. His assiduities drew to him the notice of the queen; and, at different times, she did him the honour to dance with him. His complaisance became gradually more familiar. He entertained her with his wit and good-humour; he made verses upon her beauty and accomplishments; and her politeness and condescension insinuated

into

Scotland. into him other ſentiments than gratitude and reverence. He could not behold her charms without feeling their power; and inſtead of ſtifling in its birth the moſt dangerous of all the paſſions, he encouraged its growth. In an unhappy moment, he entered her apartment; and concealing himſelf under her bed, waited the approach of night. While the queen was undreſſing, her maids diſcovered his ſituation, and gave her the alarm. Chatelard was diſmiſſed with diſgrace; but ſoon after received her pardon. The frenzy, however, of his love compelling him to repeat his crime, it was no longer proper to ſhow any compaſſion to him. The delicate ſituation of Mary, the noiſe of theſe adventures, which had gone abroad, and the rude ſuſpicions of her ſubjects, required that he ſhould be tried for his offences and puniſhed. This imprudent man was accordingly condemned to loſe his head; and the ſentence was put in execution.

628 Is put to death.

The diſagreeable circumſtances in which Mary found herſelf involved by reaſon of her quarrel with Elizabeth, the exceſſive bigotry and overbearing ſpirit of her Proteſtant ſubjects, together with the adventure of Chatelard, and the calumnies propagated in conſequence of it, determined her to think of a ſecond marriage. Her beauty and expectations of the crown of England, joined to the kingdom which ſhe already poſſeſſed, brought her many ſuitors. She was addreſſed by the king of Sweden, the king of Navarre, the prince of Condé, the duke of Ferrara, Don Carlos of Spain, the arch-duke Charles of Auſtria, and the duke of Anjou. Her own inclination was to give the preference, among theſe illuſtrious lovers, to the prince of Spain; but her determination, from the firſt moment, was to make her wiſhes bend to other conſiderations, and to render her deciſion upon this important point as agreeable as poſſible to queen Elizabeth, to the Engliſh nation, and to the Proteſtants in both kingdoms. Her ſucceſſion to the crown of England was the object neareſt her heart; and Elizabeth, who wiſhed to prevent her from marrying altogether, contrived to impreſs upon her mind an opinion that any foreign alliance would greatly obſtruct that much-deſired event. She therefore pitched upon two of her own ſubjects, whom ſhe ſucceſſively recommended as fit matches for the queen of Scots; and ſhe promiſed, that upon her acceptance of either of them, her right of inheritance ſhould be inquired into and declared. Lord Robert Dudley, afterward earl of Leiceſter, was the firſt perſon propoſed; and except a manly face and fine figure he had not one quality that could recommend him to the Scottiſh princeſs. Whilſt Mary received this ſuitor with ſome degree of compoſure, ſhe did not altogether repreſs her ſcorn. "She had heard good accounts (ſhe owned) of the gentleman; but as queen Elizabeth had ſaid, that in propoſing a huſband to her, ſhe would conſult her honour, ſhe aſked what honour there could be in marrying a ſubject?" The Engliſh queen then brought under the eye of Mary another ſuitor, leſt her thoughts ſhould return to a foreign alliance. This was lord Darnley, of the houſe of Stuart itſelf, whoſe birth was almoſt equal to her own, and whom the Scottiſh princeſs was induced to accept as a huſband by motives which we have detailed elſewhere. (See MARY.) Elizabeth however was not more ſincere in this propoſal than in the former; for after permitting Darnley and his father the earl of Lenox to viſit

629 Mary inclines to a ſecond marriage, and is addreſſed by a number of ſuitors.

630 She makes choice of lord Darnley.

Scotland merely with the view of diverting the attention of the queen from the continent, ſhe threw every obſtacle in the way of the marriage which art and violence could contrive. When ſhe found Mary ſo much entangled, that ſhe could hardly draw back, or make any other choice than that of Darnley, Elizabeth attempted to prevent her from going farther on; and now intimated her diſapprobation of that marriage, which ſhe herſelf had not only originally planned, but, in theſe latter ſtages, had forwarded by every means in her power. The whole council of Elizabeth declared againſt the marriage. Even from her own ſubjects Mary met with conſiderable oppoſition. An inveterate enmity had taken place between the duke of Chatelherault and the earl of Lenox, in conſequence of which the former deſerted the court, and very few of the Hamiltons repaired to it. The lord James Stuart, now earl of Murray, fought to promote the match with lord Dudley. In conſequence of this he was treated openly with diſreſpect by the earl of Lenox; he loſt the favour of his ſovereign, and Darnley threatened him with his vengeance when he ſhould be married to the queen. John Knox in the mean time behaved in the moſt furious manner, forgetting not only the meek and peaceable behaviour of a Chriſtian, but the allegiance of a ſubject. This preacher even interfered with the marriage of his ſovereign. He warned the nobility, that if they allowed a Papiſt or an infidel to obtain her perſon and the government of Scotland, they would be guilty, to the full extent of their power, of baniſhing Jeſus Chriſt from the kingdom, of bringing down upon it the vengeance of God, of being a curſe to themſelves, and of depriving their queen of all comfort and conſolation. As Darnley was a Papiſt, he was of conſequence execrated by the whole body of Proteſtants, laity as well as clergy; while, on the other hand, he was ſupported by the earls of Athol and Caithneſs, the lords Ruthven and Hume, and the whole Popiſh faction.

It was exceedingly unfortunate for the queen, that neither lord Darnley himſelf, nor his father the earl of Lenox, had any talents for buſineſs; and as they naturally had the direction of the queen's affairs, it is no wonder that they were very ill managed. But a ſource of oppoſition, more violent than any imperfections of their own, roſe up to them in the attachment which they diſcovered to a perſon upon whom the queen had of late beſtowed her favour with an imprudent prodigality. David Rizzio from a mean origin raiſed himſelf to a diſtinguiſhed eminence. He was born at Turin, where his father earned a ſubſiſtence as a muſician. Varieties of ſituation and adventure, poverty, and misfortunes, had taught him experience. In the train of the count de Morette, the ambaſſador from the duke of Savoy, he had arrived in Scotland. The queen, deſirous to complete her band of muſic, admitted him into her ſervice. In this humble ſtation he had the dexterity to attract her attention; and her French ſecretary falling into diſgrace, from negligence and incapacity, he was promoted to diſcharge the duties of his office. A neceſſary and frequent admiſſion to her company afforded him now the fulleſt opportunity to recommend himſelf to her; and while ſhe approved his manners, ſhe was ſenſible of his fidelity and his talents. His mind, however, was not ſufficiently vigorous to bear with ſucceſs and proſperity. Ambition grew upon him with preferment. He

interfered

cotland. interfered in affairs of moment, intruded himſelf into the conventions of the nobles at the palace, and was a candidate for greatneſs. The queen conſulted with him upon the moſt difficult and important buſineſs, and intruſted him with real power. The ſuppleneſs, ſervility, and unbounded complaiſance which had characteriſed his former condition, were exchanged for inſolence, oſtentation, and pride. He exceeded the moſt potent barons in the ſtatelineſs of his demeanour, the ſumptuouſneſs of his apparel, and the ſplendour of his retinue. The nobles, while they deſpiſed the lowneſs of his birth, and deteſted him as a foreigner, and a favourite, were mortified with his grandeur, and inſulted with his arrogance. Their anger and abhorrence were driven into fury; and while this undeſerving minion, to uphold his power, courted Darnley, and with officious aſſiduities advanced his ſuit with the queen, he haſtened not only his own ruin, but laid the foundation of cruel outrages and of public calamity.

633 e earl of urray es the een's fa- ur.

To the earl of Murray the exaltation of Rizzio, ſo offenſive in general to the nation, was humiliating in a more particular degree. His interference for the earl of Leiceſter, the partiality he entertained for Elizabeth, his connections with ſecretary Cecil, and the favour he had ſhewn to Knox, had all contributed to create in Mary a ſuſpicion of his integrity. The practices of Darnley and Rizzio were thence the more effectual; and the fulleſt weight of their influence was employed to undermine his power. His paſſions and diſguſts were violent; and in his mind he meditated revenge. Mary, aware of her critical ſituation, was ſolicitous to add to her ſtrength. Bothwel, who had been impriſoned for conſpiring againſt the life of the earl of Murray, and who had eſcaped from confinement, was recalled from France; the earl of Sutherland, an exile in Flanders, was invited home to receive his pardon; and George Gordon, the ſon of the earl of Huntley, was admitted to favour, and was ſoon to be reinſtated in the wealth and honours of his family.

As ſoon as Bothwel arrived, the earl of Murray inſiſted that he ſhould be brought to a trial for having plotted againſt his life, and for having broke from the place of his confinement. This was agreed to; and on the day of trial Murray made his appearance with 800 of his adherents. Bothwel did not chuſe to contend with ſuch a formidable enemy; he therefore fled to France, and a proteſtation was made, importing that his fear of violence had been the cauſe of his flight. The queen commanded the judge not to pronounce ſentence. Murray complained loudly of her partiality, and engaged deeper and deeper in cabals with queen Elizabeth. Darnley, in the mean time, preſſed his ſuit with eagerneſs. The queen uſed her utmoſt endeavours to cauſe Murray ſubſcribe a paper expreſſing a conſent to her marriage; but all was to no purpoſe. However, many of the nobility did ſubſcribe this paper; and ſhe ventured to ſummon a convention of the eſtates at Stirling, to whom ſhe opened the buſineſs of the marriage; and who approved of her choice, provided the Proteſtant religion ſhould continue to be the eſtabliſhment.

In the mean time ambaſſadors arrived from England, with a meſſage importing Elizabeth's entire diſapprobation and diſallowance of the queen's marriage with lord Darnley. But to theſe ambaſſadors Mary only replied, that matters were gone too far to be recalled; and that Elizabeth had no ſolid cauſe of diſpleaſure, ſince, by her advice, ſhe had fixed her affections not upon a foreigner, but upon an Engliſhman; and ſince the perſon ſhe favoured was deſcended of a diſtinguiſhed lineage, and could boaſt of having in his veins the royal blood of both kingdoms. Immediately after this audience ſhe created lord Darnley a lord and a knight. The oath of knighthood was adminiſtered to him. He was made a baron and a banneret, and called *lord Armanagh*. He was belted earl of Roſs. He then promoted 14 gentlemen to the honour of knighthood, and did homage to the queen, without any reſervation of duty to the crown of England, where his family had for a long time reſided. His advancement to be duke of Albany was delayed for a little time; and this was ſo much reſented by him, that, when informed of it by the lord Ruthven, he threatened to ſtab that nobleman with his dagger. Scotland.

In the mean time the day appointed for the aſſembly of parliament, which was finally to determine the ſubject of the marriage, was now approaching. The earl of Murray, encouraged by the apparent firmneſs of Elizabeth, goaded on by ambition, and alarmed with the approbation beſtowed by the convention of the eſtates on the queen's choice of lord Darnley, perceived that the moment was at hand when a deciſive blow ſhould be ſtruck. To inſpirit the reſentments of his friends, and to juſtify in ſome meaſure the violence of his projects, he affected to be under apprehenſions of being aſſaſſinated by the lord Darnley. His fears were founded abroad; and he avoided to go to Perth, where he affirmed that the plot againſt him was to be carried into execution. He courted the enemies of Darnley with unceaſing aſſiduity; and he united to him in a confederacy the duke of Chatelherault, and the earls of Argyle, Rothes, and Glencairn. It was not the ſole object of their aſſociation to oppoſe the marriage. They engaged in more criminal enterpriſes. They meditated the death of the earl of Lenox and the lord Darnley; and while the queen was upon the road to Calander place to viſit the lord Livingſton, they propoſed to intercept her and to hold her in captivity. In this ſtate of her humiliation, Murray was to advance himſelf into the government of the kingdom, under the character of its regent. But Mary having received intelligence of their conſpiracy, the earl of Athol and the lord Ruthven raiſed ſuddenly 300 men to protect her in her journey. Defeated in this ſcheme, the earl of Murray and his aſſociates did not relinquiſh their cabals. They thought of new atchievements; and the nation was filled with alarms, ſuſpicions, and terror.

634 An aſſociation againſt the queen and Darnley.

Amidſt the arts employed by the Scottiſh malecontents to inflame the animoſities of the nation, they forgot not to inſiſt upon the dangers which threatened the Proteſtant religion from the advancement of lord Darnley, and from the rupture that muſt enſue with England. Letters were everywhere diſperſed among the faithful, reminding them of what the eternal God had wrought for them in the abolition of idolatry, and admoniſhing them to oppoſe the reſtoration of the maſs. A ſupplication was preſented to the queen, complaining of idolaters, and inſiſting upon their puniſhment. In the preſent juncture of affairs it was received with unuſual reſpect; and Mary inſtructed the Popiſh eccleſiaſtics to

635 Diſturbances raiſed by the Proteſtants.

Scotland. abſtain from giving offence of any kind to the Proteſtants. A prieſt, however, having celebrated the maſs, was taken by the brethren, and expoſed to the inſults and fury of the populace at the market-place of Edinburgh, in the garments of his profeſſion, and with the chalice in his hand; and the queen having given a check to this tumultuous proceeding, the Proteſtants, riſing in their wrath, were the more confirmed in the belief that ſhe meant to overthrow their religion. The moſt learned and able of the clergy held frequent conſultations together; and while the nation was diſturbed with dangerous ferments, the general aſſembly was called to deliberate upon the affairs of the church. Their hope of ſucceſs being proportioned to the difficulties in the ſituation of the queen, they were the leſs ſcrupulous in forming their reſolutions; and the commiſſioners, whom they deputed to her, were ordered to demand a parliamentary ratification of their deſires.

636 Their demands.

They inſiſted, that the maſs, with every remain whatſoever of popery, ſhould be univerſally ſuppreſſed throughout the kingdom; that in this reformation, the queen's perſon and houſehold ſhould be included; and that all Papiſts and idolaters ſhould be puniſhed upon conviction according to the laws. They contended, that perſons of every deſcription and degree ſhould reſort to the churches upon Sunday, to join in prayers, and to attend to exhortations and ſermons; that an independent proviſion ſhould be aſſigned for the ſupport of the preſent clergy, and for their ſucceſſors; that all vacant benefices ſhould be conferred upon perſons found to be qualified for the miniſtry, upon the trial and examination of the ſuperintendants; that no biſhopric, abbey, priory, deanery, or other living, having many churches, ſhould be beſtowed upon a ſingle perſon; but that, the plurality of the foundation being diſſolved, each church ſhould be provided with a miniſter; that the glebes and manſes ſhould be allotted for the reſidence of the miniſters, and for the reparation of churches; that no charge in ſchools or univerſities, and no care of education, either public or private, ſhould be intruſted to any perſon who was not ſound and able in doctrine, and who was not approved by the ſuperintendants; that all lands which of old had been devoted to hoſpitality, ſhould again be made ſubſervient to it; that the lands and rents which formerly belonged to the monks of every order, with the annuities, alterages, obits, and the other emoluments which had appertained to prieſts, ſhould be employed in the maintenance of the poor and the upholding of ſchools; that all horrible crimes, ſuch as idolatry, blaſphemy, breaking of the ſabbath, witchcraft, ſorcery, inchantment, adultery, manifeſt whoredom, the keeping of brothels, murder, and oppreſſion, ſhould be puniſhed with ſeverity; that judges ſhould be appointed in every diſtrict, with powers to pronounce ſentences and to execute them; and, in fine, that for the eaſe of the labouring huſbandmen, ſome order ſhould be deviſed concerning a reaſonable payment of the tythes.

637 Moderation of the queen.

To theſe requiſitions, the queen made an anſwer full of moderation and humanity. She was ready to agree with the three eſtates in eſtabliſhing the reformed religion over the ſubjects of Scotland; and ſhe was ſteadily reſolved not to throw into hazard the life, the peace, or the fortune, of any perſon whatſoever upon account of his opinions. As to herſelf and her houſehold, ſhe was perſuaded that her people would not urge her to adopt tenets in contradiction to her own conſcience, and thereby involve her in remorſe and uneaſineſs. She had been nouriſhed and brought up in the Romiſh faith; ſhe conceived it to be founded on the word of God; and ſhe was deſirous to continue in it. But, ſetting aſide her belief and religious duty, ſhe ventured to aſſure them, that ſhe was convinced from political reaſons, that it was her intereſt to maintain herſelf firm in the Roman Catholic perſuaſion. By departing from it, ſhe would forfeit the amity of the king of France, and that of other princes who were now ſtrongly attached to her; and their diſaffection could not be repaired or compenſated by any new alliance. To her ſubjects ſhe left the fulleſt liberty of conſcience; and they could not ſurely refuſe to their ſovereign the ſame right and indulgence. With regard to the patronage of benefices, it was a prerogative and property which it would ill become her to violate. Her neceſſities, and the charge of her royal dignity, required her to retain in her hands the patrimony of the crown. After the purpoſes, however, of her ſtation, and the exigences of government, were ſatisfied, ſhe could not object to a ſpecial aſſignment of revenue for the maintenance of the miniſtry; and, on the ſubject of the other articles which had been ſubmitted to her, ſhe was willing to be directed by the three eſtates of the kingdom, and to concur in the reſolutions which ſhould appear to them the moſt reaſonable and expedient.

638 The Proteſtants are diſpleaſed with her anſwer.

The clergy, in a new aſſembly or convention, expreſſed a high diſpleaſure with this return to their addreſs. They took the liberty to inform the queen, that the doctrines of the reformation which ſhe refuſed to adopt, were the religion which had been revealed by Jeſus Chriſt, and taught by the apoſtles. Popery was of all perſuaſions the leaſt alluring, and had the feweſt recommendations. In antiquity, conſent of people, authority of princes, and number of proſelytes, it was plainly inferior to Judaiſm. It did not even reſt upon a foundation ſo ſolid as the doctrines of the Alcoran. They required her, therefore, in the name of the eternal God, to embrace the means of attaining the truth, which were offered to her in the preaching of the word, or by the appointment of public diſputations between them and their adverſaries. The terrors of the maſs were placed before her in all their deformity. The ſayer of it, the action itſelf, and the opinions expreſſed in it, were all pronounced to be equally abominable. To hear the maſs, or to gaze upon it, was to commit the complicated crimes of ſacrilege, blaſphemy, and idolatry. Her delicacy in not renouncing her opinions from the apprehenſion of offending the king of France and her other allies, they ridiculed as impertinent in the higheſt degree. They told her, that the true religion of Chriſt was the only means by which any confederacy could endure; and that it was far more precious than the alliance of any potentate whatſoever, as it would bring to her the friendſhip of the King of kings. As to patronages, being a portion of her patrimony, they intended not to defraud her of her rights: but it was their judgment, that the ſuperintendants ought to make a trial of the qualifications of candidates for the miniſtry; and as it was the duty of the patron to preſent a perſon to the benefice, it was the buſineſs of the church to manage his inſtitution or collation. For without this

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Scotland.

restraint, there would be no security for the fitness of the incumbent; and if no trials or examinations of ministers took place, the church would be filled with misrule and ignorance. Nor was it right or just that her majesty should retain to herself any part of the revenue of benefices; as it ought to be all employed to the uses of the clergy, for the purposes of education, and for the support of the poor. And as to her opinion, that a suitable assignment should be made for them, they could not but thank her with reverence; but they begged to solicit and importune her to condescend upon the particulars of a proper scheme for this end, and to carry it into execution; and that, taking into a due consideration the other articles of their demands, she would study to comply with them, and to do justice to the religious establishment of her people.

639 hey rise arms, t are on quell-

From the fears of the people about their religion, disturbances and insurrections were unavoidable; and before Mary had given her answer to the petitions or address of the clergy, the Protestants, to a formidable number, had marched to St Leonard's Craig; and, dividing themselves into companies, had chosen captains to command them. But the leaders of this tumult being apprehended and committed to close custody, it subsided by degrees; and the queen, upon the intercession of the magistrates of Edinburgh, instead of bringing them to trial, gave them a free pardon. To quiet, at the same time, the apprehensions which had gone abroad, and to controvert the insidious reports which had been industriously spread of her inclination to overturn the reformed doctrines, she repeatedly issued proclamations, assuring her subjects, that it was her fixed determination not to molest or disturb any person whatsoever upon account of his religion or conscience; and that she had never presumed even to think of any innovation that might endanger the tranquillity or do a prejudice to the happiness of the commonwealth.

640 trigues of e rebel- s nobles th Eliza- th.

While Mary was conducting her affairs with discernment and ability, the earl of Murray and his confederates continued their consultations and their intrigues. After their disappointment in the conspiracy against the queen and the lord Darnley, they perceived that their only hope of success or security depended upon Elizabeth; and as Randolph had promised them her protection and assistance, they scrupled not to address a letter to her, explaining their views and situation. The pretences of their hostility to their sovereign upon which they affected to insist, were her settled design to overturn the Protestant religion, and her rooted desire to break all correspondence and amity with England. To prevent the accomplishment of these purposes, they said, was the object of their confederacy; and with her support and aid they did not doubt of being able to advance effectually the emolument and advantage of the two kingdoms. In the present state of their affairs, they applied not, however, for any supply of her troops. An aid from her treasury was now only necessary to them; and they engaged to bestow her bounty in the manner the most agreeable to her inclinations and her interests. The pleasure with which Elizabeth received their application was equal to the aversion she had conceived against the queen of Scots. She not only granted to them the relief they requested, but assured them by Randolph of her esteem and favour while they should continue to uphold the reformed religion and the connection of the two nations. Flattered by her assurances and generosity, they were strenuous to gain partizans, and to disunite the friends of their sovereign; and while they were secretly preparing for rebellion, and for trying their strength in the field, they disseminated among the people the tenets, That a Papist could not legally be their king; that the queen was not at liberty of herself to make the choice of a husband; and that, in a matter so weighty, she ought to be entirely directed by the determination of the three estates assembled in parliament. Scotland.

641 Treachery of Elizabeth.

Elizabeth, at the same time, carrying her dissimulation to the most criminal extremity, commanded Randolph to ask an audience of Mary; and to counsel her to nourish no suspicions of the earl of Murray and his friends; to open her eyes to their sincerity and honour; and to call to mind, that as their services had hitherto preserved her kingdom in repose, her jealousies of them might kindle it into combustion, make the blood of her nobles to flow, and cast into hazard her person and her crown. Full of astonishment at a message so rude and so improper, the queen of Scots desired him to inform his mistress, that she required not her instructions to distinguish between patriotism and treachery; that she was fully sensible when her will or purpose was resisted or obeyed; and that she possessed a power which was more than sufficient to repress and to punish the enormities and the crimes of her subjects. The English resident went now to the earl of Lenox and the lord Darnley, and charged them to return to England. The former expressed an apprehension of the severity of his queen, and sought an assurance of her favour before he could venture to visit her dominions. The latter, exerting greater fortitude, told him, that he acknowledged no duty or obedience but to the queen of Scots. The resident, treating this answer as disrespectful to Elizabeth, turned his back upon the lord Darnley, and retired without making any reverence, or bidding him an adieu.

The behaviour of Elizabeth, so fierce and so perfidious, was well calculated to confirm all the intentions of Mary; and this, doubtless, was one of the motives with which she was actuated. But while the queen of Scots was eager to accomplish her marriage, she was not inattentive to the rising troubles of her country. The parliament which she had appointed could not now be held: it was therefore prorogued to a more distant day; and the violence of the times did not then permit it to assemble. By letters she invited to her, with all their retainers, the most powerful and the most eminent of her subjects. Bothwel was recalled anew from France; and by general proclamations she summoned to her standard the united force of her kingdom. The castle of Edinburgh was likewise provided amply with stores and ammunition, that, in the event of misfortunes, it might afford her a retreat and defence. The alacrity with which her subjects flocked to her from every quarter, informed her of her power and popularity; and while it struck Murray and his adherents with the danger to which they were exposed, it declared to them the opinion entertained by the nation of the iniquity and the selfishness of their proceedings.

642 Marriage of Mary with lord Darnley

On the 29th of July 1565, the ceremony of marriage between the queen and lord Darnley was performed. The latter had been previously created duke of Albany.

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643 He is proclaimed king of Scotland.

644 The rebellious nobles driven into England.

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In the mean time Throgmorton the Engliſh ambaſſador ſolicited the pardon of the rebels; which Mary was at firſt inclined to grant. However, by the perſuaſion of the court of France, ſhe was not only induced to proceed againſt them with rigour, but acceded to the treaty of Bayonne, by which the deſtruction of the Proteſtants was determined. This meaſure filled the whole court with terror and diſmay. The rebels were acquainted with the danger of their ſituation; and being now driven deſperate, they were ready to engage in the moſt atrocious deſigns. Unhappily the ſituation of affairs in Scotland rendered the accompliſhment of their purpoſes but too eaſy. Violent diſguſts had taken place between the queen and her huſband. Her fondneſs had been exceſſive; but ſhe ſoon perceived that the qualities of his mind were not proportioned to his perſonal accompliſhments. He was proud, diſdainful, and ſuſpicious. No perſuaſions could correct his wilfulneſs; and he was at the ſame time giddy and obſtinate, inſolent and mean. The queen in conſequence began to ſhow an indifference towards him; which he took care to augment, by ſhowing the like indifference towards her, and engaging in low intrigues and amours, indulging himſelf in diſſipation and riot, &c. However, the deſire of dominion was his ruling paſſion; and the queen, finding his total incapacity for exerciſing his power to any good purpoſe, had excluded him from it altogether. He was therefore at preſent a proper object for the machinations of the rebels, and readily entered into an agreement with them to depoſe the queen; vainly thinking by that means that he ſhould ſecure the crown to himſelf. However, as the parliament was ſoon to aſſemble, in which the rebels had every reaſon to believe that they would be condemned for high treaſon, it was neceſſary that the kingdom ſhould be thrown into diſorder before that time came, otherwiſe their fate was inevitable. Practiſing on the imbecility of Darnley, they perſuaded him that a criminal correſpondence ſubſiſted between the queen and David Rizzio (R). For this reaſon the king reſolved upon his deſtruction; and the conſpirators hoped thereby not only to get an indemnity to themſelves, but to effect a total revolution at court, and the entire humiliation of Bothwel, Huntley, and Athol, who were the aſſociates of Rizzio. However, in order to ſave themſelves,

645 Mary accedes to the treaty of Bayonne.

646 Quarrels between the queen and her huſband.

647 The king conſpires the deſtruction of David Rizzio with the rebellious nobles.

(R) That there ſubſiſted a criminal intercourſe between Mary and Rizzio is a ſcandal which is now given up by her enemies. It ſeems to reſt on the authority of Buchanan and Knox; and their evidence in this caſe is clearly of no weight, not only from their being the ſtrenuous partizans of her adverſaries, but from the multitude of falſehoods which they anxiouſly detail to calumniate her. The love ſhe felt for Darnley was extreme, and their acquaintance commenced a month or two after the appointment of Rizzio to be her ſecretary for French affairs. She became pregnant ſoon after her marriage; and it was during her pregnancy that Rizzio was aſſaſſinated. Theſe are ſtriking preſumptions in her favour. And what ſeems to put her innocence out of all queſtion, is the ſilence of the ſpies and reſidents of Elizabeth with regard to this amour; for, if there had been any thing real in it, they could not have made their court to their queen more effectually than by declaring to her its peculiarities; and their want of delicacy, ſo obſervable in other circumſtances, would have induced them upon this occaſion to give the greateſt foulneſs and deformity to their information.

It appears that Rizzio was ill-favoured, and of a diſagreeable form. Buchanan ſays of him, "Non faciem cultus honeſtabat, ſed facies cultum deſtruebat." Hiſt. Scot. lib. xvii. This expreſſion is very ſtrong; but it would have little weight if other authors had not concurred in giving a ſimilar deſcription of Rizzio. In a book intitled

otland. selves, they engaged the king to subscribe a bond, affirming that the project of assassinating Rizzio was altogether of his own devising; acknowledging that he had solicited them to take a part in it, from the apprehensions that resistance might be made to him; and agreeing, upon the word and honour of a prince, to protect and secure them against every hazard and injury to which they might be exposed from the atchievement of his enterprise. Having procured this security, and having allured the earl of Lenox the king's father to approve their measures, they adjusted the method of the projected murder; and dispatched a messenger to the English frontier, advertising the earl of Murray and the rebels of their intentions, and inviting them to return to the court.

648 zio lly dered.

Upon the 9th day March, about 7 o'clock in the evening, armed men, to the number of 500, surrounded the palace of Holyroodhouse. The earl of Moreton and the Lord Lindsay entered the court of the palace, with 160 persons. The queen was in her chamber at supper, having in her presence her natural sister the countess of Argyle, her natural brother Robert commendator of Holyroodhouse, Beton of Creich master of the household, Arthur Erskine, and David Rizzio. The king entering the apartment, seated himself by her side. He was followed by the Lord Ruthven, who being wasted with sickness, and cased in armour, exhibited an appearance that was hideous and terrible. Four ruffians attended him. In a hollow voice he commanded Rizzio to leave a place which did not become him. The queen, in astonishment and consternation, applied to the king to unfold to her this mysterious enterprise. He affected ignorance. She ordered Ruthven from her presence, under the pain of treason; declaring to him at the same time, that if Rizzio had committed any crime, she would produce him before the parliament, and punish him according to the laws. Ruthven drawing his dagger, advanced towards Rizzio. The queen rose to make an exertion of her authority. The unfortunate stranger laid hold of her garments, crying out for justice and mercy. Other conspirators rushing into the chamber, overturned the table, and increased the dismay and confusion. Loaded pistols were presented to the bosom of the queen. The king held her in his arms. George Douglas, snatching the dagger of his sovereign, plunged it into the body of Rizzio. The wounded and screaming victim was dragged into the antichamber; and so eager were the assassins to complete their work, that he was torn and mangled with 56 wounds. Scotland.

While the queen was pressing the king to gratify her inquiries into the meaning of a deed so execrable. Ruthven returned into their presence. She gave a full vent to indignation and reproach. Ruthven, with an intolerable coldness and deliberation, informed her, that Rizzio had been put to death by the counsel of her husband, whom he had dishonoured; and that by the persuasion of this minion she had refused the crown-matrimonial to the king, had engaged to re-establish the ancient religion, had resolved to punish the earl of Murray and his friends, and had entrusted her confidence to Bothwel and Huntley, who were traitors. The king, taking the part of Ruthven, remonstrated against her proceedings, and complained that from the time of her familiarity with Rizzio, she had neither regarded, nor entertained, nor trusted him. His suspicions and ingratitude shocked and tortured her. His connection with the conspirators gave her an ominous anxiety. Apprehensions of outrages still more atrocious invaded her. In these agitated and miserable moments she did not lose herself in the helplessness of sorrow. The loftiness of her spirit communicated relief to her; and wiping away her tears, she exclaimed, that it was not now a season for lamentation, but for revenge.

The earls of Huntley, Bothwel, and Athol, the lords Fleming and Levingston, and Sir James Balfour, who were obnoxious to the conspirators, and at this time in the palace, found all resistance to be vain. Some of them eluding the vigilance of Morton, made their escape; and others were allowed to retire. The provost and magistrates of Edinburgh getting intelligence of the tumult, ordered the alarm bell to be rung. The citizens, apprehensive and anxious, approached in crowds to inquire into the welfare of their sovereign; but she was not permitted to address herself to them. The conspirators told her, that if she presumed to make any harangue, they would "cut her in pieces, and cast her over the walls." The king called to the people that she was well, and commanded them to disperse. The queen was shut up in her chamber, uncertain of her fate, and without the consolation or attendance of her women.

649 The queen confined, and threatened.

In the morning a proclamation was issued by the king, without the knowledge of his queen, prohibiting the meeting of the parliament, and ordering the members to retire from the city. The rebellious lords now returned

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intitled, "Le Livre de la Morte de la Reyne d'Ecosse, and printed in the year 1587, he is said to be "disgracie de corps." Caussin, ap. Jebb, p. 37. This work, too, while it records the unkindness of nature to his person, has observed, that he was in his old age when he made a figure in the court of Mary. "Elle traittoit ordinairement avec David Riccio son secretaire, homme aagé et prudent, qui possedoit son oreille." Ibid. And other authors give their testimonies to the same purpose.

It is probable that the panegyrists of Mary exaggerate somewhat the imperfections as well as the good qualities of Rizzio. But there seems in general to be no reason to doubt his fidelity and talents, any more than his ugliness and senility. He had therefore a better title to be her secretary than her lover. It is an absurdity to think that a queen so young and beautiful would yield herself to deformity and old age. A common prostitute must be brought to endure this misfortune. The capacity of the man was a recommendation to him; and as he owed every thing to her bounty, and was a stranger, she had the greatest reason to rely upon his faithfulness. The perfidiousness and duplicity of her courtiers drew closer the tie of their connection; and as Rizzio was studious to make himself agreeable, and was skilful in games of hazard, he was always ready to be a party with her in those innocent amusements which fill up the listless intervals of life. Keith. Append. p. 124.

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returned from England, and arrived at Edinburgh within 24 hours after the aſſaſſination of Rizzio. The queen, knowing of how much conſequence it was for her to gain the earl of Murray, invited him to wait upon her. Notwithſtanding the extreme provocation which ſhe had met with, Mary ſo far commanded her paſſions, that ſhe gave him a favourable reception. After informing him of the rudeneſs and ſeverity of the treatment ſhe had met with, the queen obſerved, that if he had remained in friendſhip with her at home, he would have protected her againſt ſuch exceſſes of hardſhip and inſult. Murray, with an hypocritical compaſſion, ſhed abundance of tears; while the queen ſeemed to entertain no doubt of his ſincerity, but gave him room to hope for a full pardon of all his offences. In the mean time, however, the conſpirators held frequent conſultations together, in which it was debated, whether they ſhould hold the queen in perpetual captivity, or put her to death; or whether they ſhould content themſelves with committing her to cloſe cuſtody in Stirling caſtle till they ſhould obtain a parliamentary ſanction to their proceedings, eſtabliſh the Proteſtant religion by the total overthrow of the maſs, and inveſt the king with the crown-matrimonial and the government of the kingdom.

650 She endeavours in vain to gain the earl of Murray.

651 But prevails on the king to abandon the cauſe of the conſpirators.

Mary now began to perceive the full extent of her wretchedneſs; and therefore, as her laſt reſource, applied to the king, whom ſhe treated with all thoſe blandiſhments uſually employed by the fair ſex when they want to gain the aſcendency over the other. The king, who, with all his faults, had a natural facility of temper, was eaſily gained over. The conſpirators were alarmed at his coldneſs, and endeavoured to fill his mind with fears concerning the duplicity of his wife; but, finding they could not gain their point, they at laſt began to treat of an accommodation. The king brought them a meſſage, importing, that Mary was diſpoſed to bury in oblivion all memory of their tranſgreſſions; and he offered to conduct them into her preſence. The earls of Murray and Morton, with the lord Ruthven, attended him into her preſence; and, falling on their knees before the queen, made their apologies and ſubmiſſions. She commanded them to riſe; and having deſired them to recollect her abhorrence of cruelty and rapaciouſneſs, ſhe aſſured them with a gracious air, that inſtead of deſigning to forfeit their lives, and poſſeſs herſelf of their eſtates, ſhe was inclined to receive them into favour, and to give a full pardon, not only to the nobles who had come from England, but to thoſe who had aſſaſſinated David Rizzio. They were accordingly ordered to prepare the bonds for their ſecurity and forgiveneſs, which the queen promiſed to take the earlieſt opportunity of ſubſcribing; but in the mean time the king obſerved, that the conſpirators ought to remove the guards which they had placed around the queen, that all ſuſpicion of reſtraint might be taken away. This meaſure could not with any propriety be oppoſed, and the guards were therefore diſmiſſed; upon which the queen, that very night, left her palace at midnight, and took the road to Dunbar, accompanied by the king and a few attendants.

6 And eſcapes from them.

The news of the queen's eſcape threw the conſpirators into the utmoſt conſternation; as ſhe immediately iſſued proclamations for her ſubjects to attend her in arms and was powerfully ſupported. They ſent there-

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fore the lord Semple, requeſting, with the utmoſt humility, her ſubſcription to their deeds of pardon and ſecurity; but to this meſſage ſhe returned an unfavourable anſwer, and advanced towards Edinburgh with an army of 8000 men. The conſpirators now fled with the utmoſt precipitation. Even John Knox retired to Kyle till the ſtorm ſhould blow over. On the queen's arrival at Edinburgh, a privy-council was inſtantly called, in which the conſpirators were charged to appear as guilty of murder and treaſon; their places of ſtrength were ordered to be rendered up to the officers of the crown; and their eſtates and poſſeſſions were made liable to confiſcation and forfeiture.

653 The rebellious nobility are declared traitors.

But while the queen was thus eager to puniſh the conſpirators, ſhe was ſenſible that ſo many of the nobility, by uniting in a common cauſe, might raiſe a powerful party in oppoſition to her; for which reaſon ſhe endeavoured to detach the earl of Murray from the reſt, by making him offers of pardon. Sir James Melvil accordingly pledged himſelf to produce his pardon and that of his adherents, if he would ſeparate from Morton and the conſpirators. He accordingly became cold and diſtant to them, and exclaimed againſt the murder as a moſt execrable action; but notwithſtanding his affected anger, when the conſpirators fled to England, he furniſhed them with letters of recommendation to the earl of Bedford. After the flight of the conſpirators, the king thought it neceſſary for him to deny his having any ſhare in the action. He therefore embraced an opportunity of declaring to the privy-council his total ignorance of the conſpiracy againſt Rizzio; and not ſatisfied with this, he, by public proclamations at the market-place of his capital, and over the whole kingdom, proteſted to the people at large that he had never beſtowed upon it, in any degree, the ſanction of his command, conſent, aſſiſtance, or approbation.

654 Shameful prevarication of the king.

655 Murray and ſome others of the rebels are pardoned.

In the mean time the queen granted a full and ample pardon to the earls of Murray, Argyle, Glencairn, and Rothes, and their adherents; but towards the conſpirators ſhe remained inexorable. This lenity, to Murray eſpecially, proved a ſource of the greateſt inquietude to the queen; for this nobleman, blind to every motive of action diſtinct from his own ambition, began to contrive new plots, which, though diſappointed for a time, ſoon operated to the deſtruction of the queen, and almoſt to the ruin of the nation.

656 Birth of James VI.

In 1566, the queen was delivered of a prince, who received the name of *James*. This happy event, however, did not extinguiſh the quarrel betwixt her and the king. His deſire to intrude himſelf into her authority, and to fix a ſtain upon her honour, his ſhare in the murder of Rizzio, and his extreme meanneſs in publicly denying it afterwards, could not fail to impreſs her with the ſtrongeſt ſentiments of deteſtation and contempt. Unable, however, totally to diveſt herſelf of regard for him, her behaviour, though cold and diſtant, was yet decent and reſpectful. Caſtelnau, at this time ambaſſador extraordinary from France, conceived that a reconciliation might be effected, and employed himſelf ſome time in this friendly office. Nor were his endeavours altogether ineffectual. The king and queen ſpent two nights together; and proceeded, in company with each other, to Meggatland in Tweeddale in order to enjoy the diverſion of the chace, attended by the earls of Huntley, Bothwel, Murray, and other nobles. From thence

657 A partial reconciliation between the king and queen.

land. thence they passed to Edinburgh, and then took the road to Stirling. Had the king been endowed with any prudence, he would have made the best use of this opportunity to have regained the affections of his queen; but, instead of this, finding that he was not immediately intrusted with power, his peevishness suggested to him a design of going abroad. To Monsieur du Croc, the French resident, who had attended Mary at Stirling, he ventured to communicate his chimerical project. This statesman represented to him its wildness and inefficacy; and could hardly believe that he was serious. To his father the earl of Lenox, who paid him a visit at this place immediately upon Mary's departure from it, he likewise communicated his intention; and all the intreaties, arguments, and remonstrances of this nobleman to make him drop his design, were without success. He provided a vessel, and kept it in readiness to carry him from his dominions. The earl of Lenox, after returning to Glasgow, where he usually resided, gave way to his paternal anxieties, and solicited the queen by letter to interfere with her authority and persuasions; and upon the evening of the day in which she received this dispatch, the king alighted at Holyroodhouse. But the names of the nobles who were with the queen being announced to him, he objected to three of them, and insisted that they should be ordered to depart, before he would enter within the gates of the palace. The queen, alarmed with a demeanour so rude and so unwarrantable, condescended to leave her company and her palace to meet him; and it was with great difficulty that she was able to entice him into her own apartment. There he remained with her during the night. She communicated to him his father's letter, and employed every art and blandishment to engage him to explain his perverse design. But he gave her no return or satisfaction. He was unmoved with her kindness; and his silence, dejection, and peevishness, augmented her distress. In the morning, she called her privy-council to assemble in the palace, and invited to her Monsieur du Croc the French envoy. By the bishop of Ross she explained the intention of the king, and made known the dispatch of the earl of Lenox. The privy-council were urgent to know the reasons of a voyage that appeared to them so inexplicable; and earnestly pressed the king to unbosom himself. If his resolution proceeded from discontent, and if there were persons in the kingdom who had given him causes of offence, they assured him, that they were ready, upon his information, to take the necessary steps to make him easy and happy. No quality or rank should exempt those from inquiry and punishment who had committed misdemeanors against him. This, they said, consisted with his honour, with the honour of the queen, and with their own. If, however, he had received no sufficient provocation to justify his behaviour, and if he had no title to complain of actual injuries, they admonished him to remember, that his flight from a queen so beautiful, and from a kingdom so ancient and noble, would expose him to the greatest ridicule and disgrace. They pointed out the happiness of his fortune, and counselled him not to part lightly with all its flattering advantages. The queen herself, taking his hand into hers, and pressing it with affection, besought him to say by what act or deed she had unfortunately induced him to conceive so fatal a purpose. Her memory did not reproach her with any crime or indiscretion which affected his honour or her integrity: yet if, without any design upon her part, she had incurred his displeasure, she was disposed to atone for it; and she begged him to speak with entire freedom, and not in any degree to spare her. Monsieur du Croc then addressed him, and employed his interest and persuasions to make him reveal his inquietudes. But all this respectful attention and ceremonious duty were ineffectual. Obstinately froward, he refused to confess that he intended any voyage, and made no mention of any reasons of discontent. He yet acknowledged with readiness, that he could not with justice accuse the queen of any injury or offence. Oppressed with uneasiness and perturbation, he prepared to retire; and, turning to her, said, "Adieu, Madam! you shall not see me for a long time." He then bowed to the French envoy, and to the lords of the privy-council. Scotland.

He hastened back to Stirling, leaving the queen and her council in surprise and astonishment. They resolved to watch his motions with anxiety, and could not conjecture what step he would take. Mary, to prevent the effect of rumours to her disadvantage, dispatched a courier to advertise the king of France and the queen-mother of his conduct. It was not possible that a prince so meanly endowed with ability could make any impression upon her allies. Nor did it appear to be in his power to excite any domestic insurrection or disturbance. He was universally odious; and, at this time, the queen was in the highest estimation with the great body of her subjects. After passing some days at Stirling, he addressed a letter to the queen, in which, after hinting at his design of going abroad, he insinuated his reasons of complaint. He was not trusted by her with authority, and she was no longer studious to advance him to honour. He was without attendants; and the nobility had deserted him. Her answer was sensible and temperate. She called to his remembrance the distinctions she had conferred upon him, the uses to which he had put the credit and reputation accruing from them, and the heinous offences he had encouraged in her subjects. Though the plotters against Rizzio had represented him as the leader of their enterprize, she had yet abstained from any accusation of him, and had even behaved as if she believed not his participation in the guilt of that project. As to the defects of his retinue, she had uniformly offered him the attendance of her own servants. As to the nobility, they were the supports of the throne, and independent of it. Their countenance was not to be commanded, but won. He had discovered too much stateliness to them; and they were the proper judges of the deportment that became them. If he wished for consequence, it was his duty to pay them court and attention; and whenever he should procure and conciliate their regard and commendation, she would be happy to give him all the importance that belonged to him.

In the mean time, the earls of Murray and Bothwel were industriously striving to widen the breach between the king and queen, and at the same time to foment the division between the king and his nobles. The earl of Morton excited disturbances on the borders; and as no settled peace had taken place there since Mary's marriage, there was the greatest reason to believe that he would succeed in his attempts. Proclamations

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659 Mary falls ſick, but recovers.

660 Unkindneſs of the king.

During the ſevere ſickneſs of the queen, her huſband kept himſelf at a diſtance: but when ſhe was ſo far recovered as to be out of danger, he made his appearance; and being received with ſome coldneſs and formality, he retired ſuddenly to Stirling. This cruel neglect was a moſt ſenſible mortification to her; and while ſhe ſuffered from his ingratitude and haughtineſs, ſhe was not without ſuſpicions that he was attempting to diſturb the tranquillity of her government. She was ſeized with a ſettled melancholy; and, in her anguiſh, often wiſhed for death to put a period to her exiſtence. Her nobles, who were caballing againſt her, remarked her condition, and took advantage of it. Bothwel, who had already recommended himſelf by his ſervices, redoubled his efforts to heighten the favour which theſe ſervices had induced her to conceive for him. At this time, it is probable, he ſought to gain the affection of the queen, with a view to marry her himſelf, providing a divorce from her huſband could be obtained, which was now become the ſubject of conſultation by Murray and his aſſociates. After much deliberation, the queen herſelf was acquainted with this project; and it was told her, that provided ſhe would pardon the earl of Morton and his aſſociates, the means ſhould be found of effectuating the divorce. This was urged as a matter of ſtate by the earls of Murray, Lethington, Argyle, and Huntley; and the queen was invited to conſider it as an affair which might be managed without any interference on her part. The queen replied, that ſhe would liſten to them, upon condition that the divorce could be obtained according to the laws, and that it ſhould not be any way prejudicial to her ſon: but if they meant to operate their purpoſe by a diſregard to theſe points, they muſt not think any more of it; for rather than conſent to their views, ſhe would endure all the torments, and abide by all the perils, to which her ſituation expoſed her. Scotland.

661 A divorce is propoſed.

Lethington upon this, in the name of the reſt, engaged to make her quit of her huſband, without prejudice to her ſon; words which could not be underſtood otherwiſe than as pointing at murder. Lord Murray (added he), who is here preſent, ſcrupulous as he is, will connive; and behold our proceedings without opening his lips. The queen immediately made anſwer, "I deſire that you will do nothing from which any ſtain may be fixed upon my honour or conſcience; and I therefore require the matter to reſt as it is, till God of his goodneſs ſend relief: What you think to be of ſervice to me may turn out to my diſpleaſure and harm."

It appears, however, that from this moment a plot was formed by Murray, Bothwel, and Lethington, againſt the life of Darnley, and by ſome of them probably againſt the queen herſelf; and that Morton, who with the other conſpirators againſt Rizzio had received a pardon, was cloſely aſſociated with them in their nefarious deſigns. That profligate peer was, in his way to Scotland, met at Whittingham by Bothwel and the ſecretary. They propoſed to him the murder of the king, and required his aſſiſtance, alleging that the queen herſelf conſented to the deed; to which Morton by his own account replied, that he was diſpoſed to concur, provided he were ſure of acting under any authority from her; but Bothwel and Lethington having returned to Edinburgh, on purpoſe to obtain ſuch an authority, ſent him back a meſſage, That the queen would not permit any converſation upon that matter.

In the mean time, preparations were made for the baptiſm of the young prince; to aſſiſt at which the queen left Craigmillar and went to Stirling. The ceremony was performed on the 17th of December 1566. After the baptiſmal rites were performed, the name and titles of the prince were three times proclaimed by the heralds to the ſound of trumpets. He was called and deſignated, Charles James, James Charles, prince and Steward of Scotland, duke of Rotheſay, earl of Carrick, lord of the Iſles, and baron of Renfrew. Amidſt the ſcenes of joy diſplayed on this occaſion, the king ſhowed his folly more than he had done before. As Elizabeth did not mean to acknowledge him in his ſovereign capacity, it was neither conſiſtent with the dignity of the queen, nor his own, that he ſhould be preſent at the baptiſm. He did not indeed preſent himſelf either at the ceremony or the entertainments and maſquerades with which it was accompanied. At this juncture, however, though he had often kept at a greater diſtance before, he took up his reſidence at Stirling, as if he had meant to offend the queen, and to expoſe their quarrels to the world. Du Croc, who was inclined to be favourable to him, was ſo ſtruck with the impropriety of his behaviour, that he affected to have inſtructions from France to avoid all intercourſe with him: and when the king propoſed to pay him a viſit, he took the liberty to inform him, that there were two paſſages in his chamber; and that if his majeſty

662 Abſurd behaviour of the king.

Scotland. majesty should enter by the one, he should be constrained to go out by the other.

While he resided at Stirling, the king chiefly confined himself to his chamber. His strange behaviour to the queen did not give the public any favourable idea of him; and as the earl of Murray and his faction took care to augment the general odium, no court was paid to him by foreign ambassadors. His situation, therefore, was exceedingly uncomfortable; but though he must have been conscious of his imprudence and folly, he did not alter his conduct. In a sullen humour he 663 left Stirling, and proceeded to Glasgow. Here he fell e falls sick, with such symptoms as seemed to indicate poison. k. He was tormented with violent pains, and his body was all covered over with pustules of a bluish colour; so that his death was daily expected. Mary did not repay his coldness to her by negligence. She set out immediately for Glasgow, and waited on him with all the assiduity of an affectionate wife, until he recovered: after which she returned with him to Edinburgh; and as the low situation of the palace of Holyroodhouse was thought to render it unhealthy, the king was lodged in a house which had been appointed for the superior of the church, called *St Mary's in the Fields*. This house stood upon an high ground, and in a salubrious air; and here she staid with him some days.— 664 Here the conspirators thought proper to finish their nd is plot in the most execrable manner. On the 10th of urdered. February 1567, about two o'clock in the morning, the house where the king resided was blown up by gunpowder. The explosion alarming the inhabitants, excited a general curiosity, and brought multitudes to the place from whence it proceeded. The king was found dead and naked in an adjoining field, with a servant who used to sleep in the same apartment with him. On neither was there any mark of fire or other external injury.

The queen was in the palace of Holyroodhouse, taking the diversion of a masked ball, which was given to honour the marriage of a favourite domestic, when the news of the king's death was brought to her. She showed the utmost grief, and appeared exasperated to the last degree against the perpetrators of a deed at 665 once so shocking and barbarous. The most express tempts and peremptory orders were given to inquire after the discover perpetrators by every possible method. A proclamae murtion was issued by the privy-council, assuring the people, rers. that the queen and nobility would leave nothing undone to discover the murderers of the king. It offered the sum of 2000 l. and an annuity for life, to any person who should give information of the devisers, counsellors, and perpetrators of the murder; and it held out this reward, and the promise of a full pardon, to the conspirator who should make a free confession of his own guilt, and that of the confederates. On the fourth day after this proclamation was published, a placard was affixed to the gate of the city-prison, affirming, that the earl of Bothwel, James Balfour, David Chalmers, and black John Spence, were the murderers. No name, however, was subscribed to this intelligence, nor was any demand made for the proffered rewards; so that it was difficult to know whether this advertisement had been dictated by a spirit of calumny or the love of justice.

In the mean time, the earl of Murray conducted himself with his usual circumspection and artifice. Upon a pretence that his wife was dangerously sick at his castle in Fife, he, the day before the murder, obtained the queen's permission to pay a visit to her. By this means he proposed to prevent all suspicion whatever of his guilt. He was so full, however, of the intended project, that while he was proceeding on his journey, he observed to the person who accompanied him, "This night, before morning, the lord Darnley shall lose his life." When the blow was struck, he returned to Edinburgh to carry on his practices. Among foreign nations, the domestic disputes of the queen and her husband being fully known, it was with the greater ease that reports could be propagated to her disadvantage. To France letters were dispatched, expressing, in fervent terms, her participation in the murder. In England, the ministers and courtiers of Elizabeth could not flatter that princess more agreeably, than by industriously detracting from the honour and the virtue of the Scottish queen. Within her own dominions a similar spirit of outrage exerted itself, and not without success. As her reconciliation with her husband could not be unknown to her own subjects, it was interpreted to be dissimulation and treachery. The Protestant clergy, who were her most determined enemies, possessed a leading direction among the populace; and they were the friends and the partizans of the earl of Murray. Open declamations from the pulpit were made against Bothwel, and strong insinuations and biting surmises were thrown out against the queen. Papers were dispersed, making her a party with Bothwel in the murder. Every art was employed to provoke the frenzy of the people. Voices, interrupting the silence of the night, proclaimed the infamy of Bothwel; and portraits of the regicides were circulated over the kingdom.

Scotland.

666 Strong presumption of the guilt of the earl of Murray.

667 He accuses the queen.

668 The queen determines to find out and punish the murderers.

The queen's determination, however, to scrutinize into the matter was unabated; and to the earl of Lennox, the king's father, she paid an attention which he could only have expected from her upon an emergency of this kind. Having pressed her by letter to the most diligent inquiry after the regicides, she returned an answer so completely to his wishes, that he was fully convinced of the sincerity and rigour with which she intended to proceed against them: and he urged her to assemble the three estates, that their advice might direct the order and manner of their trial. She wrote to him, that an assembly of the estates was already proclaimed; and that it was her earnest and determined will and purpose, that no step should be neglected that could conduce to the advancement and execution of justice. Yielding to his anxieties, he addressed her anew, intreating that the trial might not be delayed; observing, that it was not a matter of parliamentary inquiry; advising, that it would be more proper to proceed to it with the greatest expedition; and urging her to commit to prison all the persons who had been named and described in the papers and placards which had been set up in the public places of the city. The queen informed him, that although she had thought it expedient to call a meeting of the parliament at this juncture, it was not her meaning that the proceedings against the regicides should be delayed till it was actually assembled. As to the placards and papers to which he alluded, they were so numerous and contradictory

Scotland. that ſhe could not well determine upon which to act: but if he would condeſcend to mention the names which, in his opinion, were moſt ſuſpicious, ſhe would inſtantly
669 command that thoſe ſteps ſhould be taken which the
Lenox accuſes ſeveral perſons, laws directed and authoriſed. He in return named the earl of Bothwel, James Balfour, David Chalmers, black John Spence, Francis Sebaſtian, John de Burdeaux, and Joſeph the Brother of David Rizzio; and aſſured her majeſty, that his ſuſpicions of theſe perſons were weighty and ſtrong. In reply to his information, Mary gave him her ſolemn promiſe, that the perſons he had pointed out ſhould abide and undergo their trial in conformity to the laws, and that they ſhould be puniſhed according to the meaſure of their guilt: and ſhe invited him to leave immediately his retirement, and to meet her at her court, that he might witneſs the proceedings againſt them, and the zeal with which ſhe was animated to perform the part that became her.

While the queen carried on this correſpondence with the earl of Lenox, ſhe reſided partly at the palace of the lord Seton, at the diſtance of a few miles from her capital, and partly at Holyroodhouſe. By the time that ſhe ſent her invitation to him, ſhe was reſiding in her capital. She delayed not to confer with her counſellors, and to lay before them the letters of the earl of Lenox. Bothwel was earneſt in his proteſtations of innocence; and he even expreſſed his wiſh for a trial, that he might eſtabliſh his integrity. No facts pointed to his guilt; there had appeared no accuſer but the earl of Lenox; and no witneſſes had been found who could eſtabliſh his criminality. Her privy-council ſeemed to her to be firmly perſuaded that he was ſuffering under the malice of defamation. Murray, Morton, and Lethington, whatever might be their private machinations, were publickly his moſt ſtrenuous defenders; and they explained the behaviour of the earl of Lenox to be the effect of hatred and jealouſy againſt a nobleman who had outrun him ſo far in the career of ambition. But though all the arts of Murray and Bothwel, Morton and Lethington, were exerted to their utmoſt extent to miſlead the queen, they were not able to withhold her from adopting the ſtrain of conduct which was the moſt proper and the moſt honourable to her. It was her own ardent deſire that the regicides ſhould be puniſhed; ſhe had given her ſolemn promiſe to the earl of Lenox, that the perſons whom he ſuſpected ſhould be proſecuted; and amidſt all the appearances in favour of Bothwel, and all the influence employed to ſerve him, it is to be regarded as a ſtriking proof of her honour, vigour, and ability, that ſhe could accompliſh this meaſure. An order, accordingly, of the privy-council was made, which directed, that the earl of Bothwel, and all the perſons named by Lenox, ſhould be brought to trial for the murder of the king, and that the laws of the land ſhould be carried into full execution. The 12th of April was ap-
670 pointed for the trial. A general invitation was given
And is invited to prove his accuſations. to all perſons whatſoever to prefer their accuſations. The earl of Lenox was formally cited to do himſelf juſtice, by appearing in the high court of juſticiary, and by coming forward to make known the guilt of the culprits.

In the mean time, it was proper to repreſs that ſpirit of outrage that had manifeſted itſelf againſt the queen. No diſcoveries, however, were made, except againſt James Murray, brother to Sir William Murray of Tullibardin, who at different times had publiſhed placards injurious to her. He was charged to appear before the privy-council: but refuſing to obey its citation, it was made a capital offence for any commander of a veſſel to convey him out of the kingdom; and the reſolution was taken to puniſh him with an exemplary ſeverity. Effecting, however, his eſcape, he avoided the puniſhment due to his repeated and deteſtable acts of calumny and treaſon. Scotland.

The day for the trial of Bothwel approached. The conſpirators, notwithſtanding their power, were not without apprehenſions. Their preparations, however, for their ſafety had been anxious; and, among other practices, they neglected not to attempt to throw a
671 panic into the earl of Lenox. They were favoured
He is intimidated, by his conſciouſneſs of his unpopularity, and his want of ſtrength, by his timidity and his ſpirit of jealouſy. Suſpicions of the queen's guilt were inſinuated into him; and the dangers to which he might be expoſed by inſiſting on the trial were ſet before him in the ſtrongeſt colours. He was ſenſible of her averſion to him; and his weakneſs and the ſovereign authority were contraſted. His friends concurred with his enemies to intimidate him, from the ſpirit of flattery, or from a real belief that his ſituation was critical. By the time he had reached Stirling, in his way to Edinburgh, his fears predominated. He made a full ſtop.
672 He was no longer in haſte to proceed againſt the re-
And wiſhes to defer the trial; gicides. He addreſſed a letter to the queen, in which he ſaid he had fallen into ſuch ſickneſs, that he could not travel; and he affirmed, that he had not time to prepare for the trial and to aſſemble his friends. He complained, too, that Bothwel and his accomplices had not been committed to cuſtody; he inſiſted, that this ſtep ſhould be taken; and he requeſted, that a day at a greater diſtance might be appointed for the trial. After the lengths to which matters had gone, this conduct was moſt improper; and it is only to be accounted for from terror or capriciouſneſs. His indiſpoſition was affected; he had been invited by Mary to wait upon her at Edinburgh at an early period, to concert his meaſures; and the delay he aſked was in ſtrong contradiction to his former intreaties. After the invitation ſent to him, he might have relied with ſafety upon the protection of the queen, without any gathering of his friends; from the time of her private intimation to him, and of the legal citations of her officers, there had paſſed a period more than ſufficient for the purpoſe of calling them together; and indeed to ſuppoſe that there was any neceſſity for their aſſiſtance, was an inſult to government, and a matter of high indecency. There was more juſtice in the complaint, that the earl of Bothwel and his accomplices had not been taken into cuſtody; and yet even in this peculiarity, he was himſelf to blame in a great degree. For he had not obſerved the precaution of that previous diſplay of evidence, known in the Scottiſh law under the term of a precognition, which is common in all the groſſer offences, and which the weighty circumſtances of the preſent caſe rendered ſo neceſſary as a foundation for the confinement and conviction of the criminals.

An

Scotland.

673 But his petition is refused.

An application for the delay of a trial so important, upon the night immediately preceding the day stated for it, and reciting reasons of no conclusive force, could not with propriety be attended to. The privy council refused the demand of the earl of Lenox. The court of justiciary was assembled. The earl of Argyle acted in his character of lord high justiciar; and was aided by four assessors, Robert Pitcairn, commendator of Dunfermline, and the lord Lindsay, with Mr James Macgill and Mr Henry Belnaves, two lords of the session. The indictment was read, and the earls of Bothwel and Lenox were called upon; the one as the defender, the other as the accuser. Bothwel, who had come to the court with an attendance of his vassals, and a band of mercenary soldiers, did not fail to present himself: but Lenox appeared only by his servant Robert Cunyngham; who, after apologizing for his absence, from the shortness of the time, and the want of the presence of his friends, desired that a new day should be appointed for the trial; and protested, that if the jury should now enter upon the business they should incur the guilt of a wilful error, and their verdict be of no force or authority.

This remonstrance and protestation appeared not to the court of sufficient importance to interrupt the trial. They paid a greater respect to the letters of the earl of Lenox to the queen insisting upon an immediate prosecution, and to the order of the privy-council consequent upon them. The jury, who consisted of men of rank and condition, after considering and reasoning upon the indictment for a considerable time, were unanimous in acquitting Bothwel of all share and knowledge of the king's murder. The machinations however of Morton, which we have mentioned in the life of Mary, were so apparent, that the earl of Caithness, the chancellor, of the assize, made a declaration in their name and his own, that no wilful error ought to be imputed to them for their verdict; no proof, vouchers, or evidence, to confirm or support the criminal charge having been submitted to them. At the same time, he offered a protestation for himself, that there was a mistake in the indictment, the 9th day of February instead of the 10th being expressed in it as the date of the murder. It is not to be doubted, but that this flaw in the indictment was a matter of design, and with a view to the advantage of Bothwel, if the earl of Lenox had made his appearance against him. And it has been remarked as most indecent and suspicious, that soldiers in arms should have accompanied him to the court of justice; that during the trial, the earl of Morton stood by his side to give him countenance and to assist him; and that the four assessors to the chief justiciar were warm and strenuous friends to the earl of Murray.

674 Bothwel acquitted.

Immediately after his trial, Bothwel set up in a conspicuous place a writing, subscribed by him, challenging to single combat, any person of equal rank with himself, who should dare to affirm that he was guilty of the king's murder. To this challenge an answer was published, in which the defiance was accepted, upon the condition that security should be given for a fair and equal conflict: but no name being subscribed to this paper, it was not understood to correspond with the law of arms; and of consequence no step was taken for the fighting of the duel. Two days after the parliament met, and there the party of Bothwel appeared equally formidable. The verdict in his favour was allowed to be true and just. He was continued in his high offices; and obtained a parliamentary ratification of the place of keeper of Dunbar castle, with the estates in connection with it; and other favours were conferred upon Murray, with the rest of the nobles suspected as accomplices in the murder.

Scotland.

675 He aspires at a marriage with the queen.

A very short time after the final acquitment of Bothwel, he began to give a greater loose to his ambition, and conceived hopes of gaining the queen in marriage. It has been already remarked, that he had insidiously endeavoured to gain her affection during the lifetime of her husband; but though he might have succeeded in this, the recent death of the king in such a shocking manner, and the strong suspicions which must necessarily still rest upon him, notwithstanding the trial he had undergone, necessarily prevented him from making his addresses openly to her. He therefore endeavoured to gain the nobility over to his side; which having done one by one, by means of great promises, he invited them to an entertainment, where they agreed to ratify a deed pointing him out to the queen as a person worthy of her hand, and expressing their resolute determination to support him in his pretensions. This extraordinary bond was accordingly executed; and Murray's name was the first in the list of subscribers, in order to decoy others to sign after him; but that he might appear innocent of what he knew was to follow, he had, before any use was made of the bond, asked and obtained the queen's permission to go to France. In his way thither he visited the court of Elizabeth, where he did not fail to confirm all the reports which had arisen to the disadvantage of Mary; and he now circulated the intelligence that she was soon to be married to Bothwel. Her partizans in England were exceedingly alarmed; and even queen Elizabeth herself addressed a letter to her, in which she cautioned her not to afford such a mischievous handle to the malice of her enemies.

676 Is recommended by the nobility as a proper husband for her.

677 Schemes of the earl of Murray to hurt the queen.

Mary, upon the dissolution of the parliament, had gone to Stirling to visit the young prince. Bothwel, armed with the bond of the nobles, assembled 1000 horse, under the pretence of protecting the borders, of which he was the warden; and meeting her upon her return to her capital, dismissed her attendants, and carried her to his castle of Dunbar. The arts which he used there to effect the accomplishment of his wishes we have mentioned under another article, (see Mary). But having been married only six months before to Lady Jane Gordon, sister to the earl of Huntley, it was necessary to procure a divorce before he could marry the queen. This was easily obtained. The parties were cousins within the prohibited degrees, and had not obtained a dispensation from Rome. Their marriage, therefore, in the opinion of the queen and her Roman Catholic subjects, was illicit, and a profane mockery of the sacrament of the church. The husband had also been unfaithful; so that two actions of divorce were instituted. The lady commenced a suit against him in the court of the commissaries, charging him as guilty of adultery with one of her maids. The earl himself brought a suit against his wife before the court of the archbishop of St Andrew's, upon the plea of consanguinity.

678 Bothwel carries her off to Dunbar.

679 Is divorced from his wife.

Scotland.

guinity. By both courts their marriage was decided to be void; and thus two ſentences of divorce were pronounced.

Bothwel now conducted the queen from Dunbar to her capital. But inſtead of attending her to her palace of Holyroodhouſe, his jealouſy and apprehenſions induced him to lodge her in the caſtle of Edinburgh, where he could hold her in ſecurity againſt any attempt of his enemies. To give ſatisfaction, however, to her people, and to convince them that ſhe was no longer a priſoner, a public declaration upon her part appeared to be a meaſure of expediency. She preſented herſelf, therefore, in the court of ſeſſion; the lords chancellor and preſident, the judges, and other perſons of diſtinction, being preſent. After obſerving that ſome ſtop had been put to the adminiſtration of juſtice upon account of her being detained at Dunbar againſt her will by the lord Bothwel, ſhe declared, that though ſhe had been highly offended with the outrage offered to her, ſhe was yet inclined to forget it. His courteouſneſs, the ſenſe ſhe entertained of his paſt ſervices to the ſtate, and the hope with which ſhe was impreſſed of his zeal and activity for the future, compelled her to give him and his accomplices in her impriſonment a full and complete pardon. She at the ſame time deſired them to take notice, that ſhe was now at her freedom and liberty; and that ſhe propoſed, in conſideration of his merits, to take an early opportunity of promoting him to new and diſtinguiſhed honours.

680 Banns of the marriage proclaimed.

It was underſtood that the queen was immediately to advance him to be her huſband. The order was given for the proclamation of the banns; and Mr John Craig, one of the miniſters of Edinburgh, was deſired to perform this buſineſs. But though the order was ſubſcribed by the queen, he refuſed abſolutely his compliance without the authority of the church. The brethren, after long reaſonings, granted him permiſſion to diſcharge this duty. His ſcruples, notwithſtanding, and delicacy, were not yet removed. He proteſted, that, in obeying their deſire, he ſhould be allowed to ſpeak his own ſentiments concerning the marriage, and that his publiſhing the banns ſhould infer no obligation in him to officiate in the ſolemnity. In his congregation, accordingly, before a crowded audience, and in the preſence of ſeveral noblemen and privy counſellors, he declared that the marriage of the queen and the earl of Bothwel was unlawful, and that he was prepared to give his reaſons for this opinion to the parties themſelves. He added, that if leave to do this was denied him, he would either abſtain altogether from proclaiming the banns, or take the liberty, after proclaiming them to inform his people of the cauſes of his diſapprobation of the marriage. He was carried before the lords of the privy-council; and the earl of Bothwel called upon him to explain his behaviour. He anſwered, that the church had prohibited the marriage of perſons ſeparated for adultery; and that the divorce between him and his wife muſt have been owing to collu-

681 Fortitude of Mr John Craig.

ſion; ſince the ſentence had been given with precipitation, and ſince his new contract was ſo ſudden; and he objected to him the abduction and raviſhment of the queen, and the ſuſpicion of his guilt in the king's murder. This bold language drew no reply from Bothwel that was ſatisfactory to Mr Craig, or that could intimidate him. He proclaimed in his church the banns of the marriage; but he told the congregation, that he diſcharged the ſuggeſtions of his conſcience in pronouncing it to be a deteſtable and ſcandalous engagement. He expreſſed the ſorrow he felt for the conduct of the nobility, who ſeemed to approve it from their flattery or ſilence; and addreſſing himſelf to the faithful, he beſought them to pray to the Almighty that he would turn a reſolution intended againſt law, reaſon, and religion, into a comfort and benefit to the church and the kingdom. Theſe freedoms were too great to paſs unnoticed. Mr Craig was ordered anew to attend the privy-council; and he was reprimanded with ſeverity for exceeding the bounds of his commiſſion. He had the courage to defend himſelf. His commiſſion, he ſaid, was founded in the word of God, poſitive law, and natural reaſon; and upon the foundation of theſe topics he was about to prove that the marriage muſt be univerſally foul and odious, when the earl of Bothwel commanded him to be ſilent. The privy-council, ſtruck with the vigour of the man, and apprehenſive of the public diſcontents, did not dare to inflict any puniſhment upon him; and this victory over Bothwel, while it heightened all the ſuſpicions againſt him, ſerved to encourage the enemies of the queen, and to undermine the reſpect of her ſubjects.

682 The marriage celebrated.

Mary, before ſhe rendered her hand to Bothwel, created him duke of Orkney. The ceremony was performed in a private manner, after the rules of the Poiſh church; but, to gratify the people, it was likewiſe ſolemnized publickly according to the Proteſtant rites by Adam Bothwel biſhop of Orkney, an eccleſiaſtic who had renounced the Epiſcopal order for the reformation. It was celebrated with little pomp and feſtivity. Many of the nobles had retired to their ſeats in the country; and thoſe who attended were thoughtful and ſad. Du Croc, the French ambaſſador, ſenſible that the match would be diſpleaſing to his court, refuſed to give his countenance to the ſolemnity. There were no acclamations of the common people. Mary herſelf was not inconſcious of the imprudence of the choice ſhe had made, and looked back with ſurpriſe and ſorrow to the train of circumſtances which had conducted her to this fatal event. Forſaken by her nobles, and impriſoned at Dunbar, ſhe was in ſo perilous a ſituation that no remedy could ſave her honour but death. Her marriage was the immediate and neceſſary conſequence of that ſituation (s). It was the point

(s) "The queen (ſays Melvil) could not but marry him; ſeeing he had raviſhed her and lain with her againſt her will." Memoirs, p. 159. In the following paſſage, from a writer of great authority, in our hiſtory, this topic is touched with no leſs exactneſs, but with greater delicacy. "After Mary had remained a fortnight under the power of a daring profligate adventurer, ſays Lord Hailes, few foreign princes would have ſolicited her hand.

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point for which her enemies had laboured with a wicked and relentleſs policy.

Mary was unfortunate in her ſecond marriage, but much more ſo in her third. Bothwel had neither talents for buſineſs nor affection for his wife. Ambitious and jealous to the laſt degree, he ſought only to eſtabliſh himſelf in power, while his fears and jealouſies made him take the moſt improper means. The marriage had already thrown the nation into a ferment; and the leaſt improper exerciſe of power, or indeed an appearance of it, even on the part of the queen, would be ſufficient to ruin them both for ever. Perhaps the only thing which at this juncture could have pacified the people, would have been the total abolition of Popery, which they had often required. But this was not thought of. Inſtead of taking any ſtep to pleaſe the people, Bothwel endeavoured to force the earl of Marre to deliver up the young prince to his cuſtody.—This was ſufficient to make the flame, which had hitherto been ſmothered, break out with all its violence. It was univerſally believed that Bothwel, who had been the murderer of the father, deſigned to take away the life of the ſon alſo, and the queen was thought to participate in all his crimes. The earl of Murray now took advantage of the queen's unfortunate ſituation to aggrandize himſelf and effect her ruin. After having viſited the Engliſh court, he proceeded to France, where he aſſiduouſly diſſeminated all the reports againſt the queen which were injurious to her reputation; and where, without being expoſed to ſuſpicion, he was able to maintain a cloſe correſpondence with his friends Morton and Lethington, and to inſpirit their machinations. His aſſociates, true to his ambition and their own, had promoted all the ſchemes of Bothwel upon the queen with a power and influence which had inſured their ſucceſs. In confederacy with the earl of Murray himſelf, they had conſpired with him to murder the king. Aſſiſted with the weight of the earl of Murray, they had managed his trial, and operated the verdict which acquitted him. By the ſame arts, and with the ſame views, they had joined with him to procure the bond of the nobles recommending him to the queen as a huſband, aſſerting his integrity and innocence, recounting his noble qualities, expreſſing an unalterable reſolution to ſupport the marriage againſt every oppoſer and adverſary, and recording a wiſh that a defection from its objects and purpoſes ſhould be branded with everlaſting ignominy, and held out as a moſt faithleſs and perjured treachery. When the end, however, was accompliſhed for which they had been ſo zealous, and when the marriage of the queen was actually celebrated, they laid aſide the pretence of friendſhip, and were in haſte to entitle themſelves to the ignominy which they had invited to fall upon them. The murder of the king, the guilt of Bothwel, his acquittal, his divorce, and his marriage, became the topics of their complaints and declamation. Upon the foundation of his hated marriage they even ventured privately to infer the privity of the queen to all his iniquity and tranſactions; and this ſtep ſeemed doubtleſs, to the maſs of her own ſubjects and to more diſtant obſervers, a ſtrong confirmation of all the former ſuſpicions to her ſhame which had been circulated with ſo much artifice. Their imputations and devices excited againſt her, both at home and abroad, the moſt indignant and humiliating odium. Amidſt the ruins of her fame, they thought to bury for ever her tranquillity and peace; and in the convulſions they had mediated, they already were anticipating the downfal of Bothwel, and ſnatching at the crown that tottered on her head.

685 A confederacy formed againſt Bothwel.

But while this cabal were proſecuting their private ends, ſeveral noblemen, not leſs remarkable for their virtue than their rank, were eager to vindicate the national integrity and honour. The earl of Athol, upon the king's murder had retired from the court, and was waiting for a proper ſeaſon to take revenge upon the regicides. The earl of Marre, uneaſy under the charge of the young prince was ſolicitous to make himſelf ſtrong, that he might guard him from injury. Motives ſo patriotic and honourable drew applauſe and partizans. It was ſufficient to mention them. By private conference and debate, an aſſociation was inſenſibly formed to puniſh the murderers of the king, and to protect the perſon of the prince. Morton and Lethington encouraged and promoted a combination from which they might derive ſo much advantage. A convention accordingly was appointed at Stirling, for the purpoſe of conſulting upon the meaſures which it was moſt expedient to purſue. They agreed to take an early opportunity to appear in the field; and when they ſeparated, it was to collect their retainers, and to inſpirit their paſſions.

Of this confederacy, the leading men were the earls of Argyle, Athol, Morton, Marre, and Glencairn; the lords Hume, Semple, and Lindſay; the barons Kirkaldy of Grange, Murray of Tullibardin, and Maitland of Lethington. The earl of Bothwel was ſenſible, that if he was to ſit upon a throne, he muſt wade to it through blood. By his advice, two proclamations were iſſued in the name of the queen, under the pretence of ſuppreſſing inſurrections and depredations upon the borders. By the former, ſhe called together in arms, upon an early day, the earls, barons, and freeholders of the diſtricts of Forfar and Perth, Strathern and Menteith, Clackmannan, Kinroſs, and Fife. By the latter ſhe chargedthe gre ater and leſſer baronage, with all the inferior proprietors of the ſhires of Linlithgow and Edinburgh, and the conſtabulary of Haddington and Berwick, to prepare immediately for war, and to keep themſelves in readineſs to march upon her order. Theſe military preparations admoniſhed the aſſociation to be firm and active, and added to the public inquietudes and diſcontents. The rumours againſt the queen were moſt violent and loud. It was ſaid, that ſhe meant to

686 The queen prepares for war;

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hand. Some of her ſubjects might ſtill have ſought that honour; but her compliance would have been humiliating beyond meaſure. It would have left her at the mercy of a capricious huſband; it would have expoſed her to the diſgrace of being reproached, in ſome ſullen hour, for the adventure at Dunbar. Mary was ſo ſituated, at this critical period, that ſhe was reduced to this horrid alternative, either to remain in a friendleſs and hazardous celibacy, or to yield her hand to Bothwel." Remarks on the Hiſtory of Scotland, p. 204.

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to overturn the conſtitution and the laws; that ſhe had been careleſs of the health of her ſon, and was altogether indifferent about his preſervation; that ſhe had ſeparated herſelf from the councils and aſſiſtance of her nobles; and that ſhe wiſhed to make her whim or diſcretion the only rule of her government. Agitated with the hazardous ſtate of her affairs, ſhe publiſhed a new proclamation, in which ſhe employed herſelf to refute theſe accuſations; and in which ſhe took the opportunity to expreſs, in a very forcible manner, not only her attachment to her people and the laws, but the fond affection that ſhe bore to the prince, whom ſhe conſidered as the chief joy of her life, and without whom all her days would be comfortleſs.

The declarations of the queen were treated with ſcorn. The nobles, abounding in vaſſals, and having the hearts of the people, were ſoon in a ſituation to take the field. They were advancing to the capital. The royal army was not yet aſſembled; and the queen and Bothwel ſuſpected that the caſtle of Edinburgh would ſhut its gates upon them. The fidelity of Sir James Balfour the deputy-governor had been ſtaggered by the practices of the earl of Marre and Sir James Melvil. Mary left her palace of Holyroodhouſe, and was conducted to Borthwick caſtle. The aſſociated lords, informed of her flight, took the road to this fortreſs with 2000 horſe. The lord Hume, by a rapid march, preſented himſelf before it with the diviſion under his command: but being unable to guard all its avenues, the queen and Bothwel effected their eſcape to Dunbar; where the ſtrength of the fortifications gave them a full ſecurity againſt a ſurpriſe.

637 But is obliged to fly to Dunbar.

Upon this ſecond diſappointment, the nobles reſolved to enter Edinburgh, and to augment their ſtrength by new partizans. The earl of Huntley and the lord Boyd were here on the ſide of the queen, with the archbiſhop of St Andrew's, the biſhop of Roſs, and the abbot of Kilwinning. They endeavoured to animate the inhabitants to defend their town and the cauſe of their ſovereign. But the tide of popularity was favourable to the confederated lords. The magiſtrates ordered the gates of the city to be ſhut; but no farther reſiſtance was intended. The lords, forcing St Mary's port, found an eaſy admittance, and took poſſeſſion of the capital. The earl of Huntley and the queen's friends fled to the caſtle, to Sir James Balfour, who had been the confidant of Bothwel, and who agreed to protect them, although he was now concluding a treaty with the inſurgents.

638 Proclamation by the rebellious nobles.

The aſſociated lords now formed themſelves into a council, and circulated a proclamation. By this paper they declared, that the queen being detained in captivity, was neither able to govern her realm, nor to command a proper trial to be taken of the king's murder. In an emergency ſo preſſing, they had not deſpaired of their country; but were determined to deliver the queen from bondage, to protect the perſon of the prince, to revenge the murder of the king, and to vindicate the nation from the infamy it had hitherto ſuffered through the impunity of the regicides. They therefore commanded in general all the ſubjects of Scotland whatſoever, and the burgeſſes and inhabitants of Edinburgh in particular, to take a part with them, and to join in the advancement of purpoſes ſo beneficial and ſalutary. The day after they had publiſhed this proclamation, they iſſued another in terms that were ſtronger and more reſolute. They definitively expreſſed their perſuaſion of Bothwel's guilt in the rape and ſeduction of the queen, and in his perpetration of the king's murder, in order to accompliſh his marriage. They inculcated it as their firm opinion, that Bothwel was now inſtigated with a deſign to murder the young prince, and that he was collecting troops with this view. Addreſſing themſelves, therefore, to all the ſubjects of the realm, whether they reſided in countries or in boroughs, they invited them to come forward to their ſtandard; and deemed them to remember, that all perſons who ſhould preſume to diſobey them ſhould be treated as enemies and traitors.

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Bothwel, in the mean time, was not inactive; and the proclamations of the queen had brought many of her vaſſals to her aſſiſtance. Four thouſand combatants ranged themſelves on her ſide. This force might augment as ſhe approached to her capital; and Bothwel was impatient to put his fortunes to the iſſue of a battle. He left the ſtrong caſtle of Dunbar, where the nobles were not prepared to aſſail him, and where he might have remained in ſafety till they diſperſed themſelves. For their proclamations were not ſo ſucceſsful as they had expected; their proviſions and ſtores were ſcanty; and the zeal of the common people, unſupported by proſperity, would ſoon have abated. Imprudent precipitaton ſerved them in a moſt effectual manner. When the queen had reached Gladſmuir, ſhe ordered a manifeſto to be read to her army, and to be circulated among her ſubjects. By this paper, ſhe replied to the proclamations of the confederated nobles, and charged them with treachery and rebellion. She treated their reaſons of hoſtility as mere pretences, and as inventions which could not bear to be examined. As to the king's murder, ſhe proteſted, that ſhe herſelf was fully determined to revenge it, if ſhe could be ſo fortunate as to diſcover its perpetrators. With regard to the bondage from which they were ſo deſirous to relieve her, ſhe obſerved, that it was a falſehood ſo notorious, that the ſimpleſt of her ſubjects could confute it; for her marriage had been celebrated in a public manner, and the nobles could hardly have forgotten that they had ſubſcribed a bond recommending Bothwel to be her huſband. With regard to the induſtrious defamations of this nobleman, it was urged that he had diſcovered the utmoſt ſolicitude to eſtabliſh his innocence. He had invited a ſcrutiny into his guilt; the juſtice of his country had abſolved him; the three eſtates aſſembled in parliament were ſatisfied with the proceedings of his judges and jury; and he had offered to maintain his quarrel againſt any perſon whatſoever who was equal to him in rank and of an honeſt reputation. The nobles, ſhe ſaid, to give a fair appearance to their treaſon, pretended, that Bothwel had ſchemed the deſtruction of the prince, and that they were in arms to protect him. The prince, however, was actually in their own cuſtody; the uſe they made of him was that of a ſcreen to their perfidiouſneſs; and the real purpoſes with which they were animated, were the overthrow of her greatneſs, the ruin of her poſterity, and the uſurpation of the royal authority. She therefore intreated the aid of her faithful ſubjects; and as the prize of their valorous ſervice, ſhe held out to them the eſtates and poſſeſſions of the rebels.

689 Manifeſto by the queen.

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The aſſociated nobles, pleaſed at the approach of the queen put themſelves in motion. In the city of Edinburgh they had gathered an addition to their force; and it happened that the Scottiſh officer who commanded the companies, which, in this period, the king of Denmark was permitted to enliſt in Scotland, had been gained to aſſiſt them. He had juſt completed his levies; and he turned them againſt the queen. The nobles after advancing to Muſſelburgh, refreſhed their troops. Intelligence was brought that the queen was upon her march. The two armies were nearly equal in numbers; but the preference, in point of valour and diſcipline, belonged deciſively to the ſoldiers of the nobles. The queen poſted herſelf on the top of Carberry hill. The lords, taking a circuit to humour the ground, ſeemed to be retreating to Dalkeith; but wheeling about, they approached to give her battle. They were ranged in two diviſions. The one was commanded by the earl of Morton and the lord Hume. The other was directed by the earls of Athol, Marre, and Glencairn, with the lords Lindſay, Ruthven, Sempil, and Sanquhar. Bothwel was the leader of the royal forces; and there ſerved under him the lords Seton, Yeſter, and Borthwick,

It was not without apprehenſions that Mary ſurveyed the formidable appearance of her enemies. Du Croc, the French ambaſſador, haſtened to interpoſe his good offices, and to attempt an accommodation. He aſſured the nobles of the peaceful inclinations of the queen; and that the generoſity of her nature diſpoſed her not only to forgive their preſent inſurrection, but to forget all their former tranſgreſſions. The earl of Morton informed him, that they had not armed themſelves againſt the queen, but againſt the murderer of the late king; and that if ſhe would ſurrender him up to them, or command him to leave her, they would conſent to return to their duty. The earl of Glencairn deſired him to obſerve, that the extremity to which they had proceeded might have inſtructed him that they meant not to aſk pardon for any offences they had committed, but that they were reſolved to take cognizance of injuries which had provoked their diſpleaſure. This aſpiring language confounded Du Croc, who had been accuſtomed to the worſhipful ſubmiſſions that are paid to a deſpot. He conceived that all negociation was fruitleſs, and withdrew from the field in the expectation that the ſword would immediately give its law and determine every difference.

Mary was full of perturbation and diſtreſs. The ſtate into which ſhe had been brought by Bothwel did not fail to engage her ſerious reflection. It was with infinite regret that ſhe conſidered the conſequences of her ſituation at Dunbar. Nor had his behaviour ſince her marriage contributed to allay her inquietudes. The violence of his paſſions, his ſuſpicions, and his guilt, had induced him to ſurround her with his creatures, and to treat her with inſult and indignity. She had been almoſt conſtantly in tears. His demeanor, which was generally rude and indecent, was often ſavage and brutal. At different times his provocations were ſo inſulting, that ſhe had even attempted to arm her hand againſt her life, and was deſirous to relieve her wretchedneſs by ſpilling her blood. Upon his account, ſhe was now encompaſſed with dangers. Her crown was in hazard. Under unhappy agitations, ſhe rode through the ranks of her army, and found her ſoldiers diſpirited. Whatever reſpect they might entertain for her, they had none for her huſband. His own retainers and dependents only were willing to fight for him. He endeavoured to awaken the royal army to valour, by throwing down the gauntlet of defiance againſt any of his adverſaries who ſhould dare to encounter him. His challenge was inſtantly accepted by Kirkaldy of Grange, and by Murray of Tullibardin. He objected that they were not peers. The lord Lindſay diſcovered the greateſt impatience to engage him, and his offer was admitted; but the queen interpoſing her prerogative, prohibited the combat. All the pride and hopes of Bothwel ſunk within him. His ſoldiers in ſmall parties were ſecretly abandoning their ſtandards. It was equally perilous to the queen to fight or to fly. The moſt prudent expedient for her was to capitulate. She deſired to confer with Kirkaldy of Grange, who remonſtrated to her againſt the guilt and wickedneſs of Bothwel, and counſelled her to abandon him. She expreſſed her willingneſs to diſmiſs him upon the condition that the lords would acknowledge their allegiance and continue in it. Kirkaldy paſſed to the nobles, and received their authority to aſſure her that they would honour, ſerve, and obey her as their princeſs and ſovereign. He communicated this intelligence to her. She adviſed Bothwel to provide for his ſafety by flight; and Kirkaldy admoniſhed him not to neglect this opportunity of effecting his eſcape. Overwhelmed with ſhame, diſappointment, terror, remorſe, and deſpair, this miſerable victim of ambition and guilt turned his eyes to her for the laſt time. To Kirkaldy of Grange ſhe ſtretched out her hand: he kiſſed it; and taking the bridle of her horſe, conducted her towards the nobles. They were approaching her with becoming reverence. She ſaid to them, "I am come, my lords, to expreſs my reſpect, and to conclude our agreement; I am ready to be inſtructed by the wiſdom of your counſels; and I am confident that you will treat me as your ſovereign." The earl of Morton, in the name of the confederacy, ratified their promiſes, and addreſſed her in theſe words: "Madam, you are here among us in your proper place; and we will pay to you as much honour, ſervice, and obedience, as ever in any former period was offered by the nobility to the princes your predeceſſors."

This gleam of ſunſhine was ſoon overcaſt. She remained not many hours in the camp, till the common ſoldiers, inſtigated by her enemies, preſumed to inſult her with the moſt unſeemly reproaches. They exclaimed indignantly againſt her as the murderer of her huſband. They reviled her as a lewd adultereſs in the moſt open manner, and in a language the moſt coarſe and the moſt opprobrious. The nobility forgot their promiſes, and ſeemed to have neither honour nor humanity. She had changed one miſerable ſcene for a diſtreſs that was deeper and more hopeleſs. They ſurrounded her with guards, and conducted her to her capital. She was carried along its ſtreets, and ſhown to her people in captivity and ſadneſs. She cried out to them to commiſerate and protect her. They withheld their pity, and afforded her no protection. Even new inſults were offered to her. The loweſt of the populace, whom the declamations of the clergy had driven into rage and madneſs, vied with the ſoldiery in the licentious

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692 Bothwel challenged to ſingle combat.

693 He is obliged to fly.

694 Mary ſurrenders herſelf to the rebels.

695 By whom ſhe is cruelly uſed.

Scotland. centious outrage of invective and execration. She beſought Maitland to ſolicit the lords to repreſs the inſupportable atrocity of her treatment. She conjured him to let them know, that ſhe would ſubmit herſelf implicitly to the determination of the parliament. Her intreaties and her ſufferings made no impreſſion upon the nobles. They continued the ſavage cruelty of their demeanour. She implored, as the laſt requeſt ſhe would prefer to them, that they would lead her to her palace. This conſolation, too, was refuſed to her. They wiſhed to accuſtom her ſubjects to behold her in diſgrace, and to teach them to triumph over her misfortunes. In the moſt mortifying and afflicting hour ſhe had ever experienced, oppreſſed with fatigue, and diſfigured with duſt and ſorrow, they ſhut her up in the houſe of the lord provoſt: leaving her to revolve in her anxious and agitated mind the indignities ſhe had already endured, and to ſuffer in anticipation the calamities they might yet inflict upon her.

The malice of Morton and his adherents was ſtill far from being gratified. In the morning, when the queen looked from the window of the apartment to which ſhe had been confined, ſhe perceived a white banner diſplayed in ſuch a manner as to fix her attention. There was delineated upon it the body of the late king ſtretched at the foot of a tree, and the prince upon his knees before it, with a label from his mouth, containing this prayer, "Judge and revenge my cauſe, O Lord!" This abominable banner revived all the bitterneſs of her afflictions. The curioſity of the people drew them to a ſcene ſo new and ſo affecting. She exclaimed againſt the treachery of her nobles; and ſhe begged the ſpectators to relieve her from their tyranny. The eventful ſtory of the preceding day had thrown her capital into a ferment. The citizens of a better condition crowded to behold the degraded majeſty of their ſovereign. Her ſtate of humiliation, ſo oppoſite to the grandeur from which ſhe had fallen, moved them with compaſſion and ſympathy. They heard her tale, and were filled with indignation. Her lamentations, her diſorder, her beauty, all ſtimulated their ardour for her deliverance. It was announced to the nobles, that the tide of popular favour had turned towards the queen. They haſtened to appear before her, and to aſſure her, with ſmiles and courteſy, that they were immediately to conduct her to her palace, and to reinſtate her in her royalty. Impoſing upon her credulous nature, and that beautiful humanity which characterized her even in the moſt melancholy ſituations of her life, they prevailed with her to inform the people, that ſhe was pacified, and that ſhe wiſhed them to diſperſe themſelves. They ſeparated in obedience to her deſire. The nobles now conveyed her to Holyroodhouſe. But nothing could be farther from their intentions than her reeſtabliſhment in liberty and grandeur. They held a council, in which they deliberated concerning the manner in which they ought to diſpoſe of her. It was reſolved, that ſhe ſhould be confined during her life in the fortreſs of Lochleven; and they ſubſcribed an order for her commitment.

696 The common people take her part;

A reſolution ſo ſudden, ſo perfidious, and ſo tyrannical, filled Mary with the utmoſt aſtoniſhment, and drew from her the moſt bitter complaints and exclamations. Kirkaldy of Grange, perceiving with ſurpriſe the lengths to which the nobles had proceeded, felt his honour take the alarm for the part he had acted at their deſire. He expoſtulated with them upon their breach of truſt, and cenſured the extreme rigour of the queen's treatment. They counſelled him to rely upon the integrity of their motives; ſpoke of her paſſion for Bothwel as moſt vehement, and inſiſted on the danger of intruſting her with power. He was not convinced by their ſpeeches; and earneſtly recommended lenient and moderate meaſures. Diſcreet admonitions, he ſaid, could not fail of impreſſing her with a full ſenſe of the hazards and inconveniencies of an improper paſſion, and a little time would cure her of it. They aſſured him, that when it appeared that ſhe deteſted Bothwel, and had utterly abandoned his intereſts, they would think of kindneſs and moderation. But this, they urged, could hardly be expected; for they had recently intercepted a letter from her to this nobleman, in which ſhe expreſſed, in the ſtrongeſt terms, the warmth of her love, and her fixed purpoſe never to forſake him (T). Kirkaldy was deſired to peruſe this letter; and he preſſed them no longer with his remonſtrances. The queen, in the mean time, ſent a meſſage to this generous ſoldier, complaining of the cruelty of her nobles, and reminding him that they had violated their engagements. He inſtantly addreſſed an anſwer to it, recounting the reproaches he had made to them; ſtating his advice; deſcribing the ſurpriſe with which he had read her intercepted letter; and conjuring her to renounce and forget a moſt wicked and flagitious man, and, by this victory over herſelf, to regain the love and reſpect of her

Scotland. 697 But by the advice of the nobles ſhe diſmiſſes them.

698 She is defended by Kirkaldy of Grange.

699 But he is ſilenced by a forged letter of the nobles.

(T) "Mr Hume is candid enough to give up the authenticity of this letter; and indeed, ſo far as I have obſerved, there is not the ſlighteſt pretence of a reaſon for conceiving it to be genuine; (*Hiſt. of England*, Vol. V. p. 120.) It was not mentioned by the earl of Morton and his adherents to Throgmorton, when Elizabeth interfered in the affairs of Scotland upon the impriſonment of the queen in the caſtle of Lochleven: a period of time when theſe ſtateſmen were deſirous to throw out every imputation to her prejudice, and when in particular they were abuſing her with vehemence for her attachment to Bothwel; (*Keith*, p. 419.) Nor was it made uſe of by Murray before the Engliſh commiſſioners. Mary, in the condition to which the nobles had reduced her, could not well think of a ſtep of this ſort, although her attachment to Bothwel had been as ſtrong as they were pleaſed to pronounce it. For, not to ſpeak of the greatneſs of her diſtreſs, ſhe was guarded by them ſo ſtrictly, as to make it vain for her to pretend to elude their vigilance. In regard, too, to her love of Bothwel, it is not clear that it was ever real. While the king was alive, there are no traces of their improper intercourſe. The affair of Dunbar was a criminal ſeduction. The arts of a profligate man overcame her. There was no ſentiment of love upon either ſide. After her marriage, his rudeneſs extinguiſhed in her altogether any remain of kindneſs and reſpect; and hence the coldneſs with which ſhe parted with him." *Stuart's Hiſtory of Scotland*, Vol. I. p. 253. note.

Scotland.

her subjects. The device of a letter from here to Bothwel completed the amazement of the queen. So unprincipled a contempt of every thing that is most sacred, so barbarous a peseverence in perfidiousness and injustice, extinguished every sentiment of hope in her bosom. She conceived that she was doomed to inevitable destruction, and sunk under a pang of unutterable anguish.

700 ary con- ed in chleven tle.

The Lords Ruthven and Lindsay arrived in this paroxysm of her distress, to inform her, that they were commanded to put in execution the order of her commitment. They charged her women to take from her all her ornaments and her royal attire. A mean dress was put upon her; and in this disguise they conveyed her with precipitation to the prison appointed for her. The Lords Seton, Yester, and Borthwick, endeavoured to rescue her, but failed in the attempt. She was delivered over to William Douglas the governor of the castle of Lochleven, who had married the mother of the earl of Murray, and was himself nearly related to the earl of Morton. See MARY.

701 e rebel- s lords er into a d of as- ation.

Upon the same day on which the nobles subscribed the order for the imprisonment of the queen, they entered into a bond of concurrence or confederacy. By this deed they bound and cemented themselves into a body for the strenuous prosecution of their quarrel; and it detailed the purposes which they were to forward and pursue. They proposed to punish the murderers of the king, to examine into the queen's rape, to dissolve her marriage, to preserve her from the bondage of Bothwel, to protect the person of the prince, and to restore justice to the realm. The sanction of a most solemn oath confirmed their reliance upon one another; and in advancing their measures, they engaged to expose and employ their lives, kindred, and fortunes.

It is easy to see, notwithstanding all the pretended patriotism of the rebels, that nothing was farther from their intentions than to prosecute Bothwel, and restore the queen to her dignity. They had already treated her in the vilest manner, and allowed Bothwel to escape when they might easily have apprehended and brought him to any trial they thought proper. To exalt themselves was their only aim. Eleven days after the capitulation at Carberry hill, they held a convention, in which they very properly assumed the name of *lords of the secret council*, and issued a proclamation for apprehending Bothwel as the murderer of the king; offering a reward of 1000 crowns to any person who should bring him to Edinburgh. A search had been made for the murderers of the king that very night in which the queen was confined in Lochleven castle. One Sebastian a Frenchman, and captain Blackader, were then apprehended; and soon after James Edmonstone, John Blackader, and Mynart Fraser, were taken up and imprisoned. The people expected full and satisfactory proofs of the guilt of Bothwel, but were disappointed. The affirmation of the nobles, that they were possessed of evidence which could condemn him, appeared to be no better than a pretence or artifice. Sebastian found means to escape; the other persons were put to the torture, and sustained it without making any confession that the nobles could publish. They were condemned, however, and executed, as being concerned in the murder. In their dying moments they protested their innocence.

702 ral ous n up ccount he 's der,

A sanguine hope was entertained that captain Blackader would reveal the whole secret at the place of execution, and a vast multitude of spectators were present. No information, however, could be derived from what he said with regard to the regicides; but while he solemnly protested that his life was unjustly taken away, he averred it as his belief that the earls of Murray and Morton were the contrivers of the king's murder.

703 But they make no confession.

704 Robberies and outrages of the confederated lords.

The lords of the secret council now proceeded to the greatest enormities. They robbed the palace of Holyroodhouse of its furniture and decorations; converted the queen's plate into coin; and possessed themselves of her jewels, which were of great value; and while the faction at large committed these acts of robbery, the earl of Glencairn with solemn hypocrisy demolished the altar in the queen's chapel and defaced and destroyed all its pictures and ornaments. These excessive outrages, however, lost them the favour of the people, and an association was formed in favour of the queen. The court of France, as soon as the news of Mary's imprisonment arrived, dispatched M. de Villeroy to condole with her upon her misfortunes: but the lords of the secret council would not admit him to see her, upon which he immediately returned to his own country. The earl of Murray, however, was at this time in France; and to the promises of this ambitious and treacherous wretch the king trusted, imagining him to be a steady friend to the unfortunate queen. Elizabeth also pretended friendship, and threatened the associated lords; but as they had every reason to doubt her sincerity, they paid no regard to her threats, and even refused to admit her ambassador to Mary's presence.

705 Mary compelled to sign a resignation of her crown.

From all these appearances of friendship Mary neither did nor could derive any real assistance. On the 24th of July 1567, the lord Lindsay, whose imperious behaviour, says Dr Stuart, approached to insanity, was ordered by the lords to wait upon the queen at Lochleven. He carried with him three deeds or instruments, and was instructed not to be sparing in rudeness and menaces in order to compel her to subscribe them. By the first, she was to resign her crown to her infant son; by the second, she appointed the earl of Murray regent of Scotland; and by the third, she constituted a council to direct the prince till this nobleman should arrive in Scotland, or in the event of his death or refusal of the office. On the part of the queen all resistance was vain. Sir Robert Melvil assured her, that her best friends were of opinion, that what she did by compulsion, and in a prison, could have no power to bind her; and of this she was also assured by Throgmorton, the English ambassador, in a letter which Sir Robert Melvil brought in the scabbard of his sword. Mary therefore, forlorn and helpless, could not resist the barbarous rudeness with which Lindsay pressed the subscription of the papers, though she would not read them. Five days after, the lords of the secret council met at Stirling, for the coronation of the young prince, and considered themselves as representing the three estates of the kingdom. A protestation was made in the name of the duke of Chatelherault, that this solemnity should neither prejudge his rights of succession nor those of the other princes of the blood. The young prince being presented to them, the lords Lindsay and Ruthven appeared, and in the name of the queen renounced in his favour her right and title to the crown, gave up the papers

706 Coronation of James VI.

Scotland. papers she had subscribed, and surrendered the sword, sceptre, and royal crown. After the papers were read, the earls of Morton, Athol, Glencairn, Marre, and Menteith, with the master of Graham, the lord Hume, and Bothwel bishop of Orkney, received the queen's resignation in favour of her son in the name of the three estates. After this formality, the earl of Morton, bending his body, and laying his hand upon the Scriptures, took the coronation-oath for the prince, engaging that he should rule according to the laws, and root out all heretics and enemies to the word of God. Adam Bothwel then anointed the prince king of Scotland; a ceremony with which John Knox was displeased, as believing it to be of Jewish invention. This prelate next delivered to him the sword and the sceptre, and finally put the crown upon his head. In the procession to the castle from the church, where the inauguration was performed, and where John Knox preached the inauguration sermon, the earl of Athol carried the crown, Morton the sceptre, Glencairn the sword, and the earl of Marre carried the prince in his arms. These solemnities received no countenance from Elizabeth; and Throgmorton, by her express command, was not present at them.

707 Disapproved by Elizabeth.

708 Murray returns from France.

Soon after this ceremony, the earl of Murray returned from France; and his presence gave such a strength and firmness to his faction, that very little opposition could be given by the partisans of Mary, who were unsettled and desponding for want of a leader. A little time after his arrival, this monstrous hypocrite and traitor waited upon his distressed and insulted sovereign at Lochleven. His design was to get her to desire him to accept of the regency, which he otherwise pretended to decline. The queen, unsuspicious of the deepness of his arts, conscious of the gratitude he owed to her, and trusting to his natural affection, and their tie of a common father, received him with a tender welcome. She was in haste to pour forth her soul to him; and with tears and lamentations related her condition and her sufferings. He heard her with attention: and turned occasionally his discourse to the topics which might lead her to open to him her mind without disguise in those situations in which he was most anxious to observe it. His eye and penetration were fully employed; but her distress awakened not his tenderness. He seemed to be in suspense; and from the guardedness of his conversation she could gather neither hope nor fear. She begged him to be free with her, as he was her only friend. He yielded to her intreaties as if with pain and reluctance; and taking a comprehensive survey of her conduct, described it with all the severity that could affect her most. He could discover no apology for her misgovernment and disorders; and, with a mortifying plainness, he pressed upon her conscience and her honour. At times she wept bitterly. Some errors she confessed; and against calumnies she warmly vindicated herself. But all she could urge in her behalf made no impression upon him; and he spoke to her of the mercy of God as her chief refuge. She was torn with apprehensions, and nearly distracted with despair. He dropped some words of consolation; and after expressing an attachment to her interests, gave her his promise to employ all his consequence to secure her life. As to her liberty, he told her, that to atchieve it was beyond all his efforts; and that it was not good for her to desire it. Starting from her seat, she took him in her arms, and kissing him as her deliverer from the scaffold, solicited his immediate acceptance of the regency. He declared he had many reasons to refuse the regency. She implored and conjured him not to abandon her in the extremity of her wretchedness. There was no other method, she said, by which she herself could be saved, her son protected, and her realm rightly governed. He gave way to her anxiety and solicitations. She besought him to make the most unbounded use of her name and authority, desired him to keep for her the jewels that yet remained with her, and recommended it to him to get an early possession of all the forts of her kingdom. He now took his leave of her, and embracing anew this pious traitor, she sent her blessing with him to the prince her son.

709 He pays a visit to the queen at Lochleven.

Scotland

710 And induces her to press him to accept of the regency.

711 Miserable fate of Bothwel.

In the mean time the wretched earl of Bothwel was struggling with the greatest difficulties. Sir William Murray and Kirkaldy of Grange had put to sea in search of him. He had been obliged to exercise piracy in order to subsist himself and his followers. His pursuers came upon him unexpectedly at the Orkney islands, and took three of his ships; but he himself made his escape. Soon after, having seized a Turkish trader on the coast of Norway, two ships of war belonging to the king of Denmark gave chace to him as a pirate. An engagement ensued, in which Bothwel was taken. His officers and mariners were hanged in Denmark; but Bothwel himself, being known by some Scottish merchants, had his life spared. He was thrown, however, into a dungeon, where he remained ten years; and at last died melancholy and distracted. The regent sent commissioners to the king of Denmark to demand him as a prisoner; but that prince, considering him as a traitor and usurper, totally disregarded his request.

712 Letters forged between Mary and Bothwel

The dreadful fate of Bothwel did not make any alteration in the situation of the queen. Her enemies, bent on calumniating her, produced letters, which they said were written and sent by her to that licentious nobleman during the life of the king. These letters are now universally admitted to have been forged by the rebels themselves, who practised likewise upon some servants of Bothwel to accuse the queen of the murder of her husband. The letters for some time gained credit; but the confessions of the servants were all in her favour. When on the scaffold, they addressed themselves to the people; and after having solemnly declared the innocence of the queen, they protested before God and his angels, that the earl of Bothwel had informed them that the earls of Murray and Morton were the contrivers of the king's murder.

713 Servants Bothwel executed who declare the innocence of the queen.

It was impossible that such transactions as these could advance the popularity of the regent. His unbounded ambition and cruelty to his sovereign began at last to open the eyes of the nation; and a party was forming itself in favour of the queen. She herself had been often meditating her escape from her prison, and she at last effected it by means of a young gentleman George Douglas, brother to her keeper, who had fallen in love with her. On the 2d day of May 1568, about seven o'clock in the evening, when her keeper was at supper with his family, George Douglas, possessing himself of the keys of the castle, hastened to her apartment, and conducted her out of prison. Having locked the gates

714 The queen escapes from prison.

of

Scotland. of the caſtle, they immediately entered a boat which waited for them; and being rowed acroſs the lake, the lord Seton received the queen with a choſen band of horſemen in complete armour. That night he conveyed her to his houſe of Niddrie in Weſt Lothian; where having reſted a few hours, ſhe ſet out for Hamilton.

715 The eſcape of the queen threw her enemies into the greateſt conſternation. Many forſook the regent openly; and ſtill more made their ſubmiſſions privately, or concealed themſelves. He did not, however, deſpond; but reſolved to defend himſelf by force of arms. The queen ſoon found herſelf at the head of 6000 men, and the regent oppoſed her with 4000. Mary, however, did not think it proper to riſk a battle; knowing the capacity of the regent as a general, and that his officers were all men of approved valour and experience. But in this prudent reſolution ſhe was over-ruled by the impetuoſity of her troops. A battle was fought on the 13th of May 1568, at Langſide near Glaſgow; in which Mary's army was defeated, and her laſt hopes blaſted. The unfortunate queen fled towards Kirkcudbright; where finding a place of ſafety, ſhe deliberated on the plan ſhe ſhould afterwards follow. The reſult of her deliberations, as frequently happens in caſes of perplexity, led her to take the worſt ſteps poſſible. Notwithſtanding all the perfidy which ſhe had found in Elizabeth, Mary could not think that ſhe would now refuſe to afford her a refuge in her dominions; and therefore determined to retire into England. To this ſhe had been ſolicited by Elizabeth herſelf during her confinement in Lochleven caſtle; and ſhe now reſolved, in oppoſition to the advice of her moſt faithful councellors, to make the fatal experiment.

716 Mary's army defeated at Langſide near Glaſgow.

717 She reſolves to fly into England.

718 And puts her deſign in execution.

In obedience to her order, the lord Herries addreſſed a letter to Mr. Lauder, the deputy-commander at Carliſle; and after detailing her defeat at Langſide, deſired to know if ſhe might truſt herſelf upon Engliſh ground. This officer wrote inſtantly an anſwer, in which he ſaid, that the lord Scroop the warden of the frontiers being abſent, he could not of his private authority give a formal aſſurance in a matter which concerned the ſtate of a queen: but that he would ſend by poſt to his court to know the pleaſure of his ſovereign; and that if in the mean time any neceſſity ſhould force Mary to Carliſle, he would receive her with joy, and protect her againſt her enemies. Mary, however, before the meſſenger could return, had embarked in a fiſhing boat with ſixteen attendants. In a few hours ſhe landed at Wirkington in Cumberland; and from thence ſhe proceeded to Cockermouth, where ſhe continued till Mr Lauder, having aſſembled the gentlemen of the country; conducted her with the greateſt reſpect to the caſtle of Carliſle.

719 Announces her arrival to Elizabeth.

To Elizabeth ſhe announced her arrival in a diſpaten, which deſcribed her late misfortunes in general and pathetic terms, and in which ſhe expreſſed an earneſt ſolicitude to pay her a viſit at her court, and the deep ſenſe ſhe entertained of her friendſhip and generoſity. The queen of England, by obliging and polite letters condoled with her upon her ſituation, and gave her aſſurances of all the favour and protection that were due to the juſtice of her cauſe. But as they were not accompanied with an invitation to London, Mary took the alarm. She thought it expedient to inſtruct lord Fleming to repair to France; and ſhe intruſted lord Herries with a moſt preſſing remonſtrance to Elizabeth. Her anxiety for an interview in order to vindicate her conduct, her ability to do ſo in the moſt ſatisfactory manner, and her power to explain the ingratitude, the crimes, and the perfidy of her enemies, were urged to this princeſs. A delay in the ſtate of her affairs was repreſented as nearly equivalent to abſolute deſtruction. An immediate proof was therefore requeſted from Elizabeth of the ſincerity of her profeſſions. If ſhe was unwilling to admit into her preſence a queen, a relation, and a friend, ſhe was reminded, that as Mary's entrance into her dominions had been voluntary, her departure ought to be equally free and unreſtrained. She valued the protection of the queen of England above that of every other potentate upon earth: but if it could not be granted, ſhe would ſolicit the amity, and implore the aid, of powers who would commiſerate her afflictions, and be forward to relieve them. Amidſt remonſtrances, however, which were ſo juſt and ſo natural, Mary failed not to give thanks to Elizabeth for the courteſy with which ſhe had hitherto been treated in the caſtle of Carliſle. She took the opportunity alſo to beg of this princeſs to avert the cruelty of the regent from her adherents, and to engage him not to waſte her kingdom with hoſtility and ravages; and ſhe had the prudence to pay her compliments in an affectionate letter to ſecretary Cecil, and to court his kind offices in extricating her from her difficulties and troubles.

Scotland. 720 And preſſes her for an interview.

But the queen of England was not to be moved by remonſtrances. The voluntary offer of Mary to plead her cauſe in the preſence of Elizabeth, and to ſatisfy all her ſcruples, was rejected. Her diſaſters were rather a matter of exultation than of pity. The deliberations of the Engliſh queen, and thoſe of her ſtateſmen, were not directed by maxims of equity, of compaſſion, or of generoſity. They conſidered the flight of Mary into England as an incident that was fortunate and favourable to them; and they were ſolicitous to adopt thoſe meaſures which would enable them to draw from it the greateſt profit and advantage. If the queen of Scots were allowed to return to her own dominions, it was probable that ſhe would ſoon be in a condition to deſtroy the earl of Murray and his faction, who were the friends of England. The houſe of Hamilton, who were now zealous in the intereſts of France, would riſe into conſideration and power. England would be kept in perpetual turmoils upon the frontiers; Ireland would receive moleſtation from the Scots, and its diſturbances grow important and dangerous. Mary would renew with redoubled ardour her deſigns againſt the Proteſtant religion; and a French army would again be introduced into Scotland. For theſe reaſons, Elizabeth and her miniſters determining not to reſtore the queen of Scots to her throne, conſidered what would be the probable conſequences of permitting her to remain at liberty in England. In this ſituation, ſhe would augment the number of her partizans, ſend to every quarter her emiſſaries, and inculcate her title to the crown. Foreign ambaſſadors would afford her aid, and take a ſhare in her intrigues; and Scotland, where there was ſo high an object to be gained, would enter with cordiality into her views. This plan being alſo hazardous, it was deliberated whether the

721 Deliberations of Elizabeth and her ſtateſmen concerning Mary.

Scotland. queen of Scots might not be allowed to take a voyage into France. But all the pretenſions which had hitherto threatened the crown of Elizabeth would in this caſe be revived. A ſtrong reſentment to her would even urge Mary and Charles IX. to the boldeſt and moſt deſperate enterpriſes. The party of the queen of Scots in England, ſtrong from motives of religion and affection, and from diſcontents and the love of change, would ſtimulate their anger and ambition. England had now no territories in France. A war with that country and with Scotland would involve the greateſt dangers. Upon revolving theſe meaſures and topics, Elizabeth and her councellors were induced to conclude, that it was by far the wiſeſt expedient to keep the queen of Scots in confinement, to invent methods to augment her diſtreſs, to give countenance to the regent, and to hold her kingdom in dependence and ſubjection.

722 They reſolve to confine her for life.

723 Elizabeth refuſes to admit the queen into her preſence.

In conſequence of this cruel and unjuſt reſolution, Mary was acquainted, that ſhe could not be admitted into Elizabeth's preſence till ſhe had cleared herſelf of the crimes imputed to her; ſhe was warned not to think of introducing French troops into Scotland; and it was hinted, that for the more ſecurity ſhe ought to be removed farther from the frontier. This meſſage at once ſhowed Mary the imprudence of her conduct in truſting herſelf to Elizabeth. But the error could not now be remedied. She was watched to prevent her eſcape, and all her remonſtrances were vain. The earl of Murray attempted to accuſe her; and it was at laſt concluded that Elizabeth could not, conſiſtently with her own honour and the tranquillity of her government, ſuffer the queen of Scots to come into her preſence, to depart out of England, or to be reſtored to her dignity, till her cauſe ſhould be tried and decided. An order was given to remove her from Carliſle caſtle to a place of ſtrength at a greater diſtance from the borders, to confine her more cloſely, and to guard againſt all poſſibility of an eſcape.

724 Mary is removed from Carliſle, and cloſely guarded.

In conſequence of theſe extraordinay tranſactions, a trial took place, perhaps the moſt remarkable for its injuſtice and partiality of any recorded in hiſtory. Mary, confined and apprehenſive, ſubmitted to be tried as they thought proper. The regent, who was to be the accuſer, was ſummoned into England, and commiſſioners were appointed on both ſides. On the 4th of October, the commiſſioners met at York; and four days after, the deputies of the queen of Scots were called to make known their complaints. They related the moſt material circumſtances of the cruel uſage ſhe had received. Their accuſations were an alarming introduction to the buſineſs in which the regent had embarked; and notwithſtanding the encouragement ſhown to him by Elizabeth, he was aſſaulted by apprehenſions. The artifices of Maitland added to his alarms. Inſtead of proceeding inſtantly to defend himſelf, or to accuſe the queen, he ſought permiſſion to relate his doubts and ſcruples to the Engliſh commiſſioners. In his own name, and with the concurrence of his aſſociates, he demanded to know whether they had ſufficient authority from Elizabeth to pronounce, in the caſe of the murder, Guilty or not guilty, according to the evidence that ſhould be laid before them; whether they would actually exerciſe this power; whether, in the event of her criminality, their ſovereign ſhould be delivered to him and his friends, or detained in England in ſuch a way as that no danger ſhould enſue from her activity; and whether, upon her conviction, the queen of England would allow his proceedings, and thoſe of his party, to be proper, maintain the government of the young king, and ſupport him in the regency in the terms of the act of parliament which had confirmed him in that office. To theſe requiſitions, it was anſwered, upon the part of the Engliſh deputies, that their commiſſion was ſo ample, that they could enter into and proceed with the controverſy; and that they had liberty to declare, that their ſovereign would not reſtore the queen of Scots to her crown, if ſatisfactory proofs of her crime ſhould be produced; but that they knew not, and were not inſtructed to ſay, in what manner ſhe would finally conduct herſelf as to her perſon and puniſhment. With regard to the ſovereignty of the prince, and the regency of the earl of Murray, they were points, they obſerved, which might be canvaſſed in a future period. Theſe replies did not pleaſe the regent and his aſſociates; and they requeſted the Engliſh commiſſioners to tranſmit their doubts and ſcruples to be examined and anſwered by Elizabeth.

725 Commiſſioners for her trial meet at York.

726 Infamous behaviour of Murray.

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But while the regent diſcovered in this manner his apprehenſions, he yet affirmed that he was able to anſwer the charges imputed to him and his faction; and this being in a great meaſure a diſtinct matter from the controverſy of the murder, he was deſired to proceed in it. It was contended, that Bothwel, who had the chief concern in the murder of lord Darnley, poſſeſſed ſuch credit with the queen, that within three months after that horrible event, he ſeized her perſon and led her captive to Dunbar, obtained a divorce from his wife, and married her: that the nobility, being moved with his crimes, did confederate to puniſh him; to relieve her from the tyranny of a man who had raviſhed her, and who could not be her huſband; and to preſerve the life of the prince: that having taken arms for theſe purpoſes, the earl marched againſt them; but that, propoſing to decide the quarrel by ſingle combat, his challenge was accepted: that he declined, notwithſtanding, to enter the liſts, and fled: that the queen, preferring his impunity to her own honour, favoured his eſcape by going over to the nobility: that they conducted her to Edinburgh, where they informed her of the motives of their proceedings, requeſted her to take the proper ſteps againſt him and the other regicides, and intreated her to diſſolve her pretended marriage, to take care of her ſon, and to conſult the tranquility of her realm: that this treatment being offenſive to her, ſhe menanced them with vengeance, and offered to ſurrender her crown if they would permit her to poſſeſs the murderer of her huſband: that her inflexible mind, and the neceſſities of the ſtate, compelled them to keep her at a diſtance from him, and out of the way of a communication with his adherents: that during her confinement, finding herſelf fatigued with the troubles of royalty, and unfit for them from vexation of ſpirit and the weakneſs of her body and intellect, ſhe freely and of her own will reſigned her crown to her ſon, and conſtituted the earl of Murray to the regency; that the king accordingly had been crowned, and Murray admitted to the regency; that the ſanction of the three eſtates aſſembled in parliament having confirmed theſe appointments, an univerſal

727 His accuſation againſt Mary.

Scotland. verſal obedience of the people had enſued, and a ſteady adminiſtration of juſtice had taken place: that certain perſons, however, envious of the public order and peace, had brought her out of priſon, and had engaged to ſubvert the government; that they had been diſappointed in their wicked attempts; and that it was moſt juſt and equitable, that the king and the regent ſhould be ſupported in power, in oppoſition to a rebellious and turbulent faction.

728 onfuted y the de- uties of Mary.

This apology, ſo imperfect, ſo impudent, and ſo irreconcileable with hiſtory, received a complete confutation from the deputies of the queen of Scots. To take arms againſt her becauſe Bothwel had her favour, was, they ſaid, a lame juſtification of the earl of Murray and his friends; ſince it had never been properly manifeſted to her that he was the murderer of her huſband. He had indeed been ſuſpected of this crime; but had been tried by his peers, and acquitted. His acquittal had been ratified in parliament, and had obtained the expreſs approbation of the party who were now ſo loud in accuſing him, and who had conſpired againſt her authority. Theſe rebels had even urged her to accompliſh her marriage with him, had recommended him as the fitteſt perſon to govern the realm, and had ſubſcribed a bond aſſerting his innocence, and binding themſelves to challenge and puniſh all his adverſaries and opponents. They had never, either before or after the marriage, like true ſubjects, advertiſed the queen of his guilt, till, having experience of their ſtrength, they ſecretly took arms, and inveſted her in Borthwick caſtle. The firſt mark of their diſpleaſure was the ſound of a trumpet in hoſtility, and the diſplay of warlike banners. She made her eſcape to Dunbar; and they returning to Edinburgh, levied troops, iſſued proclamations, took the field againſt her, under the pretence of delivering her from his tyranny, and got poſſeſſion of her perſon. She was willing to prevent the effuſion of blood, and was very far from preferring his impunity to her honour. Kirkaldy of Grange, in obedience to inſtructions from them, deſired her to cauſe him to retire, and invited her to paſs to them under the promiſe of being ſerved and obeyed as their ſovereign. She conſented, and Kirkaldy taking Bothwel by the hand, recommended it to him to depart, and aſſured him that no man would purſue him. It was by their own contrivance that he fled; and it was in their power to have taken him; but they ſhowed not the leaſt deſire to make him their priſoner. He remained, too, for ſome time in the kingdom, and was unmoleſted by them; and it was not till he was upon the ſeas that they affected to go in ſearch of him. When ſhe ſurrendered herſelf in the ſight of their army, the earl of Morton ratified the ſtipulations of Kirkaldy, made obeiſance to her in their names, and promiſed her all the ſervice and honour which had ever been paid to any of her predeceſſors. They were not ſlaves, however, to their engagements. They carried her to Edinburgh, but did not lodge her in her palace. She was committed to the houſe of a burgeſs, and treated with the vileſt indignities. She indeed broke out into menaces, and threatened them; nor was this a matter either of blame or wonder. But it was utterly falſe that ſhe had ever made any offer to give away her crown, if ſhe might poſſeſs Bothwel. In the midſt of her ſufferings, ſhe had even required them by ſecretary Maitland to ſpecify their complaints, and beſought them to allow her to appear in parliament, and to join and aſſiſt in ſeeking a remedy to them from the wiſdom of the three eſtates. This overture, however, ſo ſalutary and ſubmiſſive, they abſolutely rejected.—They were animated by purpoſes of ambition, and had not in view a relief from grievances. They forced her from her capital in the night, and impriſoned her in Lochleven; and there, they affirm, being exhauſted with the toils of government and the languors of ſickneſs, ſhe, without conſtraint or ſolicitation, reſigned her crown to her ſon, and appointed the earl of Murray to be regent during his minority. This indeed was to aſſume an unlimited power over facts; but the truth could neither be concealed, nor overturned, nor palliated. She was in the vigour of youth, unaſſailed by maladies, and without any infirmity that could induce her to ſurrender the government of her kingdom. Nor was it unknown to them that the earl of Athol and the barons Tullibardin and Lethington, principal men of their council, diſpatched Sir Robert Melvil to her with a ring and preſents, with a recommendation to ſubſcribe whatever papers ſhould be laid before her, as the only means in her power to ſave her life, and with an aſſurance that what ſhe did under captivity could not operate any injury to her. Melvil, too, communicated to her an intimation in writing from Sir Nicholas Throgmorton, which gave her the ſame advice and the ſame aſſurance. To Sir Nicholas Throgmorton ſhe ſent an anſwer, informing him that ſhe would follow his counſel; and enjoining him to declare to his miſtreſs her hapleſs ſtate, and that her reſignation of her crown was conſtrained. Nor did this ambaſſador neglect her commiſſion; and it was a popular perſuaſion that Elizabeth would have marched an army to her relief, if ſhe had not been intimidated by the threat of the rebels, that the blood of the queen of Scots would be the wages of her ſoldiers. It was alſo not to be contradicted, that when the lord Lindſay preſented to his ſovereign the inſtruments of reſignation, he menaced her with a cloſer priſon and a ſpeedy death if ſhe ſhould refuſe to ſubſcribe them. It was under an extreme terror, and with many tears, that ſhe put her name to them. She did not conſider them as her deeds; did not read them; and proteſted, that when ſhe was at liberty, ſhe would diſavow ſubſcriptions which had been extorted from her. Even Douglas, the keeper of Lochleven, could not endure to be a witneſs of the violence employed againſt her. He departed out of her preſence, that he might not ſee her ſurrender her rights againſt her will; and he ſought and obtained from her a certificate, that he was not acceſſory to this compulſion and outrage. Nor did it conſiſt with the ſlighteſt probability or reaſon, that ſhe would, of her own will and accord, execute a reſignation of her royal eſtate, and retain no proviſion for her future maintenance. Yet by theſe extraordinary deeds, the condition to which ſhe was reduced was moſt miſerable and wretched. For no portion whatever of her revenue was reſerved to her, and no ſecurity of any kind was granted either for her liberty or her life. As to the coronation of the prince, it could have no validity, as being founded in a pretended and forced reſignation. It was alſo defective in its form; for there were in Scotland more than an hundred earls, biſhops, and lords; and of theſe the whole, or at leaſt the major part, ought

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Scotland. to concur in matters of importance. Now there did not aſſiſt in it more than four earls, ſix lords, one biſhop, and two or three abbots. Proteſtations, too, were openly made, that nothing tranſacted at that period ſhould be any prejudice to the queen, her eſtate, and the blood-royal of Scotland. Neither could it be rightly conceived, that if the queen had willingly ſurrendered her dignities, ſhe would have named the earl of Murray to the regency in preference to the duke of Chatelherault, who had a natural and proper claim to it, and who had deſerved well of her country by diſcharging that high office during her minority. As to the ratification of the inveſtiture of the young prince, and the regency of the earl of Murray by the eſtates, it was obſervable, that this was done in an illegal parliament. It was an invalid confirmation of deeds which in themſelves had no inherent power or efficacy. The principal nobility, too, objected in this parliament to this ratification. Proteſtations were made before the lords of the articles, as well as before the three eſtates, to interrupt and defeat tranſactions which were in a wild hoſtility to the conſtitution and the laws. Neither was it true that the government of the king and the regent was univerſally obeyed, and adminiſtered with equity and approbation: for a great diviſion of the nobility never acknowledged any authority but that of the queen, and never held any courts but in her name; and it was notorious, that the adminiſtration of the uſurpers had been marked and diſtinguiſhed by enormous cruelties and oppreſſions. Many honourable families and loyal ſubjects had been perſecuted to ruin, and plundered of their wealth, to gratify the retainers and ſoldiers who upheld this inſolent domination; and murder and bloodſhed, theft and rapine, were prevalent to a degree unheard of for many ages. Upon all theſe accounts, it was inferred, that Elizabeth ought to ſupport the queen of Scots, to reſtore her to her crown, and to overthrow the power of a moſt unnatural and rebellious faction.

729 The regent unable to reply.

To theſe facts the regent did not pretend to make any objection; and though required by the Engliſh commiſſioners to produce ſounder and better reaſons for his treatment of the queen, he did not advance any thing in his own behalf. He even allowed the charges of treaſon and uſurpation to be preſſed againſt him, without preſuming to anſwer. This ſurpriſing behaviour, which might readily have been conſtrued into an acknowledgment of his guilt, it ſeems, proceeded from ſome conferences which he had with the duke of Norfolk. This nobleman was a zealous partizan for the ſucceſſion of Mary to the Engliſh crown. He was ſtrongly poſſeſſed with the opinion, that his miſtreſs, while ſhe was diſpoſed to gratify her animoſity and jealouſies againſt the queen of Scots, was ſecretly reſolved, by fixing a ſtain upon her, to exclude her altogether from the ſucceſſion, and to involve her ſon in her diſgrace. He was eager to defeat a purpoſe, which he conceived to be not only unjuſt in itſelf, but highly detrimental to his country. It was in his power to act with this view; and he obſerved with pleaſure, that Maitland of Lethington was favourable to Mary. To this ſtateſman, accordingly, he ventured to expreſs his ſurpriſe, that the regent could be allured to think of an attempt ſo blameable as that of criminating his ſovereign. If Mary had really given offence by miſcarriage and miſtakes, it yet was not the buſineſs of a good ſubject induſtriouſly to hold her out to ſcorn. Anxious and repeated conferences were held by them; and at length it was formally agreed, that the regent ſhould not accuſe the queen of Scots; and that the duke in return ſhould protect him in the favour of Elizabeth, and ſecure him in the poſſeſſion of his regency. Scotland

730 His extreme inſidelity and hypocriſy.

But while the regent engaged himſelf in this intrigue with the duke of Norfolk, he was deſirous notwithſtanding of gratifying the reſentments of Elizabeth, and of advancing his own intereſts by undermining ſecretly the fame and reputation of his ſovereign. He inſtructed Maitland, George Buchanan, James Macgill, and John Wood, to go to the duke of Norfolk, the earl of Suſſex, and Sir Ralph Sadler, and to communicate to them as private perſons, and not in their character of commiſſioners, the letters to Bothwel, and the other proofs upon which he affirmed the guilt of the queen of Scots. It was his deſire that they would examine theſe papers, give their opinion of them to Elizabeth, and inform him whether ſhe judged them ſufficient evidences of Mary's concern in the murder of her huſband. If this ſhould be her opinion, he teſtified his own readineſs, and that of his aſſociates, to ſwear that the papers were genuine, and of the hand-writing of the queen. By this operation, he was ſolicitous to eſtabliſh his vouchers as inconteſtible, and as teſtimonies of record. The commiſſioners examined his papers, and heard the comments of Buchanan and his other aſſiſtants; but they do not ſeem to have beſtowed the fulleſt credit upon them. They deſcribed them, however, to Elizabeth; pointed out the places of them which were ſtrongeſt againſt Mary; and allowed that their force and meaning were very great, if their genuineneſs could be demonſtrated. But of their genuineneſs they acknowledged that they had no other evidence than ſtout aſſertions, and the offer of oaths. The earl of Suſſex, in a private diſpatch to ſecretary Cecil, does more than inſinuate*, that he thought Mary would be able to prove the letters palpable forgeries; and with reſpect to the murder of the king, he declares in plain terms, that from all he could learn, Murray and his faction would, upon a judicial trial, be found by "proofs hardly to be denied," more criminal in that charge than the queen herſelf. Elizabeth and her miniſters, upon the receipt of ſuch diſpatches, did not think it expedient to empower them to adopt a method of proof ſo palpably ſuſpicious, and in which ſhe could not openly concur, without groſsly violating even the appearance of probity. The regent had before attempted to engage her in a direct aſſurance of the validity of his papers, when he ſubmitted copies of them to her inſpection by his ſecretary Mr Wood. His attempt at this juncture was of a ſimilar kind; and it could not recommend him to the Engliſh commiſſioners.

* Robertſon of Buchanan's hiſtory, book 4.

Nor were theſe the only tranſactions which took place during the continuance of the commiſſioners at York. The inventive and refining genius of Lethington had ſuggeſted to him a project, which he communicated in confidence to the biſhop of Roſs. It received the warm approbation of this eccleſiaſtic; and they determined to put it to a trial. While they attended the duke of Norfolk to the diverſion of hawking, they inſinuated into him the notion of his allying himſelf with the queen of Scots. Her beauty, her accompliſh-

ments,

Scotland. ments, and her kingdom, were high allurements to this nobleman; and as he was the greateſt ſubject of England, and perhaps of Europe, he ſeemed not to be unworthy of them. The propoſal was very flattering to the admiration he entertained of Mary, to his ambition, and to his patriotiſm. The more he thought of it, he was the more convinced of its propriety. His acceſs to be informed of the practices of the regent, deſtroyed in him the operation of theſe ſlanders by which her enemies were ſo active to traduce her. In this ſtate of his mind, the lady Scroop, his ſiſter, who reſided at Bolton Caſtle with Mary, completely confirmed his reſolution. For from her he learned the orderly carriage and the amiable diſpoſitions of the queen of Scots. He was now impatient to have a fit ſeaſon to make her formally the offer of his hand.

Elizabeth in the mean time was thrown into confuſion by the refuſal of the regent to accuſe the queen of Scots. To give a poſitive anſwer to his doubts and ſcruples was not conſiſtent with her honour; and yet without this condeſcenſion, ſhe was aſſured that the Scottiſh deputies would not exhibit their charge or crimination. Having deceived Mary therefore with fair promiſes, ſhe was active in gaining over the regent to her views; which having done, he conſented at laſt to prefer his accuſation againſt Mary before the commiſ-

731 Articles of the queen's accuſation. ſioners, who now met at Weſtminſter by the command of Elizabeth. The charge was expreſſed in general and preſumptive terms. It affirmed, that as James earl of Bothwel was the chief executor of the murder of king Henry, ſo the queen was his perſuader and counſel in the device; that ſhe was a maintainer and fortifier of this unnatural deed, by ſtopping the inquiſition into it and its puniſhment, and by taking in marriage the principal regicide; that they had begun to exerciſe a cruel tyranny in the commonwealth, and had formed a reſolution of deſtroying the innocent prince, and of tranſferring the crown from the true line of its kings to a bloody murderer and a godleſs tyrant; and that the eſtates of the realm, finding her unworthy to reign, had ordered her to reſign the crown, her ſon to be crowned, and the earl of Murray to be eſtabliſhed in the regency. Before this accuſation was preferred, the earl of Lenox preſented himſelf before the Engliſh commiſſioners; made a lamentable declaration of his griefs, and produced to them the letters which had paſſed between him and Mary concerning the murder, with a writing which contained a direct affirmation of her guilt.

732 emonances of e Scots puties. The deputies of Mary were aſtoniſhed at this accuſation, being a violent infringement of a proteſtation which they had formerly given in, and which had been accepted, namely, that the crown, eſtate, perſon, and honour of the queen of Scots, ſhould be guarded againſt every aſſault and injury; yet in all theſe particulars ſhe was touched and affected. It was underſtood that no judicial proceedings ſhould take place againſt her; yet ſhe was actually arraigned as a criminal, and her deputies were called upon to defend her. They diſcovered not, however, any apprehenſion of the validity of the charge; and while they fully explained the motives which actuated the earl of Murray and his faction in their proceedings, they imputed to perſons among themſelves the guilt of the king's murder. They affirmed, that the queen's adverſaries were the accomplices of Both-

Scotland. wel; that they had ſubſcribed a bond conſpiring the death of the king; and that their guilt had been atteſted in the ſight of 10,000 ſpectators by thoſe of their confederates who had already been executed. They exclaimed againſt the enormous ingratitude, and the unparalleled audacity of men, who could forget ſo completely all the obligations which they owed to their ſovereign; and who, not ſatisfied with uſurping her power, could even charge her with a murder which they themſelves had committed. They repreſented the ſtrong neceſſity which had ariſen for the fulleſt vindication of their miſtreſs; and they ſaid, that in ſo weighty an extremity, they could not poſſibly ſuppoſe that ſhe would be reſtrained from appearing in her own defence. They had her inſtructions, if her honour was touched to make this requiſition; and till it was granted, they inſiſted, that all proceedings in the conference ſhould be at an end. A refuſal of this liberty, in the ſituation to which ſhe was driven, would be an infallible proof that no good was intended to her. It was their wiſh to deal with ſincerity and uprightneſs; and they were perſuaded, that without a proper freedom of defence, their queen would neceſſarily fall a victim to partiality and injuſtice. They therefore earneſtly preſſed the Engliſh commiſſioners, that ſhe might be permitted to preſent herſelf before Elizabeth, the nobles of England, and the ambaſſadors of foreign nations, in order to manifeſt to the world the injuries ſhe had ſuffered, and her innocence.

After having made theſe ſpirited repreſentations to the Engliſh commiſſioners, the deputies of Mary deſired to have acceſs to the queen of England. They were admitted accordingly to an audience; and in a formal addreſs or petition they detailed what had happened, inſiſted that the liberty of perſonal defence ſhould be allowed to their miſtreſs, and demanded that the earl of Murray and his aſſociates ſhould be taken into cuſtody, till they ſhould anſwer to ſuch charges as ſhould be preferred againſt them. She deſired to have ſome time to turn her thoughts to matters of ſuch high importance; and told them, that they might ſoon expect to hear from her.

733 They are admitted to an audience by Elizabeth,

The biſhop of Roſs, and the other deputies of Mary, in the mean time, ſtruck with the perfidious management of the conferrence, convinced of the jealouſies and paſſions of Elizabeth, ſenſible that her power over her commiſſioners was unlimited, and anxious for the deliverance of their miſtreſs, made an overture for an accommodation to the earl of Leiceſter and Sir William Cecil. They propoſed, that the original meaning of the conference ſhould ſtill be adhered to, notwithſtanding the accuſation which had been preſented by the earl of Murray; and that Elizabeth, diſregarding it as an effort of faction, ſhould proceed to a good agreement between Mary and her ſubjects. For this ſcheme, which is ſo expreſſive of their ſuſpicions of Elizabeth and of her commiſſioners, they had no authority from their miſtreſs. They acknowledged accordingly, that it was made without her inſtructions, and intimated that they were moved to it by their anxiety for peace and the re-eſtabliſhment of the affairs of the Scottiſh nation. They were introduced at Hampton-court to Elizabeth; who liſtened to their motion, and was averſe from it. They then repeated the deſires of the petition they had preſented to her; but ſhe did not

734 And make propoſals of accommodation.

Scotland. think it right that the queen of Scots ſhould yet have the liberty to defend herſelf in perſon. She confeſſed, indeed, that it was reaſonable that Mary ſhould be heard in her own cauſe; but ſhe affirmed, that ſhe was at a loſs at what time ſhe ſhould appear, in what place, and to whom ſhe ſhould addreſs herſelf. While ſhe let fall, however, the hope that Mary might obtain the permiſſion ſo repeatedly and ſo earneſtly requeſted, ſhe expreſſed her reſolution that the earl of Murray ſhould firſt be heard in ſupport of his charge, and that ſhe ſhould attend to the proofs which he affirmed himſelf in readineſs to produce. After this buſineſs ſhould be tranſacted, ſhe told the deputies of Mary that ſhe would again confer with them. It was to no purpoſe that they objected to a procedure ſo ſtrange and ſo improper. An accuſation, ſaid they, is given; the perſon accuſed is anxious to defend herſelf; this privilege is denied to her; and yet a demand is to be made for the vouchers of her guilt. What is this but an open violation of juſtice? It did not become them to diſpute her pleaſure in her own dominions: but they would not, they informed her, conſent to a meaſure which was ſo alarming to the intereſts of their queen; and if it was adopted, ſhe might expect that a proteſt againſt its validity would be lodged with her commiſſioners.

735 Shameful conduct of Elizabeth.

736 Altercation between the commiſſioners.

The Engliſh commiſſioners reſumed the conference, and were about to demand from the earl of Murray the proofs with which he could ſupport his accuſation. The biſhop of Roſs and his aſſociates being admitted to them, expreſſed themſelves in conformity to the converſation they had held with Elizabeth. They declared, that it was unnatural and prepoſterous in their ſovereign to think of receiving proofs of the guilt of the queen of Scots before ſhe was heard in her own defence; and they proteſted, that in the event of this proceeding, the negociation ſhould be diſſolved, and Elizabeth be diſarmed of all power to do any prejudice to her honour, perſon, crown, and eſtate. The commiſſioners of the Engliſh queen were affected with this proteſtation, and felt more for the honour of their miſtreſs than for their own. They refuſed to receive it, becauſe there were engroſſed in it the words of the refuſal which Elizabeth had given to the petition for Mary. They did not chooſe to authenticate the terms of this refuſal by their ſubſcriptions; and were ſolicitous to ſuppreſs ſo palpable a memorial of her iniquity. They alleged, that the language of her refuſal had not been taken down with accuracy; and they preſſed Mary's deputies to preſent a ſimpler form of proteſtation. The biſhop of Roſs and his colleagues yielded not, however, immediately to their inſidious importunity; but, repeating anew their proteſtation as they had at firſt planned it, included the expreſs words of Elizabeth; and, when compelled by the power of the commiſſioners to expunge the language of the Engliſh queen, they ſtill inſiſted upon their proteſtation. An interruption was thus given to the validity of any future proceedings which might affect the reputation of the queen of Scots. The earls of Murray and Morton, with their friends, were very much diſappointed. For they had ſolaced themſelves with the hope of a triumph before there was a victory; and thought of obtaining a decree from Elizabeth, which while it ſhould pronounce the queen of Scots to be an adultereſs and a murderer, would exalt them into the ſtation and character of virtuous men and honourable ſubjects. Scotland

737 Elizabeth demands vouchers the crime laid to M ry's charg

Though the conferrence ought naturally to have terminated upon this proteſtation of the deputies of Mary againſt the injuſtice of Elizabeth, yet it did not ſatisfy the latter princeſs that the accuſation only had been delivered to her commiſſioners: ſhe was ſeriouſly diſpoſed to operate a judicial production of its vouchers. The charge would thus have a more regular aſpect, and be a ſounder foundation upon which to build, not only the infamy of the Scottiſh queen, but her own juſtification for the part ſhe had acted. Her commiſſioners accordingly, after the biſhop of Roſs and his colleagues had retired, diſregarding their proteſtation, called upon the earl of Murray and his aſſociates to make their appearance. The pretence, however employed for drawing from him his papers was ſufficiently artful, and bears the marks of that ſyſtematic duplicity which ſo ſhamefully characterizes all the tranſactions of Elizabeth at this period. Sir Nicholas Bacon the lord keeper addreſſed himſelf to the earl of Murray. He ſaid, that, in the opinion of the queen of England, it was a matter ſurpriſing and ſtrange, that he ſhould accuſe his ſovereign of a crime moſt horrible, odious to God and man, againſt law and nature; and which, if proved to be true, would render her infamous in all the kingdoms of the world. But though he had ſo widely forgot his duty, yet had not Elizabeth renounced her love of a good ſiſter, a good neighbour, and a good friend; and it was her will, that he and his company ſhould produce the papers by which they imagined they were able to maintain their accuſation. The earl of Murray, in his turn, was not wanting in diſſimulation. He expreſſed himſelf to be very ſorry for the high diſpleaſure he had given to Elizabeth by his charge againſt Mary, and for the obſtinacy of the Scottiſh queen and her dupities, which made it neceſſary for him to vindicate himſelf by diſcovering her diſhonour. Under the load of this double and affected ſorrow, he made an actual and formal exhibition of the vouchers by which he pretended to fix and eſtabliſh her criminality. A particular account and examination of theſe vouchers, the reader will find in our life of MARY, and in the works to which we have there referred.

To enumerate all the ſhifts to which Elizabeth and the adverſaries of Mary were put, in order to make the ſtrange evidence that was produced wear ſome degree of plauſibility, would far exceed our bounds. It is ſufficient to ſay, that after having wearied themſelves with prevarication and falſehood; after having preſſed Mary to abdicate her crown, a requiſition with which ſhe never would comply; and after having finally refuſed to hear her in her own defence; Elizabeth, on the 10th of January 1569, gave leave to the earl of Murray and his accomplices to depart her dominions; telling them, that ſince they came into England, nothing had been objected to them which could hurt their honour as men, or affect their allegiance as ſubjects. At the ſame time ſhe told them, that they had produced no information or evidence by which ſhe was intitled to conceive any bad opinion of the queen of Scots. It was therefore her pleaſure to allow the affairs of Scotland to continue preciſely in the condition in which they were ſituated at the beginning of the conference. Three

738 Concluſio of Mary' trial.

days

Scotland. days after this, they formally took their leave of the queen of England. The deputies of Mary remonſtrated, proteſted, and argued, to no purpoſe; the Engliſh privy-council, with the moſt provoking indifference, told them, that "the earl of Murray had promiſed to their ſovereign, for himſelf and his company, to return to England at any time ſhe ſhould call upon him. But, in the mean time, the queen of Scots could not, for many ſtrong reaſons, be ſuffered to take her departure out of England. As to her deputies, they would move Elizabeth to allow them to return to Scotland; and they believed that ſhe would not detain them."

Mary was exceedingly diſappointed and chagrined by this ſingular iſſue of her cauſe. Her friends during this period had increaſed, and the cruel and injurious treatment ſhe had met with was ſo flagrant, that the earl of Murray and his faction were apprehenſive of a ſudden reverſe of fortune. The earls of Argyle and Huntley proteſted againſt the injuſtice of their proceedings, at the ſame time that they openly accuſed the earl of Murray and Maitland of Lethington as the aſſociates of Bothwel in the murder of the king. This charge, according to the cuſtom of the times, they offered to prove as true and certain by the law of arms; and they proteſted, that if their adverſaries ſhould delay to anſwer their challenge, they ſhould be held as confeſſing themſelves guilty of the murder. Elizabeth, however, foreſeeing ſomething of this kind, had diſmiſſed Murray and his adherents with precipitation, ſo that there could now be no formal production of it before the Engliſh commiſſioners. However, it was known and publiſhed in the court of Elizabeth. Murray made an evaſive reply, and Lethington made none at all.

739 Earl of Murray, accharged with the king's murder, and challenged to ſingle combat.

This, however, afforded no relief to the unhappy queen of Scotland. Her inveterate and treacherous enemy held her faſt, and endeavoured by every method in her power to render her life miſerable. Mary, on the other hand, never loſt either her ſpirit or her dignity. She attempted to rouſe in the minds of her nobles that paſſion for liberty which had once ſo much diſtinguiſhed the Scottiſh nation, but which now ſeemed to be exchanged for a ſervile ſubjection to the queen of England. But ſome diſpatches which preſſed theſe topics being intercepted, Mary was removed from Bolton to Tutbury caſtle, where ſhe was entruſted to the earl of Shrewſbury, and committed to cloſer confinement than ſhe had yet experienced; while Elizabeth diſperſed manifeſtoes all over the northern counties of England, complaining of reports injurious to her honour, and diſclaiming all hoſtile intentions towards the liberties of Scotland.

740 Mary committed to cloſer confinement.

In the mean time Murray returned to Scotland, where he took every method to eſtabliſh himſelf in his ill-acquired power. Mary had commanded the duke of Chatelherault to return to Scotland, in order to raiſe forces for her behoof; but this nobleman had been long detained in England by the artifices of Elizabeth, ſo that Murray had arrived there before him. The duke, however, began to raiſe forces, and might have proved a troubleſome antagoniſt, had not Murray deceived him by a pretended negociation, and got him into his power; immediately after which he impriſoned him, and forced moſt of the other lords who were on that ſide to ſubmit.

741 The regent forces himſelf into power.

When the news of this important event reached the queen of Scots, ſhe inſtructed the biſhop of Roſs to repair to Elizabeth, and to make remonſtrances in their behalf. By the agency of this eccleſiaſtic, whom ſhe had conſtituted her ambaſſador, ſhe meant to conduct her tranſactions with the queen of England; and from the concluſion of the conferences, ſhe had been meditating a proper plan upon which to accompliſh her liberty and reſtoration. The biſhop of Roſs, after complaining loudly of the rigorous proceedings of the regent, and intimating the general belief which prevailed that he was ſupported by the Engliſh court, preſſed the propriety of a final ſettlement of the affairs of his miſtreſs. With this view, he was admitted by Elizabeth and her privy-counſellors to frequent conferences; and they even deſired him to preſent to them in writing the articles which he was commanded to propoſe as the foundation of a treaty. He failed not to comply with this injunction; and it was the import of his ſchedule of agreement, that Mary ſhould engage never to moleſt Elizabeth, and the lawful heirs of her body, reſpecting the ſucceſſion to the crown of England and Ireland, if ſhe could obtain ſufficient ſecurity that upon their demiſe her rights would be reſpected; that a new treaty of alliance and friendſhip ſhould be concluded between the two queens, by the advice of the eſtates of both kingdoms; that this league ſhould be ratified by their oaths and ſeals, and confirmed by parliamentary acts; and, if any farther aſſurance ſhould be deemed neceſſary on the part of Mary, that ſhe would procure the kings of France and Spain to be the guarantees of her punctuality and concord; that in compliance with the pleaſure of Elizabeth, ſhe would extend her clemency to all her ſubjects who had offended her, under the proviſion that they would ſubmit to her ſovereignty, deliver up the prince her ſon, reſtore her caſtles, give back her jewels, and ſurrender to her friends and ſervants the eſtates and poſſeſſions of which they had been deprived; that the murder of the king ſhould be puniſhed againſt all the actors in it without delay, and according to the laws; that, to prevent Bothwel from returning to Scotland, and to pleaſe thoſe who imagined that it was in his power to excite ferments and trouble, ſhe would be bound to inſtitute a proceſs of divorce againſt him; and that theſe articles being adjuſted, the queen of England ſhould allow her to proceed to Scotland, under a ſafe and honourable convoy, to be re-eſtabliſhed by the three eſtates in her realm and government, and to be gratified with the diſſolution of all the acts and ſtatutes which had been paſſed to her prejudice.

Scotland. 742 Negociations in England.

These heads of alliance were received with a reſpect and cordiality which were not uſually paid to the tranſactions of Mary in the court of Elizabeth; and the biſhop of Roſs was elated with expectation. Their juſtice, however, was not the ſole, or even the chief, cauſe of this attention and complaiſance. A combination of the Engliſh nobles had taken place againſt Cecil, whoſe power and credit were objects of indignation and jealouſy; and the duke of Norfolk had been active and ſucceſsful in promoting the ſcheme of his marriage with the queen of Scots. Taking advantage of the condition of parties, he had practiſed with the principal nobility to encourage his pretenſions to Mary; and he ſecretly communicated to them the promiſes of

743 Advances are made in the projected marriage of Mary with the duke of Norfolk.

Scotland

support he had received from the earl of Murray. By the advice and influence of Sir Nicholas Throgmorton, he engaged in his behalf the earl of Leiceſter; and this nobleman imparted the matter to the earls of Pembroke and Arundel. The duke himſelf was able to conciliate the favour of the earls of Derby, Bedford, Shrewſbury, Southampton, Northampton, Northumberland, Weſtmoreland, and Suſſex. In the mean time, he was eagerly preſſing Mary herſelf with his ſuit and importunities, and had naturally exchanged the tokens of a conſtant and ſincere love. It was in this forward ſtate of the match, that the biſhop of Roſs drew up the ſchedule of articles for the accommodation of the rival queens.

744 The Engliſh nobles propoſe articles to Mary.

At the deſire of Elizabeth, her privy council conferred with the biſhop upon theſe articles at different times; and they expreſſed themſelves to be highly pleaſed with their general import and meaning. Little doubt was entertained of their ſucceſs; and the earl of Leiceſter, in order to complete the buſineſs, and to ſerve the duke of Norfolk, undertook to give them a more ſpecial force, and to improve them by the introduction of a ſtipulation about the marriage of the queen of Scots. According to his ſcheme of agreement, it was required of Mary, that ſhe ſhould be a party to no attempt againſt the rights and titles of the queen of England, or her heirs; that ſhe ſhould conſent to a perpetual league, offenſive, and defenſive, between the two kingdoms; that ſhe ſhould finally eſtabliſh the Proteſtant religion in Scotland; that ſhe ſhould admit to her favour thoſe of her ſubjects who had appeared againſt her; that if ſhe had made any aſſignment of her kingdom to the duke of Anjou, in the expectation of a marriage to be contracted between them, it ſhould be diſſolved; and that inſtead of looking to a foreign prince whoſe alliance would be dangerous, not only to the religion but to the liberty of the two realms, ſhe would agree to marry the duke of Norfolk, the firſt peer of England. Theſe articles being communicated to the biſhop of Roſs, he was deſired to tranſmit them to Mary; but, as they touched upon ſome points concerning which he had no inſtructions, he declined this office, and recommended the propriety of their employing a ſpecial meſſenger of their own in a commiſſion of ſuch high importance. They accordingly appointed Mr Candiſh to go with them to the queen of Scots, and, in a formal diſpatch, they extolled the merits of the duke of Norfolk; aſſured her of the general favour and ſupport of the Engliſh nobility, if ſhe ſhould approve of his love: and intimated their belief that Elizabeth would not be averſe from a marriage which gave the certain promiſe of tranquillity and happineſs to the two kingdoms. This diſpatch was in the handwriting of Leiceſter; and it was ſubſcribed by this nobleman, and the earls of Arundel and Pembroke, and the lord Lumley.

745 Mary agrees to the treaty propoſed to her.

Mary, in the ſolitude of her priſon, received this application with pleaſure. By the lord Boyd ſhe returned a very favourable anſwer to it; but took the liberty to admoniſh them of the neceſſity of their ſecuring the good will of Elizabeth, leſt her diſlike of the treaty of the marriage ſhould excite new diſaſters and misfortunes, and involve the duke of Norfolk in inconveniency and danger. This advice, the ſuggeſtion of her delicacy and prudence, did not draw ſufficiently their attention. The duke of Norfolk was now impatient to conclude this great tranſaction, in which he had engaged himſelf; and admitted into his councils many nobles whom he had hitherto neglected to court, and many gentlemen who were conſiderable from their diſtinction and fortunes. The countenance and conſent of the kings of France and Spain were thought neceſſary to the meaſures in agitation, and were ſolicited and obtained. In the univerſality of the applauſe with which they were honoured, it was ſuppoſed that Elizabeth would be allured into a cordial acknowledgment of their propriety, or be compelled to afford them a reluctant approbation; and ſo ardent a belief prevailed of their fortunate termination, that the marriage-contract was actually intruſted to the keeping of M. Fenelon the French ambaſſador. Scotland

The activity of the duke of Norfolk with the Engliſh nobles did not ſo much engroſs his attention as to make him forget the regent. He kept up with him a cloſe correſpondence in conſequence of the concert into which they had entered, and received the moſt ample aſſurances of his fidelity and ſervice. The moſt ſanguine and ſeducing hopes elated him. The regent, while he ſtipulated for terms of favour and ſecurity to himſelf and his faction, appeared to be full of the marriage, as a meaſure from which the greateſt advantages would ariſe to the two kingdoms, to the two queens, and to the true religion. The match, in the meanwhile, was anxiouſly concealed from Elizabeth; but ſhe was zealouſly preſſed to conclude an accommodation with Mary, on the foundation of the ſchedule of agreement preſented by the biſhop of Roſs. After having had many conferences with her privy-council, ſhe ſeemed inclined to treat definitively for the reſtoration of the queen of Scots, and actually agreed to open the tranſaction to the regent. The lord Boyd was ſent into Scotland upon this buſineſs; and while he carried her letters, he was intruſted with diſpatches from Mary, the duke of Norfolk, and Sir Nicholas Throgmorton.

As the regent was returning from his northern expedition, he was ſaluted at Elgin by the lord Boyd, who immediately laid before him the diſpatches and inſtructions with which he had been charged. The queen of England, in her letters, made three propoſitions in behalf of Mary, and intimated a deſire that one of them ſhould be accepted. The queen of Scots, ſhe ſaid, might be reſtored fully and abſolutely to her royal eſtate: ſhe might be aſſociated in the government with her ſon, have the title of *queen*, and, till the prince ſhould attain the age of 17 years, the adminiſtration might continue in the regent; or ſhe might be permitted to return to Scotland in a private ſtation, and have an honourable appointment to maintain her in a ſafe and happy obſcurity. The diſpatches from Mary to the regent deſired, that judges might immediately be allowed to enquire into the legality of her marriage with Bothwel: and that, if it was found to have been concluded in oppoſition to the laws, it ſhould be declared void, and that the liberty be granted to her of entering anew into a matrimonial engagement. The duke of Norfolk expreſſed to the regent the gratitude he felt for his friendſhip; promiſed him the command of the fulleſt exertions of his conſequence and power; intreated him to proceed expeditiouſly in promoting

747 The requeſts of Mary.

748 Importunities of Norfolk.

Scotland. promoting the buſineſs of the marriage, and referred him to the inſtructions of lord Boyd for a ſatisfactory anſwer to any doubts which might give him diſguſt or uneaſineſs. By the letters of Throgmorton, the regent was advertiſed that the marriage of the queen of Scots with the duke of Norfolk was a certain and decided point; and he was counſelled to concur heartily and expeditiouſly in this tranſaction, that his conſent might not ſeem to have been extorted. Maitland of Lethington was recommended to him by this ſtateſman, as the perſon whom he ſhould chooſe to repreſent him in the Engliſh court, as he could negociate beſt the terms and mode of his ſecurity and of that of his party. In fine, Throgmorton intreated him not to be troubled with any preciſe ſcruples or objections, for that his overthrow, if he reſiſted, would be inevitable; and, in the view of his ſervices and cordiality, he aſſured him, that no man's friendſhip would be accepted with greater affection, and no man's eſtimation be higher or more fortunate. The zeal of Throgmorton induced him alſo, upon this occaſion, to addreſs to Maitland a diſpatch, in which he was infinitely importunate to haſten his expedition to England, in the character to which he recommended him. He complimented him as the fitteſt perſon to open the match to the Engliſh queen, on the part of the regent and the Scotiſh nobility; and he repreſented the ſucceſs of the ſcheme to be infallible, as Elizabeth would never be ſo unwiſe as to put her own ſafety, the peace of her kingdom, and the preſervation of her people, in competition with the partial devices that might proceed from the vanity and the paſſions of any perſon whatſoever. He enumerated the means of the Engliſh nobility who had confederated to promote the marriage. He enlarged upon it as an expedient full of wiſdom, and as advantageous in the higheſt degree to religion and the ſtate. He pointed out the laſting and inſeparable connection of England and Scotland, as its happy and undoubted conſequence. For, if James VI. ſhould die, the ſceptres of the two kingdoms might devolve to an Engliſh prince; and if he ſhould attain to manhood, he might marry the daughter of the duke of Norfolk, and unite, in his perſon, the two crowns.

749 Liberation of the ſtates on reſtoration, &c. of queen.

Theſe weighty diſpatches employed fully the thoughts of the regent. The calls of juſtice and humanity were loud in the behalf of Mary; his engagements to Norfolk were preciſe and definitive; and the commiſſion of Elizabeth afforded him the command of the moſt important ſervices. But, on the other hand, the reſtoration of Mary, and her marriage, would put an end for ever to his greatneſs; and, amidſt all the ſtipulations which could be made for his protection, the enormity of his guilt was ſtill haunting him with ſuſpicions and terror. His ambition and his ſelfiſh ſenſibilities were an overmatch for his virtue. He practiſed with his partiſans to throw obſtacles in the way of the treaty and the marriage; and, on the pretence of deliberating concerning the reſtoration of Mary, and on her divorce from Bothwel, a convention of the eſtates was ſummoned by him to aſſemble at Perth. To this aſſembly the letters of Elizabeth were recited; and her propoſitions were conſidered in their order. The full reſtoration of Mary to her dignity was accounted injurious to the authority of the king, and her aſſociation with her ſon in the government was judged improper and dangerous; but it was thought that her deliverance Scotland. from priſon, and her reduction to a private ſtation, were reaſonable expedients. No definitive decree, however, was pronounced. The letters of Mary were then communicated to this council, and gave riſe to vehement debates. She had written and ſubſcribed them in her character of queen of Scotland. This carriage was termed *inſolent* and *imperious* by the friends of the regent. They alſo held it unſafe to examine her requeſts till they ſhould be communicated to Elizabeth; and they inſinuated, that ſome inclement and partial device was concealed under the purpoſe of her divorce from the earl of Bothwel. The favourers of Mary endeavoured to apologize for the form of the letters, by throwing the blame upon her ſecretaries; and engaged, that while the commiſſaries, or judges, were proceeding in the buſineſs of the divorce, new diſpatches in the proper method ſhould be applied for and procured. They were heard with evident ſymptoms of diſpleaſure; and exclaimed, "that it was wonderful to them, that thoſe very perſons who lately had been ſo violent for the ſeparation of the queen and Bothwel ſhould now be ſo averſe from it." The patriſans of the regent replied, "that if the queen was ſo eagerly ſolicitous to procure the divorce, ſhe might apply to the king of Denmark to execute Bothwel as the murderer of her huſband; and that then ſhe might marry the perſon who was moſt agreeable to her." The paſſions of the two factions were inflamed to a moſt indecent extremity, and the convention broke up with ſtrong and unequivocal marks of hoſtility and anger.

750 Elizabeth diſappoints the deſigns of Mary and Norfolk.

Notwithſtanding the caution with which Mary and Norfolk carried on their intrigues, intimations of them had come to Elizabeth. Norfolk himſelf, by the advice of the earl of Pembroke, had ventured to diſcloſe his ſecret to Sir William Cecil, who affected to be friendly to him. The regent, in anſwer to her letters, tranſmitted to her the proceedings of the convention at Perth. The application of Mary for a divorce was a key to the ambitious hopes of the duke of Norfolk. She commanded Sir William Cecil to apply himſelf to diſcover the conſpiracy. This ſtateſman betrayed the confidence with which he had been entruſted; and Elizabeth, while the duke was attending her at Farnham, diſcovering a mixture of pleaſantry and paſſion, admoniſhed him to be careful on what pillow he repoſed his head. The earl of Leiceſter, alarmed by his fears, revealed to her at Titchfield, the whole proceedings of the duke of Norfolk and his friends. Her fury was ungovernable; and at different times ſhe loaded Norfolk with the ſevereſt reproaches and contumely, for preſuming to think of a marriage with the queen of Scots without the ſanction of her concurrence. Inſulted with her diſcourſe and her looks, abandoned by Leiceſter, and avoided by other nobles in whom he had confided, he felt his courage to forſake him. He left the court at Southampton without taking his leave, and went to London to the earl of Pembroke. New intimations of her diſpleaſure were announced to him, and he retired to his ſeat at Kinninghall in Norfolk. His friends preſſed him to take the field, and to commit his ſafety to the ſword; but having no inclination to involve his country in the miſeries of war, he rejected their advice; and addreſſing an apology to Eli-

Scotland. Elizabeth, proteſted that he never meant to depart from the fidelity which he owed to her; and that it was his fixed reſolution to have applied for her conſent to his marriage with the queen of Scots. In return, ſhe ordered him to repair to her court at Windſor; and, as he appeared to be irreſolute, a meſſenger was diſpatched to take him into cuſtody. He was firſt confined to the houſe of Paul Wentworth, at Burnham, in the neighbourhood of Windſor, and then committed to the Tower. The earls of Pembroke and Arundel, the lord Lumley, Sir Nicholas Throgmorton, and the biſhop of Roſs, were alſo apprehended and confined.

751 Mary expoſed to new indignities. Elizabeth, amidſt the ferment of her inquietudes, forget not to gratify her revenge by inſulting the queen of Scots. The name of Mary was ſufficient to convulſe her with anger. The earl of Huntingdon, who affected to have pretenſions to the crown of England that were preferable to thoſe of the Scottiſh princeſs, was joined with the earl of Shrewſbury in the office of guarding her. His inſtructions were rigorous and he was diſpoſed to exceed them. The earl of Shrewſbury conſidered it as an indignity to have an aſſociate who was a declared enemy to his charge, who had an intereſt in her death, and who was remarkable for a natural ferocity of diſpoſition. Mary exclaimed againſt the indelicacy and rudeneſs of Elizabeth, and proteſted that all her intentions were commendable and innocent. Huntingdon took a delight in her ſufferings. He ranſacked her coffers with a view of making diſcoveries; but her prudence had induced her to deſtroy all the evidences of her tranſactions with the duke of Norfolk; and the officious aſſiduity of this jailor was only rewarded with two cyphers which he could not comprehend. The domeſtics whom ſhe favoured were ſuſpected and diſmiſſed. Her train of attendants was diminiſhed. An unrelenting watch was kept upon her. No couriers were allowed to carry her diſpatches. No meſſengers were admitted to her preſence; and all the letters from her friends were ordered to be intercepted, and to be conveyed to the queen of England.

752 Norfolk betrayed by the regent. The proceedings of the convention at Perth were aſſiſting to Elizabeth, to Mary, and to the duke of Norfolk. In the former they created ſuſpicions of the regent; and they were a certain annunication to the latter, that he was reſolved to ſupport himſelf in the government of Scotland. Uncertain rumours had reached Elizabeth of the interviews he had held with Norfolk in the buſineſs of the marriage. Her ſurpriſe and indignation were infinite. Mr Wood, who brought from the regent his anſwer to her letter, was treated with diſreſpect. Secretary Cecil diſpatched inſtructions to the lord Huntdon, the governor of Berwick, to watch his operations with a jealous eye. Elizabeth, by a ſpecial envoy, required from him an explanation of his ambiguous carriage. The regent, true to his intereſts apologized to her for his connections with the duke of Norfolk, by laying open the deſign of that nobleman to cut him off, in his way to Scotland, by a full communication of whatever had paſſed between them in relation to Mary, and by offers of an unlimited ſubmiſſion and obedience.

753 Inſurrection in England. While the duke of Norfolk was carrying on his intrigues with Mary, the ſcheme of an inſurrection for her deliverance was advancing under the direction of the earls of Northumberland and Weſtmoreland. Motives of religion were the chief foundation of this conſpiracy; and the more zealous Catholics over England were concerned in it. Mary, however, by the advice of the duke of Norfolk, who was afraid of her matching with a foreign prince, did not enter into it with cordiality. It advanced notwithſtanding; and the agents of the pope were laviſh of exhortations and donatives. The duke of Alva, by the order of his maſter the king of Spain, encouraged the conſpirators with the offer of 20,000 men from the Netherlands; and, under the pretence of adjuſting commercial diſputes, he ſent into England Chiapini Vitelli marquis of Celona, an officer of ability, that he might be at hand, and prepare to take the command of them.—The report of an inſurrection was univerſal. Elizabeth kept an army of 15,000 men near her perſon. The queen of Scots was removed to Coventry, a place of great ſtrength; and if a ſuperior and commanding force ſhould appear before it, her ferocious keeper, it is ſaid, had orders to aſſaſſinate her. Repeated commands were ſent to the earls of Northumberland and Weſtmoreland, to repair to court. But the impriſonment of the duke of Norfolk and his friends had ſtruck a panic into them. They conceived that their conſpiracy was diſcovered; and putting themſelves at the head of their followers, they iſſued their manifeſto. The reſtoration of Popery, the eſtabliſhment of the titles of Mary to the Engliſh crown, and the reformation of abuſes in the commonwealth, were the avowed objects of their enterpriſe. But they had embarked in a buſineſs for which they were altogether unequal. Their efforts were feeble and deſultory. The duke of Alva forgot his promiſes. Wherever the peace was diſturbed by inſurgents, there were troops to oppoſe them. The vigilance of Elizabeth diſconcerted with eaſe the operations of men whom no reſources or popularity could have conducted to greatneſs, and who could neither conquer nor die. The earl of Weſtmoreland, after concealing himſelf for ſome time in Scotland, effected an eſcape into Flanders, where he paſſed a miſerable and uſeleſs exiſtence; and the earl of Northumberland being taken by the regent, was impriſoned in the caſtle of Lochleven.

754 Elizabeth liberates Norfolk and his friends. As the fury of Elizabeth abated, her reſentment to the duke of Norfolk loſt its power; and ſhe failed not to diſtinguiſh between the intrigues of an honourable ambition, and the practices of an obſtinate ſuperſtition. It was the reſult of the examination of this nobleman, and of the confeſſions of the other priſoners, that Lethington, had ſchemed the buſineſs of the marriage, and that the earl of Murray had encouraged it; that her conſent was underſtood to be neceſſary to its completion; and that Mary herſelf had warmly recommended the expedient of conſulting her pleaſure. Upon receiving proper admonitions, the earls of Pembroke, Arundel, the lord Lumley, Sir Nicholas Throgmorton, and the biſhop of Roſs, were releaſed from confinement: and, after a more tedious impriſonment, the duke of Norfolk himſelf was admitted to his liberty. This favour, however, was not extended to him till he had not only ſubmiſſively acknowledged his preſumption in the buſineſs of the marriage; but had fully revealed whatever had paſſed between Mary and him and ſolemnly engaged himſelf never more to think of this alliance,

Scotland. liance, and never more to take any concern whatſoever in her affairs.

755 Maitland of Lethington accuſed of Darnley's murder.

The regent, in the meanwhile, was very anxious to recover the good opinion of Elizabeth. Her treatment of Mr Wood, and her diſcovery of his practices, had excited his apprehenſions. He therefore aſſembled at Stirling a convention of the eſtates; and taking her letters a ſecond time into conſideration, returned her a reply to them by Robert Pitcairn abbot of Dunfermline, in a ſtyle ſuited to her temper and jealouſies, and from which ſhe could deciſively infer, that no favour of any kind would be ſhown to the queen of Scots. But this baſe condeſcenſion, though aſſiſted by his treachery to the duke of Norfolk, not being ſufficient, in his opinion, to draw completely to him the cordiality of the queen of England, he was preparing to gratify her with another ſacrifice. The partiality of Maitland to Mary, and his intrigues with Norfolk and the Engliſh malecontents, had rendered him uncommonly obnoxious to Elizabeth and her miniſtry. The late commotions had been chiefly aſcribed to his arts; and it was natural to dread new calamities and tumults from the fruitful ſpring of his invention. Under the pretence of employing his ſervice in diſpatches to England, the regent invited him to Stirling. He was then with the earl of Athol at Perth; and ſuſpecting ſome improper device, he obeyed the ſummons with reluctance. When he took his place in the privy-council, Captain Crawford, the minion of the earl of Lenox, who had diſtinguiſhed himſelf in the trial of Mary, accuſed him, in direct terms, of being a party in the murder of the late king. The regent affected aſtoniſhment, but permitted him to be taken into cuſtody. He was ſoon after ſent to Edinburgh under a guard, and admoniſhed to prepare for his trial. Upon ſimilar charges, the lord Seton and Sir James Balfour were ſeized upon and impriſoned.

756 Kirkaldy is protected by Kirkaldy of Grange.

Kirkaldy of Grange, the governor of the caſtle of Edinburgh, who was warmly attached to Maitland, after having remonſtrated in vain with the regent on the violence of his conduct, employed addreſs and ſtratagem in the ſervice of his friend. Under the cover of night, he went with a guard of ſoldiers to the lodging where Maitland was confined; and ſhowing a forged warrant for taking his perſon into keeping, got poſſeſſion of him. Kirkaldy had now in his caſtle the duke of Chatelherault, the lord Herries, and Maitland. The regent ſent for him to a conference; but he refuſed to obey his meſſage. He put himſelf and his fortreſs under the direction of his priſoners. The regent, condeſcending to pay him a viſit, was more laviſh than uſual of his promiſes and kindneſs. His arts, however, only excited the diſdain of this generous ſoldier. Since he could not lead out Maitland to the block, he inſtituted a proceſs of treaſon againſt him, in order to forfeit his eſtates. Kirkaldy, by the mouth of a trumpeter, deſired him to commence ſimilar actions againſt the earl of Morton and Mr Archibald Douglas, as it was notorious that they were parties to the king's murder. This meſſenger was likewiſe charged with delivering a challenge from him to Mr Archibald Douglas, and another from the lord Herries to the earl of Morton. This diſappointment, and theſe indignities, made a deep impreſſion upon the regent; and, in a thoughtful diſſatisfied humour, about this time he made a ſhort progreſs towards the Engliſh border, courting popularity, and deſerving it, by an attention to order and juſtice. Scotland.

757 Elizabeth agrees to deliver up Mary to the regent.

Elizabeth, flattered by his ſubmiſſive advances, and pleaſed with his ambition, was now diſpoſed to gratify his fulleſt wiſhes; and ſhe perceived, that by delivering to him the queen of Scots, ſhe would effectually relieve herſelf of a priſoner whoſe vigour and intrigues were a conſtant interruption to her repoſe. A treaty for this purpoſe was entered into and concluded. The regent was to march an army to the Engliſh frontiers, and to receive from her his ſovereign into her own dominions, the victim of his power, and the ſport of his paſſions. No hoſtages and no ſecurity were ſtipulated for her entertainment and good uſage. His authority over her was to be without any limits. Upon his part, he was to deliver to Elizabeth the young prince, to put her in poſſeſſion of the principal forts of Scotland, and to aſſiſt her with troops in the event of a war with France. This treaty, ſo fatal to Mary, and ſo ruinous to the independence of Scotland, eſcaped not the vigilance, of the biſhop of Roſs. He complained of it in the ſtrongeſt terms to Elizabeth; and declared it to be equivalent to a ſentence of death againſt his miſtreſs. The ambaſſadors of France and Spain were alſo ſtrenuous in their remonſtrances to her upon this ſubject. All reſiſtance, however, was unavailing; and the execution of the treaty ſeemed inevitable. Yet how vain are the loftieſt ſchemes of human pride! The career of the regent was haſtening to its termination; and the hand of an aſſaſſin put a period to his dream of royalty. Scotland did not loſe its liberties; but Mary continued to be unfortunate.

758 Death of the regent.

James Hamilton of Bothwelhaugh, who had been taken a priſoner at the battle of Langſide, obtained his liberty and life; but his eſtates were forfeited — His wife, the heireſs of Woodhouſlie, retired upon this emergency to her paternal inheritance, in the hope that it might eſcape the rapacity of the regent. He had, however, given it away in a gift to one of his favourites, Sir James Ballenden; and the inſtruments of his power having the inhumanity to ſtrip her of her garments, and to turn her naked out of her houſe, in a cold and dark night, ſhe became diſtracted before the morning. Hamilton vowed revenge; and the regent made a mockery of his threats. This contempt inſpirited his paſſions; and the humiliation of the houſe of Hamilton, to which he was nearly allied, foſtered the eagerneſs of his diſcontents The madneſs of party fermented in him with the atrociouſneſs of rage. His mind reconciled itſelf to aſſaſſination. After watching for ſome time a proper opportunity to commit his horrible purpoſe, he found it at Linlithgow. The regent was to paſs through this town in his way from Stirling to Edinburgh. Intimations reached him that Hamilton was now to perpetrate his deſign; and he unaccountably neglected them. The aſſaſſin, in a houſe that belonged to the archbiſhop of St Andrew's waited deliberately his approach; and firing his muſket from a window, ſhot him through the body. The wound, when examined was not judged to be mortal; but the regent finding its pain to increaſe, prepared himſelf for death; and in a few hours after he expired. A fleet horſe of the abbot of Arbroath's carried the aſſaſſin to the palace of Hamilton; and

from

Scotland. from thence he ſoon after effected his eſcape into France.

The death of the earl of Murray made no favourable alteration in the affairs of Mary. Confuſion and diſorder prevailed throughout the kingdom; and though the friends of the queen were promiſed aſſiſtance from France, nothing effectual was done for them. At laſt the regency was conferred upon the earl of Lenox; an enemy to his queen, and who treated her friends with the utmoſt rigour. At the ſame time Elizabeth continued to amuſe with negociations her unhappy rival. She granted liberty to the biſhop of Roſs to repair to the queen of Scots, who had been removed to Chatſworth, and to confer with her on the ſubject of the intended accord and treaty. Mary, conforming to the advances of Elizabeth, authoriſed the lord Levingſton to paſs to her dominions, and to deſire her friends to appoint a deputation of their number to give their aſſiſtance in promoting the ſalutary purpoſe of eſtabliſhing the tranquillity of their country; and after meeting with ſome interruptions upon the Engliſh borders from the earl of Suſſex, this nobleman executed ſucceſsfully his commiſſion. The queen's lords gave powers to ten nobles to act in a body, or by two of their number, in the intended negociation: and a ſafe-conduct from Elizabeth allowed them to enter the Engliſh realm, and to remain in it during the ſpace of ſix months.

759 Lenox choſen to ſucceed him.

760 Articles of agreement propoſed to Mary by Elizabeth.

While the lord Levingſton was conſulting the intereſts of Mary with her friends in Scotland, the biſhop of Roſs was making earneſt ſuit with Elizabeth to proceed in the projected negociation. His ſolicitations were not ineffectual; and Sir William Cecil and Sir Walter Mildmay received the inſtructions of their miſtreſs to wait upon the queen of Scots at Chatſworth. The heads of accommodation which they propoſed were explicit and particular; and the rigour they diſcovered towards the Scottiſh princeſs ſeemed to vouch their ſincerity. It was propoſed, that a perfect amity ſhould take place between the two queens; that all the treaties which had formerly been concluded by the two nations ſhould receive an ample confirmation; that the queen of Scots ſhould ratify the treaty of Edinburgh, and forbear from advancing any title or claim to the crown of England during the life of Elizabeth, or to the prejudice of the heirs of her body; that in caſe of foreign invaſions, the two realms ſhould mutually aſſiſt each other; that all foreign ſoldiers ſhould be ordered to depart out of Scotland; that in the future, ſtrangers of the profeſſion of arms ſhould be prohibited from repairing to it, and from taking up their reſidence in any of its caſtles or houſes of ſtrength; that Mary ſhould hold no correſpondence, directly or indirectly, with any ſubject of England, without the permiſſion of the Engliſh queen; that the earl of Northumberland, and the Engliſh rebels in Scotland, ſhould be delivered up to Elizabeth; that redreſs ſhould be given to the ſubjects of England for the ſpoils committed upon them by the Scottiſh borderers; that the murderers of the lord Darnley and the earl of Murray ſhould be duly and effectually puniſhed; that before the queen of Scots ſhould be ſet at liberty, the young prince her ſon ſhould be brought into England, and there he ſhould continue in the keeping of Elizabeth till the death of his mother, or till her reſignation to him of her crown on attaining his majority; that the queen of Scots ſhould not enter into a negociation for the marriage without the knowledge of the queen of England, nor conclude it without her approbation, or that of the greateſt part of the Scottiſh nobility; that none of the ſubjects of Scotland ſhould be ſuffered to go to Ireland without the ſafe-conduct of Elizabeth; and that Mary ſhould deliver to her ſiſter all the teſtimonies and writings which had been ſent from France, renouncing and diſavowing the pretended marriage between her and the duke of Anjou. Beſides theſe articles of agreement, it was propoſed by another treaty to adjuſt the differences of the queen of Scots and her ſubjects; and Sir William Cecil and Sir Walter Mildmay embraced the preſent opportunity of conferring with her upon this buſineſs, under the pretence of facilitating its management in the future ſtages of its progreſs. Scotland.

761 Mary is deſirous to negociate.

During their ſtay at Chatſworth, theſe ſtateſmen were completely ſatisfied with the behaviour of the queen of Scots. The candour, ſincerity, and moderation, which ſhe diſplayed, were full aſſurances to them that upon her part there was no occaſion to apprehend any improper policy of art; and the calamities of her condition were a ſtill ſecurer pledge of her compliance. Elizabeth, upon hearing their report, affected to be highly pleaſed with her ſiſter, and ſent a meſſage to the earl of Lenox, inſtructing him in the conditions which had been ſubmitted to Mary; and deſiring him to diſpatch commiſſioners into England to deliberate in the treaty, and to conſult his intereſt and that of his faction. Nor did Mary neglect to tranſmit to her friends in Scotland the propoſed terms of agreement; and the biſhop of Roſs, who had aſſiſted her in the conferences with Sir William Cecil and Sir Walter Mildmay, conveyed intimations of them to the pope, the king of France, and the duke of Alva; beſought their advice, and informed theſe princes, that unleſs an effectual relief could be expected from their favour, the neceſſities of her condition would compel her to ſubſcribe to the hard and humiliating dictates of the queen of England.

762 The inſincerity of Elizabeth.

But while Mary and her friends were indulging the hope of a termination to her troubles, Elizabeth was ſecretly giving comfort to her adverſaries, and encouraging them to throw obſtacles in the way of the treaty. Sir William Cecil wrote to the regent, expreſſing his diſapprobation of the negociations at Chatſworth; deſiring him not to be apprehenſive of the boaſtings of the adherents of the queen of Scots; and adviſing him to make choice of commiſſioners, in the name of the king, in whoſe conſtancy and fortitude he could rely, and whom no addreſs could allure from his intereſt, or from the common cauſe in which he and his friends were embarked. The earl of Suſſex alſo ſent him diſpatches, in which he admoniſhed him to turn his anxious attention to the approaching negociation, and to inſiſt on ſecure ſtipulations for the preſervation of the prince, for his own ſafety, and for a general indemnity to the nobles and their adherents, whoſe party he had eſpouſed. In every event, he repreſented it as proper for him to pay the greateſt reſpect to Elizabeth; and, if no treaty ſhould be concluded, he adviſed him to be prepared for reducing the friends of Mary to obedience, and for defending himſelf againſt invaſions from abroad. By theſe artifices, the regent and his faction

Scotland. faction were inclined to intimate to Elizabeth their warm diſſatisfaction with the terms of agreement which ſhe had propoſed to Mary; and Pitcairn abbot of Dunfermline, who had been appointed ſecretary of ſtate in the room of Maitland of Lethington, was deputed to her upon this buſineſs. He exclaimed againſt the treaty as wild and impolitic; and contended, that no ſtipulations cou'd bind Mary, whoſe religion taught her to keep no faith with heretics; that her claims to the Engliſh crown, and her reſentment againſt the queen of England, as well as her own ſubjects, would immediately upon the reſtoration, involve the two kingdoms in blood; and that no peace or quiet could be expected or enjoyed, but by adhering to the ſalutary maxim of detaining her in a ſure and cloſe captivity. Elizabeth did not diſcourage theſe inclement ſentiments; and Pitcairn was aſſured by her that from her natural love to the king, and her regard to the nobles who upheld his authority, ſhe would faithfully provide for their ſecurity; and that if juſtice ſhould appear deciſively upon their ſide, ſhe would even ſtrenuouſly maintain their quarrel and their conſequence.

763 Mary's commiſſioners have an audience of Elizabeth.

Mary had been carried to Sheffield, and was recovering from a ſeveriſh indiſpoſition. To this place the biſhop of Galloway and the lord Levingſton, who had been ſelected by her friends to be her acting deputies in England, repaired in order to impart to her the ſtate of affairs in Scotland, and to receive her commands. After repeated conferences on the ſubject of the approaching treaty, ſhe gave them her commiſſion and inſtructions, and joining them to the biſhop of Roſs, ſent them to Elizabeth. They claimed an audience of this princeſs, and were admitted to it at Hampton-court. Having preſented their credentials, they informed her, that they were ready to conclude a treaty of concord and agreement, upon principles the moſt extenſive and liberal; and, repreſenting to her the impoveriſhed and tumultuous ſtate of their country, they begged her to proceed in the buſineſs with expedition. The orders, they ſaid, which they had received and their own inclinations, diſpoſed them to follow her advice and counſel in all points which were honourable and conſiſtent with reaſon; and as her protection was the only refuge of the adverſaries of their queen, they took the liberty to obſerve, that it was completely in her power to put a period to all diſturbances and animoſity, and to accompliſh an accord, which would not only confer upon her the higheſt reputation, but be of the moſt ſignal utility to the two kingdoms. Elizabeth declared, that it would pleaſe and flatter her in no common degree to advance in the negociation; and that it was a pain to her that the regent, by his delay in ſending commiſſioners, ſhould diſcover any averſion from it. This anſwer was deemed very favourable by the biſhop of Roſs and his aſſociates; and they obtained her authority to diſpatch a meſſenger to the regent to haſten his operations.

764 The K. of Ca- tholic pow- ers adv. Mary to accept the accom- modation.

In the mean time, Mary received diſpatches from the pope, the king of France, and the duke of Alva; and they concurred in recommending it to her to accept of the articles of accommodation which were offered by Elizabeth. The Turk was giving employment to the pope and the king of Spain; Charles IX. already enfeebled by the obſtinate valour of the Huguenots, was buſy in deceiving them with appearances of peace, and in plotting their overthrow; and the duke of Alva felt himſelf inſecure in his government of the Netherlands. But while they ſtrongly adviſed Mary to conclude an agreement with the queen of England, they were yet laviſh to her of their expreſſions of a conſtant amity; and if the treaty ſhould miſcarry, they promiſed to make the moſt ſtrenuous exertions in her behalf, and to aſſiſt her adherents with money, ammunition, and troops. Scotland.

765 The regent and his faction meet to juſtify the depoſition of Mary.

The earl of Morton, the abbot of Dunfermline, and Mr James Macgill, had been appointed by the regent and his faction, to be their commiſſioners in the name of the king; and at length their arrival was announced to Elizabeth. Conforming to the ſpirit of their party, the earl of Morton and his colleagues took an early opportunity to juſtify to her the depoſition of the queen of Scots, and by this means to interrupt the progreſs of the treaty. In an elaborate memorial, they affected to conſider Mary as unworthy to reign, and aſſerted the conſtitutional power of the people to curb her ambition, and to throw her down from royalty. They endeavoured to intrench themſelves within the authority of laws, civil, canon, and municipal; and they recited opinions to her prejudice by many pious divines. But though the general poſition, that the people have a title to reſiſt the domination of the ſovereign is clear and undubitable; yet their application of it to the queen of Scots was wildly precarious and improper. To ſpeak of her tyranny, and her violation of the rights of her people, was even a wanton mockery of truth and juſtice; for inſtead of having aſſumed an illegal exorbitancy of power, ſhe had ſuffered in her own perſon and rights, and had been treated by her ſubjects with the moſt cruel and tyrannical inſolence. Elizabeth, who was unwilling and afraid to enter anew into the conduct of Mary, who was fully ſenſible of the inſolence of her adverſaries, and who did not approve of any maxims that preſſed againſt the majeſty of princes, received their memorial with ſurpriſe and indignation. She perceived not, ſhe told them, any reaſon that could vindicate the ſeverity which had been ſhown to the queen of Scots by her enemies; and adviſed them to conſider, that in the preſent negociation it was their proper buſineſs to conſult the ſecurity of the king and of their faction.

766 Elizabeth's commiſſioners hold conferences with thoſe of the queen of Scots.

Upon the part of Elizabeth, the commiſſioners were the lord keeper Bacon, the earls of Suſſex and Leiceſter, the lord Clynton, the lord chamberlain, Sir William Cecil, who about this time was created lord Burleigh, Sir Francis Knollys, Sir James Croft, Sir Walter Mildmay, and Sir Thomas Smith. The deputies of Mary were invited to meet with the Engliſh commiſſioners in the houſe of the lord keeper; and after he had ſtated the general purpoſes of the treaty, he intimated to them, that there were two points which required a particular diſcuſſion. A proper ſecurity, he ſaid, ought to be given by the queen of Scots for her due performance of the ſtipulations of the agreement with Elizabeth; and it was expedient to concert the mode of the pardon and indemnity which ſhe was to extend to the ſubjects of Scotland who had offended her. As an aſſurance of the accommodation with his miſtreſs, he demanded, that the duke of Chatelherault, the earls of Huntley and Argyle, the lords Hume and Herries, with another perſon of high rank, ſhould be ſurrendered to her,

Scotland. her, and remain in England for three years; that the caſtles of Dumbarton and Hume ſhould be in her poſſeſſion during the ſame period; and as to the article concerning the delivery of the prince into her cuſtody, he obſerved, that it would be required from the regent, the queen of Scots not having the power of its performance. The deputies of Mary, ſurpriſed with this language, intreated the Engliſh delegates to reflect, that their queen, if deprived of the moſt faithful of her nobles, and of her ſtrongeſt forts, could have little deſire or ambition to return to her own kingdom; for ſhe would thus be unable to protect herſelf againſt the turbulence of her ſubjects, and be a ſovereign without friends, and without ſtrength. They were inclined, they ſaid, to put their commiſſion and powers to the fulleſt ſtretch, in order to gratify Elizabeth; and they would agree, that two earls and two barons ſhould be ſurrendered for two years, as hoſtages of the fidelity of their ſovereign; under the reſtriction, that they might be exchanged every ſix months for perſons of an equal condition, if they ſhould be deſirous of returning to their own country. As to the giving up of any forts or caſtles, they would not agree to it, becauſe among the other inconveniences of this meaſure, ſimilar claims would be competent to the king of France, by the ſpirit of the treaty of Edinburgh, which ſtipulated, that no French or Engliſh troops ſhould be admitted into Scotland. The lord keeper Bacon, reſuming his diſcourſe, told them, that the whole realm of Scotland, its prince, nobles, and caſtles, were an inadequate pledge to the queen of England; and that, if his advice would be followed, the queen of Scots ſhould not obtain her liberty upon any kind of ſecurity which could be granted by the Scottiſh nation. In all public treaties, ſaid the delegates of Mary, no further aſſurance can be required from a ſovereign than what conſiſts with his ſafety; and when exactions are preſſed from a contracting party in a league which are ruinous and impoſſible, it is underſtood that a foundation is ſought to break off the negociation. The Engliſh commiſſioners, now interfering in a body, declared upon their honour, that it was the meaning of Elizabeth to agree to the reſtoration of the queen of Scots to her crown and realm, upon receiving ſufficient aſſurances for the articles of the accommodation; that the ſecurity offered for her acceptance, ſhould be ſubmitted to her deliberation; and that they would immediately proceed to confer with the deputies for the king of Scots.

767 Anxiety of the king's deputies.

The Engliſh commiſſioners were not unacquainted with the ſentiments of the earl of Morton and his colleagues; and it was from this quarter that they expected a reſolute and definitive interruption to the treaty. Nor did theſe delegates diſappoint the expectations conceived of them. After affecting to take a comprehenſive view of the articles under debate, they declared, that their commiſſion gave them authority to treat about the amity of the two kingdoms, and the maintenance of the true religion; but that it conferred upon them no power to receive their queen into Scotland, or to ſurrender to Elizabeth the perſon of their king. They therefore begged not to be urged to accede to a league which, in ſome future period might expoſe them to a charge of high treaſon.

768 Elizabeth obſtructs the treaty

This ſingular declaration was conſidered to be ſolid and weighty by the Engliſh commiſſioners; and, in a new conference, it was communicated by them to the deputies of Mary. The biſhop of Roſs and his aſſociates were diſguſted with this formal impertinence. They did not heſitate to pronounce the plea of an inſufficient commiſſion from the king to his delegates to be an unworthy and moſt frivolous ſubterfuge. The authors, they ſaid, of the depoſition of their ſovereign did not need any authority but their own to ſet her at liberty; the prince was not yet five years of age, and could give them no inſtructions; and the regent was wholly dependent upon the will and pleaſure of the queen of England. It was repreſented in return by the Engliſh delegates, that the commiſſion of king James to his deputies, having been peruſed by Elizabeth, was accounted by her to be inſufficient; and that it was her opinion, that the earl of Morton ſhould return to Scotland to hold a parliament for obtaining new powers. The biſhop of Roſs exclaimed, that the queen of Scots had been amuſed with deceitful promiſes, that the prudence of Elizabeth had been corrupted by partial counſels, and that the allegations and pretences held out for interrupting the negociation were affected and unreal. The inſtructions, he ſaid, from his ſovereign to her commiſſioners, were to negociate and to conclude, and not to trifle; and they would not by any means conſent to protract, by artificial delays, a treaty which the queen of England, if her intentions were ſincere and right, could immediately terminate upon reaſonable and honourable terms. His ſpeech and his demeanour he acknowledged to be free and open; and he beſought them to excuſe him, ſince, having been made an inſtrument to abuſe his miſtreſs with falſe hopes, he could not but reſent the indignity, and expreſs what he knew and what he felt. The Engliſh deputies, addreſſing him and his colleagues, obſerved, that as the friends of Mary, and thoſe of the king her ſon, could not come to an agreement, and as their queen was refuſed the aſſurance ſhe expected, they held their commiſſion to be at an end, and were no longer at liberty to negociate.

769 The aggravated conduct of the two queens

The inſincerity of Elizabeth, and the failure of the league or agreement, filled Mary with reſentment and complaints. Her animoſities, and thoſe of Elizabeth, were increaſed and fortified. She was in haſte to communicate to her allies the unworthy treatment ſhe had received; and ſhe ſent her commands to her adherents in Scotland to riſe up in arms, to repoſe no truſt in truces, which were prejudical and treacherous, and to employ all their reſources and ſtrength in the humiliation of the regent and his faction. Elizabeth, who by this time apprehended no enterprize or danger from Charles IX. or the duke of Alva, reſolved, on the other hand, to give a ſtrong and effectual ſupport to the king's friends, and to diſunite by ſtratagem, and oppreſs by power, the partizans of the Scottiſh princeſs. The zeal of the biſhop of Roſs having raiſed her anger, ſhe commanded him to depart from London; and Mary, in contempt of her mandate, ordered him to remain there under the privilege of her ambaſſador. The high and unbroken ſpirit of the Scottiſh queen, in the midſt of her misfortunes, never once awakened the generous admiration of Elizabeth. While it uniformly inflamed her rage, it ſeems alſo to have excited her terror. With a puſillanimous meanneſs, ſhe ſent a diſpatch to the earl of Shrewſbury, inſtructing him to keep his charge in the cloſeſt

Scotland. closeſt confinement, and to be inceſſantly on his guard to prevent her eſcape. He obeyed, and regretted her ſeverity. The expence, retinue, and domeſtics, of the queen of Scots, were diminiſhed and reduced, and every probable means by which ſhe might endeavour to obtain her liberty were removed from her. The rigours, however, that invaded her perſon could not reach her mind; and ſhe pitied the tyrant that could add contumely to oppreſſion, and deny her even the comforts of a priſon.

770 Dreadful confuſion in Scotland. All this time Scotland was involved in the miſeries of civil war. The friends of Mary were everywhere puniſhed with fines and forfeiture. Private families took the opportunity of the public confuſion to revenge their quarrels againſt each other. Individuals of every denomination ranged themſelves on the ſide either of the regent or of the queen, and took a ſhare in the hoſtilities of their country. Fathers divided againſt ſons, and ſons againſt their fathers. Acts of outrage and violence were committed in every quarter, while, amidſt the general confuſion, religion was made the pretence by both parties.

771 The regent taken priſoner, and put to death. In the mean time, though many encounters took place between the two factions, yet neither party ſeems to have been conducted by leaders of any ability or ſkill in military affairs. This year, in one of theſe ſkirmiſhes, the regent himſelf was taken priſoner by a party of the queen's faction, and put to death. But this event made little alteration in the affairs of the nation. The earl of Marre, another of the queen's enemies, was choſen to the regency: but though he propoſed to act againſt her party with rigour, he was baffled before Edinburgh caſtle, which was ſtill held by her friends; and ſome bloody ſkirmiſhes were fought in the north, where victory declared in favour of the queen. Theſe advantages, however, were more than compenſated to the other party by the following event.

772 Norfolk's conſpiracy. While the negociations with Elizabeth for Mary's reſtoration were depending, the ſcheme of a conſpiracy for her deliverance was communicated to her by Robert Ridolphi a Florentine, who lived in London many years as a merchant, and who was ſecretly an agent for the court of Rome. But to his letters, while the fate of the treaty was uncertain, ſhe returned no reply. Its miſcarriage, through the duplicity of Elizabeth, recalled them forcibly to her attention, and ſtimulated her to ſeek the accompliſhment of her liberty by meaſures bolder and more arduous than any which had been hitherto employed by her. She drew up in cipher an ample diſcourſe of his communications and of her ſituation, and diſpatched it to the biſhop of Roſs, together with letters for the duke of Norfolk. Her inſtructions to this eccleſiaſtic were to convey the diſcourſe and letters expeditiouſly to Norfolk, and to concert an interview between that nobleman and Ridolphi. The confidential ſervants by whom the duke acted with the biſhop of Roſs were Banniſter and Barker; and having received from them the diſcourſe and the letters, they were deciphered by Hickford his ſecretary. Having conſidered them maturely, he delivered them to Hickford, with orders to commit them to the flames. His orders, however, were diſobeyed; and Hickford depoſited them, with other papers of conſequence, under the mats of the duke's bedchamber. The contents of the diſcourſe and the letters awakening the hope and ambition of Norfolk, he was impatient to ſee Ridolphi; and the biſhop of Roſs ſoon brought them together. Ridolphi, whoſe ability was inſpirited by motives of religion and intereſt, exerted all his eloquence and addreſs to engage the duke to put himſelf at the head of a rebellion againſt his ſovereign. He repreſented to him, that there could not be a ſeaſon more proper than the preſent for atchieving the overthrow of Elizabeth. Many perſons who had enjoyed authority and credit under her predeceſſor were much diſguſted; the Roman Catholics were numerous and incenſed; the younger ſons of the gentry were languiſhing in poverty and inaction in every quarter of the kingdom; and there were multitudes diſpoſed to inſurrection from reſtleſſneſs, the love of change, and the ardour of enterpriſe. He inſinuated to him, that his rank, popularity, and fortune, enabled him to take the command of ſuch perſons with infinite advantage. He inſiſted upon his impriſonment and the outrages he had ſuſtained from Elizabeth; repreſented the contempt to which he would expoſe himſelf by a tame ſubmiſſion to wrongs; extolled the propriety with which he might give way to his indignation and revenge; and painted out the glory he might purchaſe by the humiliation of his enemies, and by the full accompliſhment of his marriage with the queen of Scots. To give a ſtrength and confirmation to theſe topics, he produced a long liſt of the names of noblemen and gentlemen with whom he had practiſed, and whom he affirmed to be ready to hazard their lives and riches for a revolution in the ſtate, if the duke would enter into it with cordiality. To fix deciſively the duke, he now opened to him the expectations with which he might flatter himſelf from abroad. The pope, he aſſured him, had already provided 100,000 crowns for the enterpriſe; and if Popery ſhould be advanced in England, he would cheerfully defray the whole charges of the war. The king of Spain would ſupply 4000 horſe and 6000 foot, which might be landed at Harwich. Charles IX. was devotedly attached to the queen of Scots, notwithſtanding the treaty which had been entered upon with Elizabeth for her marriage with his brother the duke of Anjou: and when he ſhould diſcover that, on the part of the Engliſh princeſs, this matrimonial ſcheme was no better than a device or a mockery, he would renounce the appearance of friendſhip he had aſſumed, and return to his natural ſentiments of diſdain and hatred with redoubled violence. In fine, he urged, that while he might depend on the aſſiſtance and arms of the greateſt princes of Chriſtendom, he would intitle himſelf to the admiration of all of them by his magnanimous efforts and generous gallantry in the cauſe of a queen ſo beautiful and ſo unfortunate.

773 Diſcovered by the miniſters of Elizabeth. The duke of Norfolk, allured by appearances ſo plauſable and flattering, did not ſcruple to forget the duties of a ſubject, and the ſubmiſſive obligation in which he had bound himſelf to Elizabeth never more to interfere in the affairs of the Scottiſh princeſs. Ridolphi, in this forward ſtate of the buſineſs, adviſed him to addreſs letters to the Pope, the king of Spain, and the duke of Alva, expreſſive of his concurrence in the deſign, and inſpiriting their activity and reſolutions. He even produced diſpatches framed for this purpoſe; and while he intreated the duke to ſubſcribe them, he offered to carry them himſelf to Flanders,

Scotland. Rome, and Spain. The duke of Norfolk, who was ambitious and timid, diſpoſed to treaſon, and unfit for it, heſitated whether he ſhould ſubſcribe the letters; and at length refuſed to proceed to that extremity. He yet allowed the biſhop of Roſs, and Barker his ſervant, to go to the Spaniſh ambaſſador to expreſs his approbation of the meaſures of Ridolphi, to acknowledge that the letters were according to his mind, and to empower this ſtateſman to certify their authenticity to his court. Ridolphi, full of hopes, ſet out to execute his commiſſion. He paſſed firſt to the duke of Alva, to whom he communicated the tranſactions in which he had been engaged, and with whom he held many conferences. There was at this time at Bruxelles Charles Bailly, a ſervant of the queen of Scots; and Ridolphi, after diſcloſing to him his proceedings with Alva, entruſted him with letters to her to the duke of Norfolk, the Spaniſh ambaſſador, and the biſhop of Roſs. When this meſſenger reached Calais, a letter was delivered to him from the biſhop of Roſs, deſiring him to leave his diſpatches with the governor of that place. From inexperience and vanity he neglected this notice; and being ſearched at Dover, his letters, books, and clothes were ſeized, and he himſelf was ſent to London, and impriſoned in the Marſhalſea. The biſhop of Roſs, full of apprehenſions, applied to lord Cobham, the warden of the cinque ports, who was friendly to the duke of Norfolk; and obtaining by his means the packet of diſpatches from Ridolphi, he ſubſtituted another in its place, which contained letters of no danger or uſefulneſs. He had alſo the dexterity to convey intelligence of this trick to Bailly, and to admoniſh him to preſerve a profound ſilence, and not to be afraid. This ſimple and unpractiſed agent had, however, excited ſuſpicions by the ſymptoms of terror he had exhibited upon being taken, and by exclaiming, that the diſpatches he brought would involve his own deſtruction and that of others. At his firſt examination he confeſſed nothing: but being ſent to the tower, and put upon the rack, he revealed his converſation with Ridolphi, and declared, that the diſpatches which he had brought had been delivered to the biſhop of Roſs. An order was granted for taking the biſhop into cuſtody. Having been aware, however, of his perilous ſituation, his houſe was ſearched in vain for treaſonable papers; and he thought to ſcreen himſelf from anſwering any interrogatories under the ſanctity of his character as the ambaſſador of an independent princeſs.

774 The duke's friends and ſervants give evidence againſt him.

An unexpected incident excited, in the meanwhile, new ſuſpicions and alarms. Mary being deſirous of tranſmitting 2000 crowns to the lord Herries to advance her intereſts in Scotland, the duke of Norfolk undertook to convey it to him with ſafety. He intruſted it to the charge of his confidents Hickford and Barker, who putting it into a bag with diſpatches from their maſter to lord Herries, ordered a ſervant called *Brown* to carry it to Banniſter; who, being at this time on the border, could forward it to Scotland. Brown, ſuſpicious or corrupted, inſtead of proceeding on his errand, carried the bag and its contents to Sir William Cecil, now lord Burleigh. The privy-council, deeming it treaſon to ſend money out of the realm for the uſe of the friends of Mary, whom they affected to conſider as enemies, ordered Hickford and Barker to be apprehended. The rack extorted from them whatſoever they knew to the prejudice of their maſter. Hickford gave intelligence of the fatal diſcourſe and the letters from Mary, which he had preſerved in oppoſition to the orders given to him. All the proceedings between the queen of Scots, the duke of Norfolk, the biſhop of Roſs, and Ridolphi, were brought to light. A guard was placed upon the houſe of the duke of Norfolk, in order to prevent his eſcape. Sir Ralph Sadler, Sir Thomas Smith, Sir Henry Nevil, and Dr Wilſon, were commiſſioned to examine him; and being impreſſed with the belief that the diſcourſe and the letters had been deſtroyed, he poſitively denied that he had any concern in the affairs of the queen of Scots, or any knowledge of them whatſoever. He was committed to the tower a cloſe priſoner. Banniſter by this time was taken; and he confirmed the relations of Hickford and Barker. In the courſe of their diſcoveries, there appeared reaſons of ſuſpicion againſt many perſons of rank and diſtinction. The earls of Arundel and Southampton, the lord Cobham, Mr Thomas Cobham his brother, Sir Thomas Stanley, Sir Henry Percy, and other gentlemen who were friendly to the queen of Scots and the duke of Norfolk, were ordered to be lodged in different priſons; and the rack, and the expectation of a pardon, drew from them the fulleſt confeſſions. The duke was altogether unable to defend himſelf. The concurring teſtimonies of his friends and ſervants, with the diſcourſe and the letters, which he fondly imagined had been committed to the flames, were communicated to him. He was overwhelmed with amazement and diſtreſs; and exclaimed, that he had been betrayed and undone. He made ample acknowledgments of his guilt, and had no foundation of hope but in the mercy of his ſovereign.

Scotland.

By the confeſſion of the duke himſelf, and from all the inquiries which had been made by the miniſters of Elizabeth, it appeared obvious beyond a doubt, that the biſhop of Roſs had been the principal contriver of the conſpiracy. Ridolphi had acted under his direction, and he had inſpirited the duke of Norfolk. He had even proceeded to the extremity of adviſing that nobleman to put himſelf at the head of a ſelect band of adherents, and to ſeize boldly the perſon of Elizabeth. In his examinations he was treated with great rigour and inſult. But he made an able defence, and peremptorily refuſed to make any anſwer to interrogatories. The counſellors of Elizabeth were diſturbed with his obſtinacy; and having certified him, that the rack would ſoon render him more pliant, he was ordered into cloſe keeping in a dark apartment of the tower.—When he had remained a few days in this melancholy ſituation, four privy-counſellors, the lord admiral, the lord Burleigh, Sir Francis Knollys, and Sir Thomas Smith, went to the tower, and cauſed him to be brought to them to the lieutenant's lodging. After having aſſured him that he was charged by all the priſoners as the principal contriver of the conſpiracy, they inſiſted, in the name of their ſovereign, that he ſhould explain fully the part he had acted. The confeſſions of the duke of Norfolk and his ſervants, of the lord Lumley, Sir Thomas Stanley, and other gentlemen, with the diſcourſe and diſpatches of the queen of Scots, were ſet before him. They now proteſted

775 Dangerous and perplexing condition of biſhop Leſly.

upon

Scotland. upon their honour, that if he would make a free and open declaration of his proceedings, it ſhould neither be employed againſt himſelf, nor againſt any other perſon; but that if he ſhould continue to be reſolute in refuſing to give this ſatisfaction to their queen, who was anxious to ſearch the matter to the bottom, they were inſtructed to let him know, that ſhe would abſolutely conſider him as a private perſon, and order him to be tried and executed as a traitor. In this extremity he accepted the conditions held out to him, and diſcloſed minutely all the tranſactions of the principal parties in the conſpiracy. But while he deſcribed the offences of his miſtreſs, the duke of Norfolk, and himſelf, he could not avoid to detract from their blame by apologies. It was natural, he ſaid, for the queen of Scots to exert the moſt ſtrenuous endeavours in her power to recover her freedom and crown; and the methods ſhe adopted to obtain her purpoſes ought to be conſidered in connection with the arts of Elizabeth, who pertinaciouſly denied her acceſs to her preſence, who kept her a cloſe priſoner in contempt of all the principles of humanity and juſtice, and who afforded an open and powerful aſſiſtance to her enemies. The duke of Norfolk he was earneſt to excuſe on the foundation of the advances which had been made in his marriage with the queen of Scots. Their plighted love, and their engagements, did not allow him to forſake her. As for himſelf, he was her ambaſſador and her ſervant; and being highly indebted to her generoſity and kindneſs, he could not abandon her in captivity and diſtreſs without incurring the guilt of the moſt ſinful treachery and ingratitude. The daring propoſal he had made to ſeize the perſon of Elizabeth was the point, he obſerved, which ſeemed to preſs upon him the moſt ſeverely; and he intreated them to believe, that he had moved it only with the view of trying the courage of the duke of Norfolk.—The privy-counſellors of Elizabeth were now in poſſeſſion of all the evidence they could expect in this important buſineſs. Norfolk was admoniſhed to prepare for his trial; and biſhop Leſly perceived, that though he might eſcape with his life, he would never more be permitted to reſide in England, and to act there as the ambaſſador, the miniſter, and the friend of the queen of Scots.

756 Mary's affairs ruined by the failure of Norfolk's conſpiracy.

The defeat of the duke of Norfolk's conſpiracy was a blow to Mary which ſhe could never recover. Her moſt faithful friends were languiſhing in priſons upon her account; ſhe had no longer the counſels of the biſhop of Roſs; and the Spaniſh ambaſſador, who had entered into her concerns with an unſcrupulous cordiality, had been ordered to withdraw from England. The trial and condemnation of Norfolk ſoon followed, and plunged her into the moſt calamitous diſtreſs.

757 And by the maſſacre of Paris.

The maſſacre of the Proteſtants at Paris in 1572 proved alſo extremely detrimental to her. It was interpreted to be a conſequence of the confederacy which had been formed at Bayonne for the extermination of the reformed. The Proteſtants were everywhere tranſported with rage againſt the Papiſts. Elizabeth prepared herſelf againſt an attack from the Roman Catholic powers; and was haunted with the notion that they meant to invade her kingdom, and to give it to the queen of Scots. Her ambaſſador at Paris, Sir Francis Walſingham, augmented her apprehenſions and terror. He compared her weakneſs with the ſtrength of her enemies, and aſſured her that if they ſhould poſſeſs themſelves of Scotland, ſhe would ſoon ceaſe to be a queen. He repreſented Mary as the great cauſe of the perils that threatened her perſonal ſafety and the tranquillity of her kingdom; and as violent diſeaſes required violent remedies, he ſcrupled not to counſel her to unite Scotland to her dominions, and to put to death a rival whoſe life was inconſiſtent with her ſecurity. The more bigotted Proteſtants of Scotland differed not very widely in their ſentiments from Sir Francis Walſingham; while thoſe of them who were more moderate were ſtill more attached to their religion than to Mary; and amidſt the indignation and horror into which the ſubjects of Scotland were thrown by the ſanguinary outrages of Charles IX. and Catharine de Medicis, they ſurveyed the ſufferings of their ſovereign with a diminiſhed ſympathy.

Scotland. 778 Walſingham counſels Elizabeth to put Mary to death.

779 The regent dies, and is ſucceeded by Morton.

This year the regent, finding himſelf beſet with difficulties which he could not overcome, and the affairs of the nation involved in confuſion from which he could not extricate them, died of melancholy, and was ſucceeded by the earl of Morton.

During the regency of the earl of Marre, a remarkable innovation took place in the church, which deſerves to be particularly explained, being no leſs than the introduction of Epiſcopacy inſtead of the Preſbyterian form of worſhip. While the earl of Lenox was regent, the archbiſhop of St Andrew's was put to death, becauſe he was ſtrongly ſuſpected to have had a concern in the death of the earl of Murray; after which the earl of Morton procured a grant of the temporalities of that ſee. Out of theſe he allotted a ſtipend to Mr John Douglas, a Proteſtant clergyman, who took upon him the title of archbiſhop. This violence excited cenſure and murmurs. In the language of the times, it was pronounced to be a profanation of the kirk, and a high contempt of God; and it underwent the ſcrutiny of the miniſtry in applications and complaints to the regent. The matter was doubtleſs of too much importance to be overlooked; and a commiſſion of privy-counſellors and clergymen was appointed in the name of the king to inquire into it, and to reform and improve the policy of the church. This commiſſion, upon the part of the privy-council, conſiſted of the earl of Morton, the lord Ruthven, Robert abbot of Dunfermline, Mr James Macgill, Sir John Ballenden, and Colin Campbell of Glenorchie; and upon the part of the church there were named John Erſkine of Dun, and Mr John Winram, Mr Hay, Mr Lindſay, Mr Pont, and Mr John Craig. The conſultations and debates were long; and the influence and management of the earl of Morton directed their determinations. It was reſolved, that till the majority of the king, or till the wiſdom of the three eſtates ſhould be conſulted, the titles of archbiſhop and biſhop ſhould continue as in the times which preceded the reformation; and that a chapter of learned miniſters ſhould be annexed to every metropolitan or cathedral ſeat. It was determined that the ſees, as they became vacant, ſhould be given to thoſe of the Proteſtant miniſtry who were moſt eminent for their qualifications; that the archbiſhops and biſhops ſhould exerciſe no higher juriſdiction than what was permitted to ſuperintendants; and than they ſhould be ſubject to the controul of the general aſſemblies of the church. It was agreed, that all abbots, priors, and

780 Epiſcopacy introduced into Scotland.

Scotland. other inferior prelates preſented to benefices, ſhould be examined by the biſhop or ſuperintendant of the diocefe or precinct where the preferment was ſituated; and that their fitneſs to repreſent the church in parliament ſhould be duly inquired into. It was judged that the king and the regent ſhould recommend qualified perſons to vacant biſhopries, and that the elections of them ſhould be made by the chapters of the reſpective cathedrals. It was ordered that all benefices with cure under prelacies ſhould only be diſpoſed of to officiating miniſters; that every miniſter ſhould receive ordination from the biſhop of the diocefe, or the ſuperintendant of the province; and that the biſhops and ſuperintendants, upon the ordination of miniſters, ſhould exact an oath from them to recognize the authority of the king, and to pay canonical obedience to their ordinary in all things that were lawful.

By theſe artful regulations the earl of Morton did not mean ſolely to conſult his own rapacity or that of the nobles. The exaltation of the Proteſtant church to be one of the three eſtates was a conſequence of them; and the clergy being the ſtrenuous enemies of Mary, he might by their means ſecure a decided influence in parliament. The earl of Marre, as regent, giving his ſanction to the proceedings of the commiſſion, they were carried into practice. The deluſive expectation of wealth, which this revival of Epiſcopacy held out to the miniſtry, was flattering to them; and they bore with tolerable patience this ſevere blow that was ſtruck againſt the religious policy of Geneva. Mr John Douglas was deſired to give a ſpecimen of his gifts and preaching; and his election took effect, notwithſtanding the oppoſition that was made to it by John Knox and other eccleſiaſtics, who ſtood up for the rules and forms which had been eſtabliſhed at the reformation. He was inaugurated in his office by the biſhop of Caithneſs, Mr John Spotſwood ſuperintendant of Lothian, and Mr David Lindſay, who violating the book of diſcipline, communicated to him his character and admiſſion by the impoſition of hands. This was a ſingular triumph to Epiſcopacy; and the exaltation of Douglas included other peculiarities remarkable and offenſive. He denied that he had made any ſimoniacal agreement with the earl of Morton; yet it was known that the revenues of the archbiſhopric were almoſt wholly ingroſſed by that nobleman. He had promiſed to reſign, upon his inſtalment, the office of rector which he held in the univerſity of St Andrew's: yet he refuſed to execute this engagement. He was in a very advanced age; and his mental qualifications, which had never been eminent, were in a ſtate of decay.

A general aſſembly, which was holden at St Andrew's, conſidering the high moment of the new regulations introduced into the church, appointed commiſſioners to go to John Knox, who was at this time indiſpoſed, and to conſult with him deliberately in his houſe, whether they were agreeable to the word of God. But from the arts of the nobles, or from the ſickneſs of Knox, it happened that this conference was not carried into execution. In a general aſſembly, however, which met at Perth, the new polity was reported and examined. The names of archbiſhop, dean, arch-deacon, chancellor, and chapter, were excepted againſt as Popiſh diſtinctions, and as ſlanderous to the ears of pious Chriſtians. A wiſh was expreſſed that they might be exchanged for titles leſs profane and ſuperſtitious; Scotland. and an unanimous proteſtation was made, that the new polity was merely a temporary expedient, and ſhould only continue and prevail till a more perfect order ſhould be obtained from the king, the regent, and the nobility. This tolerating reſolution left the new polity in its full force; and a colourable foundation was now eſtabliſhed for the laity to partake in the profits of biſhopries. The ſimoniacal faction of Morton and Douglas was not long a matter of ſingularity. Mr James Boyd was appointed to the archbiſhopric of Glaſgow, Mr James Paton to the biſhopric of Dunkeld, and Mr Andrew Graham to the ſee of Dumblain; and theſe compromiſing eccleſiaſtics, upon being allowed competencies to themſelves, gratified their noble friends with the greateſt proportion of their revenues. The virtue of the common people approved not this ſpirit of traffic; and the biſhops of the new polity were treated openly with reproach or with ridicule.

781 The year 1572 is alſo remarkable for the death of John Knox, whoſe miſtaken zeal had contributed not a little to bring upon the queen thoſe misfortunes with which ſhe was now oppreſſed. Neither by his death, however, nor by the change of the regency, could ſhe now be relieved. The earl of Morton was ſo much devoted to Elizabeth, that he received particular inſtructions from her how to guide the young king. His elevation, indeed, gave the finiſhing ſtroke to the queen's affairs. He employed himſelf with ſucceſs, in dividing her party among themſelves, and by his means the duke of Chatelherault and the earl of Huntley were induced to forſake her. As for Elizabeth, ſhe was bent on putting Mary to death; but as no crime could be alleged againſt her in England, ſhe thought it proper that ſhe ſhould be carried back to ſuffer death in her own dominions. This propoſal, however, was rejected; and the friends who remained true to Mary once more began to indulge themſelves in hopes of ſuccours from France. New misfortunes, however, awaited them.—

Death of John Knox

782 Elizabeth reſolved on putting Mary to death.

783 The caſtle of Edinburgh, which had hitherto been held for the queen by Kirkaldy of Grange, was obliged to ſurrender to an Engliſh army commanded by Sir William Drury. Kirkaldy was ſolemnly aſſured by the Engliſh commander of his life and liberty; but Elizabeth violated this capitulation, and commanded him to be delivered up to the regent. An hundred of his relations offered to become vaſſals to Morton, and to pay him 3000 merks yearly, if he would ſpare his life; but in vain: Kirkaldy and his brother Sir James were hanged at Edinburgh. Maitland of Lethington, who was taken at the ſame time, was poiſoned in the priſon-houſe at Leith.

The caſtle of Edinburgh taken by the Engliſh party.

784 The Jealouſy of Elizabeth did not diminiſh with the decline of Mary's cauſe. She now treated her with more rigour than ever, and patroniſed Morton in all the enormities which he committed againſt her friends. Leſly biſhop of Roſs had been long impriſoned in England, on account of his concern with the duke of Norfolk's conſpiracy. Morton earneſtly ſolicited the queen to deliver him up, and would undoubtedly have put him to death; but as he had acted in the character of ambaſſador from Mary, this was judged impolitic, and the prelate was ſuffered to depart for France. When he arrived there, he endeavoured in vain to ſtir up the emperor, the pope, and the duke of Alva, to exert themſelves.

Mary treated with greater rigour than ever

selves in behalf of the queen of Scotland; and, in 1574, the misfortunes of his royal mistress were further aggravated by the death of Charles IX. of France, and her uncle the cardinal of Lorraine. The regent, in the mean time, ruled with the most despotic sway. He twice coined base money in the name of his sovereign; and after putting it into circulation the second time, he issued orders for its passing only for its intrinsic value. The duke of Chatelherault happening to die this year, the regent took every method of ruining all those of his name and family. He committed to prison all the Hamiltons, and every person of distinction who had fought for the queen at the battle of Langside, and compelled them to buy their liberty at an exorbitant price. He instigated Douglas of Lochleven to assassinate lord Arbroath, and it was with difficulty that the latter escaped the ambush that was laid for him. Reid, the bishop of Orkney, having left his estate to pious and charitable uses, the regent prohibited the execution of the will, and took upon himself the administration. To be rich was a sufficient crime to excite his vengeance. He entered the warehouses of merchants, and confiscated their property; and if he wanted a pretence to justify his conduct, the judges and lawyers were ready at his call.

In this disastrous period the clergy augmented the general confusion. Mr Andrew Melvil had lately returned from Geneva; and the discipline of its assembly being considered by him as the most perfect model of ecclesiastical policy, he was infinitely offended with the introduction of episcopacy into Scotland. His learning was considerable, and his skill in languages was profound. He was fond of disputation, hot, violent, and pertinacious. The Scottish clergy were in a humour to attend to him; and his merit was sufficient to excite their admiration. Instigated by his practices, John Drury, one of the ministers of Edinburgh, called in question, in a general assembly, the lawfulness of the bishops, and the authority of chapters in electing them. Melvil, after commending his zeal and his motion, declaimed concerning the flourishing state of the establishment of Geneva; and having recited the opinions of Calvin and Beza upon ecclesiastical government, maintained, that there should be no office-bearers in the church whose titles were not seen in the book of God. He affirmed, that the term *bishop* was nowhere to be found in it in the sense in which it was commonly understood, as Christ allowed not any superiority among ministers. He contended that Christ was the only lord of his church, and that the ministers of the word were all equal in degree and power. He urged, that the estates of the bishops, beside being unlawful, had grown unseemly with corruptions; and that if they were not removed out of the church, it would fall into decay, and endanger the interests of religion. His sentiments were received with flattering approbation; and though the archbishop of Glasgow, with the bishops of Dunkeld, Galloway, Brechin, Dumblain, and the Isles, were present in this assembly, they ventured not to defend their vocation. It was resolved, that the name of *bishop* conferred no distinction or rank; that the office was not more honourable than that of the other ministers; and that by the word of God their functions consisted in preaching, in administering the sacraments, and in exercising ecclesiastical discipline with the consent of the elders. The Episcopal estate, in the meanwhile, was watched with anxious observation; and the faults and demerits of every kind, which were found in individuals, were charged upon the order with rudeness and asperity. In a new assembly this subject was again canvassed. It was moved, whether bishops, as constituted in Scotland, had any authority for their functions from the Scriptures? After long debates, it was thought prudent to avoid an explicit determination of this important question. But a confirmation was bestowed upon the resolution of the former assembly; and it was established as a rule, that every bishop should make choice of a particular church within his diocese, and should actually discharge the duties of a minister. Scotland.

The regent, disturbed with these proceedings of the brethren, was disposed to amuse and to deceive them. He sent a messenger to advise them not to infringe and disfigure the established forms; and to admonish them, that if their aversion from Episcopacy was insurmountable, it would become them to think of some mode of ecclesiastical government to which they could adhere with constancy. The assembly taking the advantage of this message, made a formal intimation to him, that they would diligently frame a lasting platform of polity, and submit it to the privy-council. They appointed, accordingly, a committee of the brethren for this purpose. The business was too agreeable to be neglected; and in a short time Mr David Lindsay, Mr James Lawson, and Mr Robert Pont, were deputed to wait upon the regent with a new scheme of ecclesiastical government. After reminding him, that he had been a notable instrument in purging the realm of Popery, and begging that he would consult with them upon any of its articles which he thought improper or incomplete, they informed him, that they did not account it to be a perfect work to which nothing could be added, or from which nothing could be taken away; for that they would alter and improve it, as the Almighty God might farther reveal his will unto them. The regent, taking from them their schedule, replied, that he would appoint certain persons of the privy-council to confer with them. A conference was even begun upon the subject of their new establishment; but from his arts, or from the troubles of the times, no advances were made in it.

788 Death of Bothwel.

This year the earl of Bothwel died in Denmark; and in his last moments, being stung with remorse, he confessed that he had been guilty of the king's murder, revealed the names of the persons who were his accomplices, and with the most solemn protestations declared the honour and innocence of the queen. His confession was transmitted to Elizabeth by the king of Denmark; but was suppressed by her with an anxious solicitude. (u)

789 Morton is compelled to resign his office of regent.

The regent still continued his enormities, till having rendered

(u) Jebb, Vol. II. p. 227. It has never been published. Keith and other historians have preserved what they call *the earl of Bothwel's declaration at his death*, and account it to be genuine. Their partiality for Mary induced them the more easily to fall into this mistake. The paper they give is demonstratively a forgery; and the want of the real confession of Bothwel is still a deficiency in our history.

Scotland. rendered himſelf obnoxious to the beſt part of the nobility, he was, in 1577, compelled to reſign his office into the hands of James VI.; but as his majeſty was then only twelve years of age, a general council of twelve peers was appointed to aſſiſt him in the adminiſtration. Next year, however, the earl of Morton having found means to gain the favour of the young king, procured the diſſolution of this council; and thus being left the ſole adviſer of the king, he hoped once more to be raiſed to his former greatneſs. This could not be done, however, without keeping the king in a kind of captivity, ſo that nobody could have acceſs to him but himſelf. The king, ſenſible of his ſituation, ſent a diſpatch to the earls of Argyle and Athole, intreating them to relieve him. An army for this purpoſe was ſoon raiſed, and Morton's partiſans were in danger of being defeated, had not the oppoſite party dreaded the vengeance of Elizabeth, who was reſolved to ſupport the earl of Morton. In conſequence of this a negociation was entered into, by which it was agreed, that the earl of Argyle, with ſome others, ſhould be admitted into the king's council; and that four noblemen ſhould be choſen by each party to conſider of ſome proper method of preſerving tranquillity in the nation.

790 He poiſons the earl of Athole.

This pacification did not greatly diminiſh the power of Morton. He ſoon got rid of one of his principal antagoniſts, the earl of Athole, by poiſoning him at an entertainment; after which he again gave a looſe rein to his reſentments againſt the houſe of Hamilton, whom he perſecuted in the moſt cruel manner. By theſe means, however, he drew upon himſelf a general hatred; and he was ſupplanted in the king's favour by the lord d'Aubigney, who came from France in the year 1579, and was created earl of Lenox. The next year Morton was ſuſpected of an intention to deliver up the king to Elizabeth, and a guard was appointed to prevent any attempts of this kind. The queen of England endeavoured to ſupport her zealous partiſan; but without effect. He was tried, condemned, and executed, as being concerned in the murder of Darnley. At the place of execution, it is ſaid that he confeſſed his guilt; but of this the evidence is not quite ſatisfactory. It is however certain that he acknowledged himſelf privy to the plot formed againſt the life of the king; and when one of the clergymen attending him before his execution obſerved, that by his own confeſſion he merited death in foreknowing and concealing the murder, he replied, "Ay but, Sir, had I been as innocent as St Stephen, or as guilty as Judas, I muſt have come to the ſcaffold. Pray, what ought I to have done in this matter? You knew not the king's weakneſs, Sir. If I had informed him of the plot againſt his life, he would have revealed it even to his enemies and thoſe concerned in the deſign; and I would, it may be, have loſt my own life, for endeavouring to preſerve his to no purpoſe."

791 Is condemned and executed for the murder of Darnley.

792 Monſtrous cruelty of Elizabeth to Mary.

The elevation of king James, and the total overthrow of Morton, produced no beneficial conſequences to the unfortunate Mary. In the year 1581, ſhe addreſſed a letter to Caſtelnau the French ambaſſador, in which ſhe complained that her body was ſo weak, and her limbs ſo feeble, that ſhe was unable to walk. Caſtelnau therefore intreated Elizabeth to mitigate a little the rigours of Mary's confinement; which being refuſed, the latter had thoughts of reſigning her claims to the crowns both of England and Scotland into the hands of her ſon, and even of adviſing him to uſe every effort in his power to eſtabliſh his claim to the Engliſh crown as preferable to that of Elizabeth. But being apprehenſive of danger from this violent method, ſhe again contented herſelf with ſending to the court of England ineffectual memorials and remonſtrances. Elizabeth, inſtead of taking compaſſion on her miſerable ſituation, aſſiduouſly encouraged every kind of diſorder in the kingdom, on purpoſe to have the queen more and more in her power. Thus the Scottiſh malecontents finding themſelves always ſupported, a conſpiracy was at laſt entered into, the deſign of which was to hold James in captivity, and to overthrow the authority of Arran and Lenox, who were now the principal perſons in the kingdom. The chief actors in this conſpiracy were the earls of Gowrie, Marre, and Glencairn, the lords Lindſay and Boyd, with the maſters of Glammis and Oliphant. By reaſon of the youth and imbecility of the king, they eaſily accompliſhed their purpoſe; and having got him in their power, they promiſed him his liberty, provided he would command Lenox to depart the kingdom. This was accordingly done; but the king found himſelf as much a priſoner as before. The more effectually to detain him in cuſtody, the rebels conſtrained him to iſſue a proclamation, wherein he declared himſelf to be at perfect liberty. Lenox was preparing to advance to the king's relief with a conſiderable body of forces, when he was diſconcerted by the king's peremptory command to leave Scotland; upon which he retired to Dumbarton, in order to wait for a more favourable opportunity. The earl of Arran, being more forward, was committed to cloſe cuſtody for ſome time, but afterwards confined only in his houſe of Kinneil. The rebels took upon them the title of "lords for the reformation of the ſtate."

793 The king taken priſoner.

794 Which is approved of by the clergy.

The clergy, who had all this time been exceedingly averſe to Epiſcopacy, now gave open countenance to the lords of the reformation. On the 13th of October 1582, they made a ſolemn act, by which the *raid of Ruthven*, as the capture of the king was called, was deemed a ſervice moſt acceptable to all who feared God, reſpected the true religion, and were anxious for the preſervation of the king and ſtate; and every miniſter was commanded to declaim from his pulpit upon the expediency of this meaſure, and to exhort the people to concur with the lords in proſecuting the full deliverance of the church, and the perfect reformation of the commonwealth. Not ſatisfied with this approbation of the clergy, the conſpirators got their proceedings approved by the ſtates of Scotland, as "a good, a thankful, and a neceſſary ſervice to the king." At the ſame time it was enacted, that no ſuit civil or criminal of any kind ſhould ever be inſtituted againſt the perſons concerned in it. Soon after this, Lenox took his leave of Scotland, and ſailed for France, where he died.

795 Mary writes to Elizabeth.

The unfortunate Mary was driven to deſpair when ſhe heard that her ſon was taken priſoner by rebels who had been inſtigated by Elizabeth. In this diſtreſs, ſhe addreſſed a moſt ſpirited letter to Elizabeth, in which ſhe at once aſſerted her own innocence, and ſet forth the conduct of Elizabeth herſelf in ſuch language as muſt have put the moſt impudent of her adverſaries to the

the bluſh. Elizabeth could not reply, and therefore had recourſe to her uſual arts of treacherous negociation. New terms were propoſed to Mary, who would gladly have ſubmitted almoſt to any thing, provided ſhe could procure her freedom. It was propoſed, as had often been done before, to aſſociate the queen of Scots with her ſon in the government; but as this was to be referred to the king, who was in the hands of Elizabeth's friends, and to the parliament, who were under the power of the ſame faction, it is eaſy to ſee that no ſuch aſſociation ever could take place, or indeed was ever intended.

After the death of Lenox, the conſpirators apprehended no further danger, little ſuppoſing that a prince ſo young and unexperienced could deliver himſelf from captivity. This, however, in the year 1583, he effected in the following manner. A convention of the eſtates had been ſummoned to meet at St Andrew's. James, whom the earl of Arran, notwithſtanding his confinement at Kinneil, had found means to inſtruct and adviſe, pretended a deſire of viſiting his grand-uncle the earl of March, who reſided at St Andrew's, and was for that purpoſe permitted to repair thither a few days before the convention. The better to deceive the earls of Gowrie, Angus, and Marre, who attended him, he took up his lodgings in an old inn, which was quite open and defenceleſs. But having expreſſed a deſire to ſee the caſtle of St Andrew's, he was admitted into it; and colonel Stuart, who commanded the caſtle, after admitting a few of his retinue, ordered the gates to be ſhut. The earls of Argyle, Mariſchal, Monroſe, and Rothes, who were in concert with the king, haſtened to make him an offer of their ſwords. The oppoſite faction, being unprepared for hoſtilities, were filled with conſternation. Of all the conſpirators, the earl of Gowrie alone was admitted into the king's preſence, by the favour of colonel Stuart, and received his pardon. The earls of March, Argyle, Gowrie, Marſchal, and Rothes, were appointed to be a council for aſſiſting the king in the management of his affairs; and ſoon after this James ſet out for Edinburgh. The king no ſooner found himſelf at liberty, than, by the advice of his privy council, he iſſued a proclamation of mercy to the conſpirators; but they, flattering themſelves with the hopes of ſupport from Elizabeth, obſtinately refuſed to accept of his pardon. In conſequence of this, they were denounced rebels. Elizabeth failed not to give them underhand all the encouragement ſhe could, and the clergy uttered the moſt ſeditious diſcourſes againſt the king and government; and while they railed againſt Popery, they themſelves maintained openly the very characteriſtic and diſtinguiſhing mark of Popery, namely, that the clerical was entirely independent of the civil power.

At laſt the rebels broke forth into open hoſtilities; but by the vigilance of Arran, the earl of Gowrie, who had again begun his treaſonable practices, was committed to cuſtody; while the reſt, unable to oppoſe the king, who appeared againſt them with a formidable army, were obliged to fly into England, where Elizabeth, with her uſual treachery, protected them.

The earl of Gowrie ſuffered as a traitor; but the ſeverity exerciſed againſt him did not intimidate the clergy. They ſtill continued their rebellious practices, until the king being informed that they were engaged in a correſpondence with ſome of the fugitive lords, citations were given to their leaders to appear before the privy-council. The clergymen, not daring to appear, fled to England; and on the 20th of May 1584, the king ſummoned a convention of the eſtates, on purpoſe to humble the pride of the church in an effectual manner. In this aſſembly the raid of Ruthven was declared to be rebellion, according to a declaration which had formerly been made by the king. And, as it had grown into a cuſtom with the promoters of ſedition and the enemies of order, to decline the judgment of the king and the council, when called before them to anſwer for rebellious or contumelious ſpeeches, uttered from the pulpit or in public places, an ordination was made, aſſerting that they had complete powers to judge concerning perſons of every degree and function; and declaring, that every act of oppoſition to their juriſdiction ſhould be accounted to be treaſon. It was enacted, that the authority of the parliament, as conſtituted by the free votes of the three eſtates, was full and ſupreme; and that every attempt to diminiſh, alter, or infringe its power, dignity, and juriſdiction, ſhould be held and puniſhed as treaſon. All juriſdictions and judgments, all aſſemblies and conventions, not approved of by the king and the three eſtates, were condemned as unlawful, and prohibited. It was ordained, that the king might appoint commiſſioners, with powers to examine into the delinquencies of clergymen, and, if proper, to deprive them of their benefices. It was commanded, that clergymen ſhould not for the future be admitted to the dignity of lords of the ſeſſion, or to the adminiſtration of any judicature civil or criminal. An ordination was made, which ſubjected to capital puniſhment all perſons who ſhould inquire into the affairs of ſtate with a malicious curioſity, or who ſhould utter falſe and ſlanderous ſpeeches in ſermons, declamations, or familiar diſcourſe, to the reproach and contempt of the king, his parents, and progenitors. It was ordered that a guard, conſiſting of 40 gentlemen, with a yearly allowance to each of 200 l. ſhould continually attend upon the king. This parliament, which was full of zeal for the crown, did not overlook the hiſtory of Buchanan, which about this time was exciting a very general attention. It commanded, that all perſons who were poſſeſſed of copies of his chronicle, and of his treatiſe on the Scottiſh government, ſhould ſurrender them within 40 days, under the penalty of 200 l. in order that they might be purged of the offenſive and extraordinary matters they contained. This ſtroke of tyranny was furious and ineffectual. Foreign nations, as well as his own countrymen, were filled with the higheſt admiration of the genius of Buchanan. It was not permitted that his writings ſhould ſuffer mutilation; they were multiplied in every quarter; and the ſeverity exerciſed againſt them only ſerved the more to excite curioſity, and to diffuſe his reputation.

While the parliamentary acts, which ſtruck againſt the importance of the church, were in agitation, the miniſters deputed Mr David Lindſay to ſolicit the king that no ſtatutes ſhould paſs which affected the eccleſiaſtical eſtabliſhment, without the conſultation of the general aſſembly. But the earl of Arran having intelligence of this commiſſion, defeated it, by committing Mr Lindſay to priſon as a ſpy for the diſcontented nobles. Upon the publication, however, of theſe acts

Scotland. 800 Proceedings againſt the clergy.

802 Attempts to ſuppreſs Buchanan's hiſtory.

802 The clergy endeavour to ſupport themſelves againſt the civil power.

by

Scotland. by the heralds, Mr Robert Pont minister of St Cuthbert's, and one of the senators of the court of session, with Mr Walter Balcanqual, protested formally in the name of the church, that it dissented from them, and that they were consequently invalid. Having made this protestation, they instantly fled, and were proclaimed traitors. By letters and pamphlets, which were artfully spread among the people, their passions were roused against the king and his council. The ministers of Edinburgh took the resolution to forsake their flocks, and to retire to England. And in an apology circulated by their management, they anxiously endeavoured to awaken commiseration and pity. They magnified the dangers which threatened them; and they held out, in vindication of their conduct, the example of the prophets, the apostles, the martyrs, and of Christ himself, who all concurred, they said, in opposing the ordination of men, when contradictory to the will of heaven, and in declining the rage of the enemies of God. The king appointed his own chaplains and the archbishop of St Andrew's to perform the ministerial functions in his capital. The clergy over Scotland were commanded to subscribe a declaration, which imported the supremacy of the king over the church, and their submission to the authority of the bishops. The national ferments still increased in violence. Many ministers refused to subscribe this declaration, and were deprived of their livings. It was contended, that to make the king supreme over the church was no better than to set up a new pope, and to commit treason against Jesus Christ. It was urged, that to overthrow assemblies and presbyteries, and to give dominion to bishops, was not only to overset the established polity of the church, but to destroy religion itself. For the bishops were the slaves of the court, were schismatical in their opinions, and depraved in their lives. It was affirmed, that heresy, atheism, and popery, would strike a deep root, and grow into strength. And the people were taught to believe, that the bishops would corrupt the nation into a resemblance with themselves; and that there everywhere prevailed dissimulation and blasphemy, persecution and obscenity, the profanation of the scriptures, and the breach of faith, covetousness, perjury, and sacrilege. It was reported abroad, that the ministers alone were entrusted with ecclesiastical functions, and with the sword of the word; and that it was most wicked and profane to imagine, that Jesus Christ had ever committed the keys of the kingdom of heaven to civil magistrates and their servants or deputies.

While the clergy were thus impotently venting their wrath, Elizabeth, alarmed beyond measure at this sudden revolution, and terrified by a confession extorted by the rack from one Francis Throgmorton, concerning a combination of the Catholic princes to invade England, began to treat with Mary in a more sincere manner than usual; but having gained over to her side the earl of Arran, the only man of activity in Scotland, she resolved to proceed to extremities with the queen of Scots. The Roman Catholics, both at home and abroad, were inflamed against her with a boundless and implacable rage. There prevailed many rumours of plots and conspiracies against her kingdom and her life. Books were published, which detailed her cruelties and injustice to Mary in the most indignant language of reproach, and which recommended her assassination as a most meritorious act. The earl of Arran had explained to her the practices of the queen of Scots with her son, and had discovered the intrigues of the Catholic princes to gain him to their views. While her sensibilities and fears were severely excruciating to her, circumstances happened which confirmed them in their strength, and provoked her to give the fullest scope to the malignity of her passions. Crichton, a Scottish Jesuit, passing into his own country, was taken by Netherland pirates; and some papers which he had torn in pieces and thrown into the sea being recovered, were transmitted to England. Sir William Wade put them together with dexterity; and they demonstrated beyond a doubt, that the invasion of England was concerted by the Pope, the king of Spain, and the duke of Guise. About this time, too, a remarkable letter was intercepted from Mary to Sir Francis Englefield. She complained in it that she could have no reliance upon the integrity of Elizabeth, and that she expected no happy issue to any treaty which might be opened for her restoration and liberty. She urged the advancement of the "great plot;" she intimated, that the prince her son was favourable to the "designment," and disposed to be directed by her advice; she intreated, that every delicacy with regard to her own state and condition should be laid aside without scruple; and she assured him, that she would most willingly suffer perils and dangers, and even death itself, to give relief to the oppressed children of the church. These discoveries, so exasperating to the inquietudes and distresses of Elizabeth, were followed by a deep and general consternation. The terror of an invasion spread itself with rapidity over England; and the Protestants, while they trembled for the life of their champion, were still more alarmed with the dangers which threatened their religion.

Scotland. 803 Intended invasion England discovere 804 Remarkable lette from M intercep by Eliz beth.

In this state of perplexity and distraction, the counsellors of Elizabeth did not forget that they had been her instruments in persecuting the queen of Scots, and of the severities with which she had treated the Roman Catholics. They were fully sensible, that her greatness and safety were intimately connected with their own; and they concurred in indulging her fears, jealousies, and resentment. It was resolved that Mary should perish. An association was formed, to which persons of every condition and degree were invited. The professed business of this association or society was the preservation of the life of Elizabeth, which it was affirmed was in danger, from a conspiracy to advance some pretended title to the crown; and its members vowed and protested, by the majesty of God, to employ their whole power, their bodies, lives, and goods, in her service; to withstand, as well by force of arms as by other methods of revenge, all persons, of whatsoever nation or rank, who should attempt in any form to invade and injure her safety or her life, and never to desist from the forcible pursuit of them till they should be completely exterminated. They also vowed and protested, in the presence of the eternal God, to prosecute to destruction any pretended successor by whom, or for whom, the detestable deed of the assassination of Elizabeth should be attempted or committed. The earl of Leicester was in a particular manner the patron of this association; and the whole influence of Elizabeth and her

805 Her de is resolv on.

Scotland. ministers was exerted to multiply the subscriptions to a bond or league which was to prepare the way, and to be a foundation for accomplishing the full destruction and ruin of the Scottish queen.

A combination so resolute and so fierce, which pointed to the death of Mary, which threatened her titles to the crown of England, and which might defeat the succession of her son, could not fail to excite in her bosom the bittereſt anxieties and perturbation. Weary of her ſad and long captivity, broken down with calamities, dreading afflictions ſtill more cruel, and willing to take away from Elizabeth every poſſible pretence of ſeverity, ſhe now framed a ſcheme of accommodation, to which no decent or reaſonable objection could be made. By Naw, her ſecretary, ſhe preſented it to Elizabeth and her privy-council. She proteſted in it, that if her liberty ſhould be granted to her, ſhe would enter into the cloſeſt amity with Elizabeth, and pay an obſervance to her above every other prince of Chriſtendom; that ſhe would forget all the injuries with which ſhe had been loaded, acknowledge Elizabeth to be the rightful queen of England, abſtain from any claim to her crown during her life, renounce the title and arms of England, which ſhe had uſurped by the command of her huſband the king of France, and reprobate the bull from Rome which had depoſed the Engliſh queen. She likewiſe proteſted, that ſhe would enter into the aſſociation which had been formed for the ſecurity of Elizabeth; and that ſhe would conclude a defenſive league with her, provided that it ſhould not be prejudicial to the ancient alliance between Scotland and France; and that nothing ſhould be done during the life of the Engliſh queen, or after her death, which ſhould invalidate her titles to the crown of England, or thoſe of her ſon. As a confirmation of theſe articles, ſhe profeſſed that ſhe would conſent to ſtay in England for ſome time as an hoſtage; and that if ſhe was permitted to retire from the dominions of Elizabeth, ſhe would ſurrender proper and acceptable perſons as ſureties. She alſo proteſted, that ſhe would make no alterations in Scotland; and that, upon the repeal of what had been enacted there to her diſgrace, ſhe would bury in oblivion all the injuries ſhe had received from her ſubjects: that ſhe would recommend to the king her ſon thoſe counſellors who were moſt attached to England, and that ſhe would employ herſelf to reconcile him to the fugitive nobles: that ſhe would take no ſteps about his marriage without acquainting the queen of England; and that, to give the greater firmneſs to the propoſed accommodation, it was her deſire that he ſhould be called as a party to it: and, in fine, ſhe affirmed, that ſhe would procure the king of France and the princes of Lorraine to be guarantees for the performance of her engagements. Elizabeth, who was ſkilful in hypocriſy, diſcovered the moſt deciſive ſymptoms of ſatisfaction and joy when theſe overtures were communicated to her. She made no advances, however, to conclude an accommodation with Mary; and her miniſters and courtiers exclaimed againſt lenient and pacific meaſures. It was loudly inſiſted, that the liberty of Mary would be the death of Elizabeth; that her aſſociation with her ſon would be the ruin both of England and Scotland; and that her elevation to power would extend the empire of Popery, and give a deadly blow to the doctrines of the reformation. Scotland.

In the mean time an act of attainder had paſſed againſt the fugitive nobles, and their eſtates and honours were forfeited to the king; who, not ſatisfied with this, ſent Patrick maſter of Gray to demand a ſurrender of their perſons from the queen of England. As this ambaſſador had reſided ſome time in France, and been intimate with the duke of Guiſe, he was recommended to Mary: but being a man of no principles, he eaſily ſuffered himſelf to be corrupted by Elizabeth; and while he pretended friendſhip to the unfortunate queen, he diſcovered all that he knew of the intentions of her and her ſon. The moſt ſcandalous falſehoods were forged againſt Mary; and the leſs ſhe was apparently able to execute, the more ſhe was ſaid to deſign. That an unhappy woman, confined and guarded with the utmoſt vigilance, who had not for many years ſufficient intereſt to procure a decent treatment for herſelf, ſhould be able to carry on ſuch cloſe and powerful negociations with different princes as were imputed to her, is an abſurdity which it muſt for ever be impoſſible to reconcile. That ſhe had an amour with her keeper the earl of Shrewſbury, as was now reported, might be; though of this there is no proof. This, however, could ſcarce be treaſon againſt Elizabeth (x): yet, on account of this, Mary was committed to the charge of Sir Amias Paulet and Sir Drue Drury, zealous puritans, and who, it was hoped, would treat her with ſuch ſeverity as might drive her to deſpair, and induce her to commit ſome raſh action.—The earl of Leiceſter, ſaid to be Elizabeth's paramour, even ventured to ſend aſſaſſins, on purpoſe, by the murder of Mary, at once to deliver his miſtreſs from her fears. But the new keepers of the caſtle, though religious bigots, were men of ſtrict probity, and rejected with ſcorn ſuch an infamous tranſaction. In 1585, Mary began to feel all the rigours of a ſevere impriſonment. She had been removed from Sheffield to the caſtle of Tutbury; and under her new keepers ſhe experienced a treatment which was in the higheſt degree unjuſt, diſreſpectful, and acrimonious. Two apartments or chambers only were allotted to her, and they were ſmall and inconvenient, meanly furniſhed, and ſo full of apertures and chinks, that they could not protect her againſt the inclemencies of the weather. The liberty of going abroad for pleaſure or exerciſe was denied

806 He propoſes a ſcheme of accommodation.

807 Hypocriſy of treachery of Elizabeth.

808 Falſe reports raiſed againſt the queen of Scots.

809 Aſſaſſins ſent to murder her.

810 She is confined, and cruelly treated.

(x) Amidſt the infamous calumnies which this princeſs was ſolicitous to fix upon the queen of Scots, it muſt excite the higheſt indignation to conſider her own contempt of chaſtity, and the unprincipled licentiouſneſs of her private life. See Haynes's Collect. of State Papers, p. 99, &c.——Even when paſſied with age, ſhe was yet burning with unquenchable deſires; and vain of her haggard and cadaverous form, ſought to allure to her many lovers. See Murdin, p 558, 560, 657, 718, 719. and the diſcoveries of a writer, whoſe pen, elegant, poignant, inquiſitive, and polite, improves and embelliſhes every topic that it canvaſſes; Walpole, Catalogue of royal and noble Authors, vol. i. p. 126. [*Stuart*, vol. ii. p. 282, note.]

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nied to her. She was aſſailed by rheumatiſms and other maladies; and her phyſician would not undertake to effect a cure, or even to procure her any eaſe, unleſs ſhe ſhould be removed to a more commodious dwelling. Applications for this purpoſe were frequently made, and uniformly rejected. Here, however, her own afflictions did not extinguiſh in her mind her ſenſibility for the misfortunes of others; and ſhe often indulged herſelf in the ſatisfaction of employing a ſervant to go through the village of Tutbury in ſearch of objects of diſtreſs, to whom ſhe might deal out her charity. But her inhuman keepers, envying her this pleaſure, commanded her to abſtain from it. Imputing their rigour to a ſuſpicious fidelity, ſhe deſired that her ſervant might, on theſe occaſions, be accompanied by one of the ſoldiers of their guard, or by the conſtable of the village. But they would not alter their prohibition. They refuſed to her the exerciſe of the Chriſtian duty of diſpenſing an alms; and they would not allow her the ſoft conſolation of moiſtening her eye with ſorrows not her own. To inſult her the more, the caſtle of Tutbury was converted into a common jail. A young man, whoſe crime was the profeſſion of the Romiſh religion, was committed to a chamber which was oppoſite to her window, in order that he might be perſecuted in her ſight with a peſtilent cruelty. Notwithſtanding his cries and reſiſtance, he was dragged every morning to hear prayers, and to join in the proteſtant worſhip; and after enduring ſeveral weeks this extraordinary violence to his conſcience, he was unmercifully ſtrangled without any form of law or juſtice. Mary remonſtrated with warmth to Elizabeth againſt indignities ſo ſhocking and ſo horrible; but inſtead of obtaining conſolation or relief, ſhe was involved more deeply in woe, and expoſed to ſtill harder inventions of malice and of anger.

811 Elizabeth ſows diſſenſion between Mary and her ſon.

In the midſt of her misfortunes. Mary had ſtill ſolaced herſelf with hope; and from the exertions of her ſon ſhe naturally expected a ſuperlative advantage. He had hitherto behaved with a becoming cordiality; and in the negociation which ſhe had opened with him for her aſſociation in the government, he had been ſtudious to pleaſe and flatter her. He had informed her by a particular diſpatch, that he found the greateſt comfort in her maternal tenderneſs, and that he would accompliſh her commands with humility and expedition; that he would not fail to ratify her union and aſſociation with him in the government; that it would be his moſt earneſt endeavour to reconcile their common ſubjects to that meaſure; and that ſhe might expect from him, during his life, every ſatisfaction and duty which a good mother could promiſe to herſelf from an affectionate and obedient ſon. But theſe fair bloſſoms of kindneſs and love were all blaſted by the treacherous arts of Elizabeth. By the maſter of Gray, who had obtained an aſcendant over James, ſhe turned from Mary his affections. He delayed to ratify her aſſociation in the government; and he even appeared to be unwilling to preſs Elizabeth on the ſubject of her liberty. The maſter of Gray had convinced him, that if any favour was ſhown to Mary by the queen of England, it would terminate in his humiliation. He aſſured him, that if his mother were again to mount the Scottiſh throne, her zeal for Popery would induce her to ſeek a huſband in the houſe of Auſtria; that ſhe would diſſolve his aſſociation with her in the government, on the pretence of his attachment to the reformed doctrines; and that he would not only loſe the glory of his preſent power, but endanger his proſpects of ſucceſſion. Mary expoſtulated with him by letter upon the timidity and coldneſs of his behaviour; and he returned her an anſwer full of diſreſpect, in which he intimated his reſolution to conſider her in no other character than as a queen-mother. Her amazement, indignation, and grief, were infinite. She wrote to Caſtelnau the French ambaſſador to inform him of her inquietudes and anguiſh. "My ſon (ſaid ſhe) is ungrateful; and I deſire that the king your maſter ſhall conſider him no longer as a ſovereign. In your future diſpatches, abſtain from giving him the title of king. I am his queen and his ſovereign; and while I live, and continue at variance with him, he can at the beſt be but an uſurper. From him I derive no luſtre; and without me he could only have been lord Darnley or the earl of Lenox; for I raiſed his father from being my ſubject to be my huſband. I aſk from him nothing that is his; what I claim is my own; and if he perſiſts in his courſe of impiety and ingratitude, I will beſtow upon him my malediction, and deprive him not only of all right to Scotland, but of all the dignity and grandeur to which he may ſucceed through me. My enemies ſhall not enjoy the advantages they expect from him. For to the king of Spain I will convey, in the ampleſt form, my claims, titles, and greatneſs."

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812 Alliance of the Popiſh powers againſt Elizabeth

Elizabeth having thus found means to ſow diſſenſions between the queen of Scots and her ſon, did not fail to make the beſt uſe ſhe could of the quarrel for her own advantage. The Pope, the duke of Guiſe, and the king of Spain, had concluded an alliance, called the *holy league*, for the extirpation of the Proteſtant religion all over Europe. Elizabeth was thrown into the greateſt conſternation on this account; and the idea of a counter aſſociation among the Proteſtant princes of Europe immediately ſuggeſted itſelf. Sir Edward Wotton was deputed to Scotland; and ſo completely gained upon the imbecility of James, that he concluded a firm alliance with Elizabeth, without making any ſtipulation in favour of his mother. Nay, ſo far was he the dupe of this ambaſſador and his miſtreſs, that he allowed himſelf to be perſuaded to take into his favour Mr Archibald Douglas, one of the murderers of Lord Darnley; and, as if all this had not been ſufficient, he appointed this aſſaſſin to be his ambaſſador for England.

813 Mean and ſhameful behaviour of James

Mary, thus abandoned by all the world, in the hands of her moſt inveterate and cruel enemy, fell a victim to her reſentment and treachery in the year 1587. A plot of aſſaſſination had been formed in the ſpring of the year 1586 againſt the Engliſh queen; partly with a view to reſtore the Scottiſh princeſs; but chiefly from a motive to ſerve the intereſts of the Roman Catholic religion. This conſpiracy, which originated with Roman Catholic prieſts and perſons of little note, was ſoon imparted to Mr Babington, a perſon of great fortune, of many accompliſhments, and who had before that time diſcovered himſelf to be a zealous friend of queen Mary. That ſhe had correſponded with Babington there is no doubt; but it was ſome years previous to the formation of the plot. A long ſilence had taken place between them; and Morgan, one

814 Account of Babington's conſpiracy againſt Elizabeth

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Murdin, 27. have no intelligence at all with Ballard *, who was one of the original contrivers of the plot, and who was the very perſon who communicated it to Babington. The queen, in conſequence of this, ſhut the door againſt all correſpondence, if it ſhould be offered, with that
Ibid. 534. perſon †. At the ſame time, Morgan aſſigned no particular reaſons for that advice; ſo cautious was he about giving the queen any information on the ſubject: What he ſaid was generally and ſtudiouſly obſcure; "Ballard (ſaid he, only) is intent on ſome matters of conſequence, the iſſue of which is uncertain." He even went farther, and charged Ballard himſelf to abſtain in anywiſe from opening his views to the queen of Scots.

The conſpiracy which goes under the name of *Babington* was completely detected by the court in the month of June: The names, proceedings, and reſidences, of thoſe engaged in it were then known: The blow might be ſoon ſtruck: The life of Elizabeth was in imminent hazard. The conſpirators, however, were not apprehended; they were permitted to enjoy complete liberty; treated as if there were not the leaſt ſuſpicion againſt them; and in this free and quiet ſtate, were they ſuffered to continue till the beginning of Auguſt, for a period it ſhould ſeem of near two months. What could be the reaſons for ſuch a conduct? From what cauſes did the council of England ſuſpend the juſt vengeance of the laws, and leave their queen's life ſtill in jeopardy? Was it on purpoſe to procure more conſpirators, and involve others in the crime? Scotland.

Mary queen of Scots continued ſtill detached from Babington and his aſſociates. Their deſtruction was a ſmall matter compared with her's. Could ſhe be decoyed into the plot, things would put on a very new face: Babington's conſpiracy, which in reality occaſioned little dread, as it was early found out, and well guarded againſt, would prove one of the moſt grateful incidents in queen Elizabeth's reign. Elizabeth's miniſters, too, knew how much they had rendered themſelves juſtly obnoxious to the Scottiſh princeſs; Should ſhe come to mount the throne of England, their downfall was inevitable; from which, it ſhould ſeem, is to be explained, why they were even more zealous than their miſtreſs to accompliſh her ruin.

815 Art and treachery of Elizabeth and her miniſters.

Of theſe, Sir Francis Walſingham ſecretary of ſtate appears to have taken upon himſelf the chief management in concerting a plan of operations againſt the queen of Scots; and as a model, he ſeems to have had in his eye that which was purſued upon a former occaſion by the earl of Murray. His ſpies having early got into the confidence of the lower ſort of the conſpirators, he now employed the very agency of the latter for his purpoſes. Learning that a packet from France was intended to be conveyed by them to queen Mary, and by the hands of one Gilbert Gifford a prieſt, whom he had ſecretly gained over from their aſſociation, he wrote a letter to Sir Amias Paulet, who had now the cuſtody of the Scottiſh queen, requeſting that one of his domeſtics might be permitted to take a bribe for conveying that packet to the captive princeſs. This was on purpoſe to communicate to her a letter forged in the name of Babington, in which that conſpirator was made to impart to the Scottiſh queen his ſcheme of aſſaſſination, and to claim rewards to the perpetrators of the deed. Paulet, however, to his honour, refuſed to comply with the requeſt of Walſingham; upon which Gifford corrupted a brewer in the neighbourhood, who put his letters to Mary in a hole in the caſtle-wall. By the ſame conveyance it was thought that Mary would anſwer the letters; but it appears that ſhe never ſaw them, and that of courſe no return was made (y). It was then contrived that anſwers, in the name of the queen of Scots to Gifford, ſhould be found in the hole of the wall. Walſingham, to whom theſe letters were carried, proceeded formally to decipher them by the help of one Thomas Philips, a perſon ſkilled in theſe matters; and after exact copies were taken of them, it is ſaid that they were all artfully ſealed and ſent off to the perſons to whom they were

(y) Dr Robertſon of Dalmeny, who, in his Hiſtory of Mary queen of Scots, has thrown much light upon thoſe dark tranſactions of Elizabeth's nefarious miniſters, thinks it not improbable that an anſwer to Babington's letter was written by the Scottiſh queen's ſecretaries. Although they could not communicate that letter to herſelf, on account of her known abhorrence of aſſaſſination, they perhaps wrote a diſpatch in her name, approving of it; tempted by the proſpect of eſcaping from impriſonment, and of their miſtreſs being ſeated on the throne of England. This diſpatch being conveyed through the ſame chink of the wall, was carried by Gifford to Walſingham; opened; deciphered, and copied by him; and then ſent to Babington. Camden informs us, that Walſingham artfully forged a poſtſcript in the ſame cipher to this diſpatch; in which queen Mary was made to requeſt of Babington to inform her particularly of the names of his accomplices, and of others who were friends to the cauſe.

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directed. It appears, however, that only the letters directed to Babington were ſent to him; and the anſwers which he made to the queen's ſuppoſed letters were carried directly to Walſingham. A foundation for criminating Mary being thus laid, the conſpirators were quickly diſcovered, as being already known, and ſuffered the death of traitors. The unhappy princeſs eagerly watched by Paulet, and unacquainted with the late occurrences, received a viſit from Sir Thomas Gorges. This envoy, as inſtructed by Elizabeth, ſurpriſed her when ſhe had mounted her horſe to take the pleaſure of the chace. His ſalution was abrupt and unceremonious; and after informing her of the diſcovery and circumſtances of the conſpiracy of Babington, he rudely charged her with a concern in it. Her aſtoniſhment was great, and ſhe deſired to return to her chamber: but this favour was refuſed to her; and after being carried from one houſe to another, in an anxious and perplexing uncertainty, ſhe was committed to Fotheringay caſtle in Northamptonſhire. Naw and Curl, her two ſecretaries, the former a Frenchman, the latter a native of Scotland, were taken into cuſtody. Paulet breaking open the doors of her private cloſet, poſſeſſed himſelf of her money, which amounted not to more than 7000 crowns. Her cabinets were carefully ſealed up; and being ſent to London, were examined in the preſence of Elizabeth. They contained many diſpatches from perſons beyond the ſea, copies of letters which had been dictated by her, and about 60 tables of ciphers and characters. There were alſo diſcovered in them many diſpatches to her from Engliſh noblemen, which were full of admiration and reſpect. Theſe Elizabeth concealed; but their authors ſuſpecting that they were known, ſought to purchaſe her forgiveneſs by the moſt abject proteſtations of an attachment to her perſon, and by the exerciſe of the moſt inveterate enmity to the queen of Scots. Naw and Curl declared, that the copies of her letters were in their handwriting. They had been dictated by her in the French language to Naw, tranſlated into Engliſh by Curl, and then put into cypher. They contained not, however, any matters with which ſhe could be reproached or criminated. It was upon the foundation of the letters which Gifford had communicated to Walſingham that her guilt was to be inferred; and with copies of theſe, and with an atteſted account of the conſpiracy of Babington and his aſſociates, Sir Edward Wotton was now diſpatched into France to accuſe her to Henry III. and to explain to him the dangers to which Elizabeth was expoſed from the machinations and practices of the Engliſh exiles.

816 Mary is charged with the conſpiracy.

817 Deliberations on the method of proceeding againſt her.

The privy-counſellors of Elizabeth deliberated upon the moſt proper method of proceeding againſt Mary. To ſome it appeared, that as ſhe was only acceſſory to the plot, and not the deſigner of it, the moſt eligible ſeverity to be exerciſed againſt her was a cloſer and more rigorous confinement; and they endeavoured to fortify this opinion, by obſerving, that ſhe was ſickly, and could not live long. By others who were haunted by the terrors of Popery, it was urged, that ſhe ought to be put inſtantly to death by the formalities of the law. The earl of Leiceſter recommended it as moſt prudent to diſpatch her ſecretly by poiſon. But this council was rejected as mean, diſgraceful, and violent. The lawyers were of opinion, that ſhe might be tried upon the ſtature of Edward III.; by which it was enacted to be treaſon to imagine the deſtruction of the ſovereign, to make war againſt his kingdom, or to adhere to his enemies. Elizabeth, however and her miniſters had provided a more plauſible foundation for her trial. This was a parliamentary ſtatute approving the act of aſſociation. As it had been paſſed while Mary was in England, it was argued, that ſhe was bound by it in a local allegiance to Elizabeth. The next point of debate was the deſignation under which it was moſt adviſible to arraign her. To employ a foreign name and title as directly deſcriptive of her, was not judged to be conſiſtent with the law of England. It was therefore reſolved to deſign her "Mary, daughter and heir of James V. king of Scotland, and commonly called queen of Scots, and dowager of France."

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818 Commiſſioners appointed to try her.

This reſolution being once taken, Elizabeth next appointed above 40 peers or privy-counſellors, and five judges, beſtowing upon them in a body, or upon the greater part of them, abſolute power and authority to inquire into the matters compaſſed and imagined againſt her by the Scottiſh princeſs, and to paſs ſentence according to the ſpirit and tenor of the act which had been paſſed. Of theſe commiſſioners a great majority proceeded to the caſtle of Fotheringay; and the day after their arrival, they deputed to Mary, Sir Walter Mildmay, Sir Amias Paulet, and Edward Barker a public notary, to deliver to her a letter from Elizabeth. In this letter the Engliſh queen gratified her unhappy paſſions, and after reproaching Mary with her crimes, informed her that commiſſioners were appointed to take cognizance of them. The Scottiſh princeſs, though aſtoniſhed with the project of being brought to a public trial, was able to preſerve her dignity, and addreſſed them with a compoſed manner and air. "It is a matter (ſaid ſhe) altogether uncommon and ſtrange, that Elizabeth ſhould command me to ſubmit to a trial, as if I were her ſubject. I am an independent ſovereign; and will not tarniſh by any meanneſs my high birth, the princes my predeceſſors, and my ſon. Misfortunes and miſery have not yet ſo involved me in dejection, as that I am to faint and ſink under this new calamity and inſult. I deſire that you will remember what I formerly proteſted to Bromley, who is now lord-chancellor, and to the lord La War. To ſpeak to me of commiſſioners, is a vain mockery of my rank. Kings alone can be my peers. The laws of England are unknown to me; and I have no counſellors to whoſe wiſdom I can apply for inſtruction. My papers and commentaries have been taken from me; and no perſon can have the perilous courage to appear as my advocate. I have indeed recommended myſelf and my condition to foreign princes; but I am clear of the guilt of having conſpired the deſtruction of Elizabeth, or of having incited any perſon whatſoever to deſtroy her. It is only by my own words and writings that an imputation of this kind can be ſupported; and I am conſcious beyond the poſſibility of a doubt, that theſe evidences cannot be employed againſt me." The day after ſhe had in this manner refuſed to allow the juriſdiction of the commiſſioners, Paulet and Barker returned to her, and informed her that they had put her ſpeech into writing, and deſired to know if ſhe would abide by it. She heard it read diſtinctly, acknowledged it to be rightly taken, and avowed her readineſs to perſiſt in the ſentiments ſhe had

819 She objects to their juriſdiction

delivered

delivered. But ſhe added, there was a circumſtance to which ſhe had omitted to ſpeak. "Your queen (ſaid ſhe) affects in her letter to obſerve, that I am ſubject to the laws of England, becauſe I have lived under their protection. This ſentiment and mode of thinking are very ſurpriſing to me. I came into England to crave her aſſiſtance and aid; and, ever ſince, I have been confined to a priſon. The miſeries of captivity cannot be called a protection, and the treatment I have ſuffered is a violation of all law."

This afflicted but undaunted princeſs, after having thus ſcorned the competency and repelled the pretexts of the commiſſioners, was induced at laſt, by arguments under the inſidious maſk of candour and friendſhip, to depart from the proper and dignified ground which ſhe had taken, and conſent to that mode of the trial which had been propoſed. It was repreſented to her by Hatton the vice-chamberlain, that by rejecting a trial, ſhe injured her own reputation and intereſts, and deprived herſelf of the only opportunity of ſetting her innocence in a clear light to the preſent and to future times. Impoſed upon by this artifice, ſhe conſented to make her appearance before the judges; at the ſame time, however, ſhe ſtill proteſted againſt the juriſdiction of the court, and the validity of all their proceedings.

After various formalities, the lord-chancellor opened the caſe; and was followed by Serjeant Gawdry, who proceeded to explain the above ſtatute, and endeavoured to demonſtrate that ſhe had offended againſt it. He then entered into a detail of Babington's conſpiracy; and concluded with affirming, "That Mary knew it, had approved it, had promiſed her aſſiſtance, and had pointed out the means to effect it." Proofs of this charge were exhibited againſt her, and diſplayed with great art. The letters were read which Sir Francis Walſingham had forged, in concert with Gifford, &c. and her ſecretaries Naw and Curl. The three ſpies had afforded all the neceſſary intelligence about the conſpiracy, upon which to frame a correſpondence between Mary and Babington, and upon which diſpatches might be fabricated in her name to her foreign friends; and the ciphers were furniſhed by her two ſecretaries. But beſide theſe pretended letters, another ſpecies of evidence was held out againſt her. Babington, proud of the diſpatch ſent to him in her name by Walſingham and Gifford, returned an anſwer to it; and a reply from her by the ſame agency was tranſmitted to him. Deluded, and in toils, he communicated theſe marks of her attention to Savage and Ballard, the moſt confidential of his aſſociates. His confeſſion and theirs became thus of importance. Nor were her letters and the confeſſions of theſe conſpirators deemed ſufficient vouchers of her guilt. Her two ſecretaries, therefore, who had lately forſaken her, were engaged to ſubſcribe a declaration, that the diſpatches in her name were written by them at her command, and according to her inſtructions. Theſe branches of evidence, put together with ſkill and heightened with all the impoſing colours of eloquence, were preſſed upon Mary. Though ſhe had been long accuſtomed to the perfidious inhumanity of her enemies, her amazement was infinite. She loſt not, however, her courage; and her defence was alike expreſſive of her penetration and magnanimity.

Scotland. 821 Mary's defence. Stuart.

"The accuſation preferred to my prejudice is a moſt deteſtable calumny. I was not engaged with Babington in his conſpiracy; and I am altogether innocent of having plotted the death of Elizabeth. The copies of Babington's letters which have been produced, may indeed be taken from originals which are genuine; but it is impoſſible to prove that I ever received them. Nor did he receive from me the diſpatches addreſſed to him in my name. His confeſſion, and thoſe of his aſſociates, which have been urged to eſtabliſh the authority of my letters to him, are imperfect and vain. If theſe conſpirators could have teſtified any circumſtances to my hurt, they would not ſo ſoon have been deprived of their lives. Tortures, or the fear of the rack, extorted improper confeſſions from them; and then they were executed. Their mouths were opened to utter falſe criminations; and were immediately ſhut for ever, that the truth might be buried in their graves. It was no difficult matter to obtain ciphers which I had employed; and my adverſaries are known to be ſuperior to ſcruples. I am informed, that Sir Francis Walſingham has been earneſt to recommend himſelf to his ſovereign by practices both againſt my life and that of my ſon; and the fabrication of papers, by which to effectuate my ruin, is a buſineſs not unworthy of his ambition. An evidence, the moſt clear and inconteſtable, is neceſſary to overthrow my integrity; but proofs, the moſt feeble and ſuſpicious, are held out againſt me. Let one letter be exhibited, written in my hand, or that bears my ſuperſcription, and I will inſtantly acknowledge that the charge againſt me is ſufficiently ſupported. The declaration of my ſecretaries is the effect of rewards or of terror. They are ſtrangers; and to overcome their virtue was an eaſy atchievement to a queen whoſe power is abſolute, whoſe riches are immenſe, and whoſe miniſters are profound and daring in intrigues and treachery. I have often had occaſion to ſuſpect the integrity of Naw; and Curl, whoſe capacity is more limited, was always moſt obſequious to him. They may have written many letters in my name without my knowledge or participation; and it is not fit that I ſhould bear the blame of their inconſiderate boldneſs. They may have put many things into diſpatches which are prejudicial to Elizabeth; and they may even have ſubſcribed their declaration to my prejudice, under the prepoſſeſſion that the guilt which would utterly overwhelm them might be pardoned in me. I have never dictated any letter to them which can be made to correſpond with their teſtimony. And what, let me aſk, would become of the grandeur, the virtue, and the ſafety of princes, if they depended upon the writings and declarations of ſecretaries? Nor let it be forgotten, that by acting in hoſtility to the duty and allegiance which they ſolemnly ſwore to obſerve to me, they have utterly incapacitated themſelves from obtaining any credit. The violation of their oath of fidelity is an open perjury; and of ſuch men the proteſtations are nothing. But, if they are yet in life, let them be brought before me. The matters they declare are ſo important as to require that they ſhould be examined in my preſence. It argues not the fairneſs of the proceedings againſt me, that this formality is neglected. I am alſo without the aſſiſtance of an advocate; and, that I might be defenceleſs and weak in the greateſt degree, I have been robbed of my papers and commentaries.

Scotland. mentaries. As to the copies of the diſpatches which are ſaid to have been written by my direction to Mendoza, the lord Paget, Charles Paget, the archbiſhop of Glaſgow, and Sir Francis Inglefield, they are moſt unprofitable forgeries. For they tend only to ſhow that I was employed in encouraging my friends to invade England. Now, if I ſhould allow that theſe diſpatches were genuine, it could not be inferred from them that I had conſpired the death of Elizabeth. I will even confeſs, that I have yielded to the ſtrong impulſes of nature; and that, like a human creature, encompaſſed with dangers and inſulted with wrongs, I have exerted myſelf to recover my greatneſs and my liberty. The efforts I have made can excite no bluſhes in me; for the voice of mankind muſt applaud them. Religion, in her ſternelt moments of ſeverity, cannot look to them with reproach; and to conſider them as crimes, is to deſpiſe the ſanctimonious reverence of humanity, and to give way to the ſuſpicious wretchedneſs of deſpotiſm. I have ſought by every art of conceſſion and friendſhip to engage my ſiſter to put a period to my ſufferings. Invited by her ſmiles, I ventured into her kingdom, in the pride and gaiety of my youth; and, under her anger and the miſeries of captivity, I have grown into age. During a calamitous confinement of 20 years, my youth, my health, my happineſs, are for ever gone. To her tenderneſs and generoſity I have been indebted as little as to her juſtice: and, oppreſſed and agonizing with unmerited afflictions and hardſhips, I ſcrupled not to beſeech the princes my allies to employ their armies to relieve me. Nor will I deny, that I have endeavoured to promote the advantage and intereſt of the perſecuted Catholics of England. My intreaties in their behalf have been even offered with earneſtneſs to queen Elizabeth herſelf. But the attainment of my kingdom, the recovery of my liberty, and the advancement of that religion which I love, could not induce me to ſtain myſelf with the crimes that are objected to me. I would diſdain to purchaſe a crown by the aſſaſſination of the meaneſt of the human race. To accuſe me of ſcheming the death of the queen my ſiſter, is to brand me with the infamy which I abhor moſt. It is my nature to employ the devotions of Eſther, and not the ſword of Judith. Elizabeth herſelf will atteſt, that I have often admoniſhed her not to draw upon her head the reſentment of my friends by the enormity of her cruelties to me. My innocence cannot ſincerely be doubted; and it is known to the Almighty God, that I could not poſſibly think to forego his mercy, and to ruin my ſoul, in order to compaſs a tranſgreſſion ſo horrible as that of her murder. But amidſt the inclement and unprincipled pretences which my adverſaries are pleaſed to invent to overwhelm me with calamities and anguiſh, I can trace and diſcover with eaſe the real cauſes of their hoſtility and provocation. My crimes are, my birth, the injuries I have been compelled to endure, and my religion. I am proud of the firſt; I can forgive the ſecond; and the third is a ſource to me of ſuch comfort and hope, that for its glory I will be contented that my blood ſhall flow upon the ſcaffold."

To the defence of Mary, no returns were made beſide ſtout and unſupported affirmations of the truth of the evidence produced to her prejudice. In the courſe of the trial, however, there occurred ſome incidents which deſerve to be related. Lord Burleigh, who was willing to diſcompoſe her, charged her with a fixed Scotlen
reſolution of conveying her claims and titles to England to the king of Spain. But though, in a diſcontented humour with her ſon, ſhe had threatened to diſinherit him, and had even correſponded on the ſubject with her ſelect friends, it appears that this project is to be conſidered as only a tranſient effect of reſentment and paſſion. She indeed acknowledged, that the Spaniard profeſſed to have pretenſions to the kingdom of England, and that a book in juſtification of them had been communicated to her. She declared, however, that ſhe had incurred the diſpleaſure of many by diſapproving of this book; and that no conveyance of her titles to the Spaniard had been ever executed.

The trial continued during the ſpace of two days; but the commiſſioners avoided to deliver their opinions. Lord Burleigh, in whoſe management Elizabeth chiefly confided, and whom the Scottiſh queen diſcompoſed in no common degree by her ability and vigour, being eager to conclude the buſineſs, demanded to know if ſhe had any thing to add to what ſhe had 822
urged in her defence. She informed him, that ſhe She def
would be infinitely pleaſed and gratified, if it ſhould be to be h
permitted to her to be heard in her juſtification before before
a full meeting of the parliament, or before the queen parliam
and her privy-council. This intimation was unexpect- or befo
ed; and the requeſt implied in it was rejected. The the que
court, in conſequence of previous inſtructions from Elizabeth, adjourned to a farther day, and appointed that the place of its convention ſhould be the ſtar-chamber at Weſtminſter. It accordingly aſſembled there; and Naw and Curl, who had not been produced at Fotheringay-caſtle, were now called before the commiſſioners. An oath to declare the truth was put to them; and they definitely affirmed and proteſted that the declaration they had ſubſcribed was in every reſpect juſt and faithful. Nothing farther remained but to pronounce ſen- 82
tence againſt Mary. The commiſſioners unanimouſly Judgm
concurred in delivering it as their verdict or judgment, given
that ſhe "was a party to the conſpiracy of Babington; againſt
and that ſhe had compaſſed and imagined matters within the realm of England tending to the hurt, death, and deſtruction, of the royal perſon of Elizabeth, in oppoſition to the ſtatute framed for her protection." Upon the ſame day in which this extraordinary ſentence was given, the commiſſioners and the judges of England iſſued a declaration, which imported, that it was not to derogate in any degree from the titles and honour of the king of Scots.

The ſentence againſt Mary was very ſoon afterwards 82
ratified by the Engliſh parliament. King James was The ſe
ſtruck with horror at hearing of the execution of his tence r
mother; but that ſpiritleſs prince could ſhow his re- fied by
ſentment no farther than by unavailing embaſſies and re- Engliſh
monſtrances. France interpoſed in the ſame uneffectual parlian
manner; and on the 6th of December 1586, Elizabeth cauſed the ſentence of the commiſſioners againſt her to be proclaimed. After this ſhe was made acquainted with her fate, and received the news with the greateſt compoſure, and even apparent ſatisfaction. Her keepers now refuſed to treat her with any reverence or reſpect. They entered her apartment with their heads covered, and made no obeiſance to her. They took down her canopy of ſtate, and deprived her of all the badges of royalty. By theſe inſulting mortifications

they meant to inform her, that she had sunk from the dignity of a princess, to the abject state of a criminal. She smiled, and said, "In despight of your sovereign and her subservient judges, I will live and die a queen. My royal character is indelible; and I will surrender it with my spirit to the Almighty God, from whom I received it, and to whom my honour and my innocence are fully known." In this melancholy situation Mary addressed a magnanimous letter to Elizabeth, in which, without making the least solicitation for her life, she only requested that her body might be carried to France; that she might be publicly executed; that her servants might be permitted to depart out of England unmolested, and enjoy the legacies which she bequeathed them. But to this letter no answer was given.

In the mean time James, who had neither address nor courage to attempt any thing in behalf of his mother, announced her situation to his bigotted subjects, and ordered prayers to be said for her in all the churches. The form of the petition he prescribed was framed with delicacy and caution, that the clergy might have no objection to it. He enjoined them to pray, "that it might please God to enlighten Mary with the light of his truth, and to protect her from the danger which was hanging over her." His own chaplains, and Mr David Lindsay minister of Leith, observed his command. But all the other clergy refused to prostitute their pulpits by preferring any petitions to the Almighty for a Papist. James, shocked with their spirit of intolerance and sedition, appointed a new day for prayers to be said for Mary, and issued a stricter injunction to the clergy to obey him; and that he might be free himself from any insult, he commanded the archbishop of St Andrew's to preach before him. The ecclesiastics, disgusted with his injunction, persuaded Mr John Cowper, a probationer in divinity, to occupy the pulpit designed for the archbishop. When the king entered the church, he testified his surprise, but told Cowper, that if he would obey his injunction, he might proceed to officiate. Cowper replied, "that he would do as the spirit of God would direct him." The king commanded him to retire, and the captain of his guard advanced to compel him to obedience. The enraged probationer exclaimed, that this violence "would witness against the king in the great day of the Lord;" and denounced a curse against the spectators for not exerting themselves in his defence. The archbishop now ascending the pulpit, performed with propriety the function to which he had been called, and took the opportunity to recommend moderation and charity to the audience. In the afternoon Cowper was cited before the privy-council; and was accompanied there by Mr Walter Balcanqual and Mr William Watson, two ministers remarkable for their zeal. As a punishment for his audacious petulence, he was committed to the castle of Blackness; and his attendants having distinguished themselves by an impudent vindication of him, were prohibited from preaching during the pleasure of the king.

Elizabeth, in the meanwhile, felt the torment and disquiet of unhappy and miserable passions. At times she courted the sadness of solitude, and refused to be consoled or to speak. In other seasons her sighs were frequent, and she broke out into loud and wild exclamations expressive of the state of her mind. Her subjects waited the determination of her will under a distracting agitation and uncertainty. Her ministers, who knew that it is the nature of fear to exclude pity, were industrious in inventing terrifying intelligence, and in circulating it through the kingdom. There were rumours that the Spanish fleet had arrived at Milford haven; that a formidable army of Scottish combatants was advancing to the capital; that the duke of Guise had disembarked many troops of veteran soldiers in Sussex; that Mary had escaped out of prison, and was collecting the English Catholics; that the northern countries had thrown aside their allegiance; and that there was a new plot to kill Elizabeth, and to reduce London to ashes. An actual conspiracy was even maliciously charged upon L'Aubespine the French resident; and he was forced to withdraw from England in disgrace. From the panic terrors which the ministers of Elizabeth were so studious to excite, they scrupled not loudly and invariably to infer, that the peace and tranquillity of the kingdom could alone be re-established by the speedy execution of the Scottish queen. Scotland. Stuart.

817 But signs the warrant for Mary's death.

While the nation was thus artfully prepared for the destruction of Mary, Elizabeth ordered secretary Davidson to bring to her the warrant for her death. Having perused it with deliberation, she observed that it was extended in proper terms, and gave it the authority of her subscription. She was in a humour somewhat gay, and demanded of him if he was not sorry for what she had done. He replied, that it was afflicting to him to think of the state of public affairs; but that he greatly preferred her life to that of the Scottish princess. She enjoined him to be secret, and desired, that before he should deliver the warrant to the chancellor, he should carry it to Walsingham. "I fear much (said she, in a merry tone), that the grief of it will kill him."

This levity was momentary; and fears and anxieties succeeded it. Though she earnestly desired the death of Mary, she was yet terrified to encounter its infamy. She was solicitous to accomplish this base transaction by some method which would conceal her consent to it. After intimating to Mr Davidson an anxious wish that its blame should be removed from her, she counselled him to join with Walsingham in addressing a letter to Sir Amias Paulet and Sir Drue Drury, recommending it to them to manifest their love to her by shedding privately the blood of her adversary. The unlawfulness of this deed affected Davidson, and he objected to it. She repeated resolutely her injunctions, and he departed to execute them. A letter under his name and that of Walsingham was dispatched to Mary's keepers, communicating to them her purpose. Corrupted by her passions, and lost to the sensibilities of virtue, Elizabeth had now reached the last extremity of human wickedness. Though a sovereign princess, and entrusted with the cares of a great nation, she blushed not to give it in charge to her ministers to enjoin a murder; that this murder was connected with every circumstance that could make it most frightful and horrid. The victim for whose blood she thirsted was a woman, a queen, a relation, who was splendid with beauty, eminent in abilities, magnanimous under misfortunes, and smiling with innocence. Sir Amias Paulet and Sir Drue Drury, tho' the slaves of religious prejudices, felt an elevation of mind which reflected the greatest disgrace upon the sovereign. They considered themselves as grossly insulted

828 Wishes to have her privately murdered.

829 Which her keeper's refuse.

Scotland. Stuart.

fulted by the purpoſe propoſed to them; and in the return they made to Walſingham, they aſſured him, that the queen might command their lives and their property, but that they would never conſent to part with their honour, and to ſtain themſelves and their poſterity with the guilt of an aſſaſſination. When Davidſon carried their diſpatch to her, ſhe broke out into anger. Their ſcrupulous delicacy, ſhe ſaid, was a dainty infringement of their oath of aſſociation; and they were nice, preciſe, and perjured traitors, who could give great promiſes in words, and atchieve nothing. She told him, that the buſineſs could be performed without them; and recommended one Wingfield to his notice, who would not heſitate to ſtrike the blow. The aſtoniſhed ſecretary exclaimed with warmth againſt a mode of proceeding ſo dangerous and unwarrantable. He proteſted, that if ſhe ſhould take upon herſelf the blame of this deed, it would pollute her with the blackeſt diſhonour; and that, if ſhe ſhould diſavow it, ſhe would overthrow for ever the reputation, the eſtates, and the children, of the perſons who ſhould aſſiſt in it. She heard him with pain and withdrew from him with precipitation.

830 The warrant paſſes the great ſeal.

The warrant, after having been communicated to Walſingham, was carried to the chancellor, who put the great ſeal to it. This formality was hardly concluded, when a meſſage from Elizabeth prohibited Davidſon from waiting upon the chancellor till he ſhould receive further inſtructions. Within an hour after, he received a ſecond meſſage to the ſame purpoſe. He haſtened to court; and Elizabeth aſked eagerly, if he had ſeen the chancellor. He anſwered in the affirmative; and ſhe exclaimed with bitterneſs againſt his haſte. He ſaid, that he had acted exactly as ſhe had directed him. She continued to expreſs warmly her diſpleaſure; but gave no command to ſtop the operation of the warrant. In a ſtate of uneaſineſs and apprehenſion, he communicated her behaviour to the chancellor and the privy-council. Theſe courtiers, however, who were well acquainted with the arts of their miſtreſs, and who knew how to flatter her, paid no attention to him. They perceived, or were ſecretly informed, that ſhe deſired to have a pretence upon which to complain of the ſecretary, and to deny that he had obeyed her inſtructions. They obſerved to him, that by ſubſcribing the warrant, ſhe had performed whatever the law required of her; and that it was not proper to delay the execution any longer. While they were anxious to pleaſe Elizabeth, they were conſcious of their own cruelty to Mary, and did not imagine they could be in perfect ſecurity while ſhe lived. They diſpatched the warrant to earls of Shrewſbury and Kent, with inſtructions to them to fulfil its purpoſe.

831 Mary is acquainted with her fate.

When the two earls and their retinue reached Fotheringay-caſtle, they found that Mary was ſick, and repoſing upon her bed. They inſiſted, notwithſtanding, to be introduced to her. Being informed by her ſervants that the meſſage they brought was important and preſſing, ſhe prepared to receive them. They were conducted into her preſence by Sir Amias Paulet and Sir Drue Drury; and with little formality they told her, that Elizabeth had conſented to her death, and that ſhe was to ſuffer the next morning at eight o'clock. Then Beale, one of the clerks of the privy-council, who accompanied them, read over the warrant, which ſhe heard with pious compoſure and unſhaken fortitude. They then affected to juſtify their miſtreſs by entering into details concerning the conſpiracy of Babington. She put her hand upon the Scriptures, which lay upon the table near her, and ſwore in the moſt ſolemn manner, that ſhe never deviſed, conſented to, or purſued the death of Elizabeth in any ſhape whatſoever. The earl of Kent, unwiſely zealous for the Proteſtant religion, excepted againſt her oath as being made upon a Popiſh Bible. She replied to him mildly, "It is for this very reaſon, my lord, to be relied upon with the greater ſecurety; for I eſteem the Popiſh verſon of the Scriptures to be the moſt authentic." Indulging his puritanical fervour, he declaimed againſt popery, counſelled her to renounce its errors, and recommended to her attention Dr Fletcher, dean of Peterborough. She heard him with ſome impatience; and diſcovered no anxiety to be converted by this eccleſiaſtic, whom he repreſented as a moſt learned divine. Riſing into a paſſion he exclaimed, that "her life would be the death of their religion, and that her death would be its life." After informing him that ſhe was unalterably fixed in her religious ſentiments, ſhe deſired that her confeſſor might have the liberty to repair to her. The two earls concurred in obſerving, that their conſciences did not allow them to grant this requeſt. She intimated to them the favours for which ſhe had applied by letter to Elizabeth, and expreſſed a wiſh to know if her ſiſter had attended to them. They anſwered, that theſe were points upon which they had received no inſtructions. She made inquiries concerning her ſecretaries Naw and Curl; and aſked, whether it had ever been heard of, in the wickedeſt times of the moſt unprincipled nation, that the ſervants of a ſovereign princeſs had been ſuborned for the purpoſe of deſtroying her. They looked to one another, and were ſilent. Bourgoin her phyſician, who with her other domeſtics were preſent at this interview, ſeeing the two earls ready to depart, beſought them with a pathetic earneſtneſs to reflect upon the ſhort and inadequate portion of time that they had allotted to his miſtreſs to prepare herſelf for death. He inſiſted, that a reſpect for her high rank, and the multiplicity and importance of her concerns, required at leaſt a period of ſome days. They pretended, however, not to underſtand the propriety of his petition, and refuſed it.

832 She prepares for death.

Upon the departure of the two earls, her domeſtics gave a full vent to their afflictions; and while ſhe experienced a melancholy pleaſure in their tears, lamentations, and kindneſs, ſhe endeavoured to conſole them. Their grief, ſhe ſaid, was altogether unavailing, and could neither better her condition nor their own. Her cauſe had every thing about it that was moſt honourable; and the miſeries from which ſhe was to be relieved were the moſt hopeleſs and the moſt afflicting. Inſtead of dejection and ſadneſs, ſhe therefore enjoined them to be contented and happy. That ſhe might have the more leiſure to ſettle her affairs, ſhe ſupped early, and, according to the uſual cuſtom, ſhe eat little. While at table, ſhe remarked to Bourgoin her phyſician, that the force of truth was inſurmountable; for that the earl of Kent, notwithſtanding the pretence of her having conſpired againſt Elizabeth, had plainly informed her, that her death would be the ſecurity of their religion. When ſupper was over, ſhe ordered all her ſervants to appear before her, and treated them with the

Scotland. the kindneſs which we have mentioned in her life. Having ſettled theſe attentions, ſhe entered her bed-chamber with her women; and, according to her uniform practice, employed herſelf in religious duties, and in reading in the Lives of the Saints. At her accuſtomed time ſhe went to ſleep; and after enjoying ſome hours of ſound reſt, ſhe awaked. She then indulged in pious meditation, and partook of the ſacrament by the means of a conſecrated hoſt, which a melancholy preſentiment of her calamities had induced her to obtain from Pius V.

Stuart.

833 ccount of r execu- on.

At the break of day ſhe arrayed herſelf in rich, but becoming apparel; and calling together her ſervants, ſhe ordered her will to be read, and apologized for the ſmallneſs of her legacies from her inability to be more generous. Following the arrangement ſhe had previouſly made, ſhe then deals out to them her goods, wardrobe, and jewels. To Bourgoin her phyſician ſhe committed the care of her will, with a charge that he would deliver it to her principal executor the duke of Guiſe. She alſo entruſted him with tokens of her affection for the king of France, the queen-mother, and her relations of the houſe of Lorraine. Bidding now an adieu to all worldly concerns, ſhe retired to her oratory, where ſhe was ſeen ſometimes kneeling at the altar, and ſometimes ſtanding motionleſs with her hands joined, and her eyes directed to the heavens. In theſe tender and agitated moments ſhe was dwelling upon the memory of her ſufferings and her virtues, repoſing her weakneſſes in the boſom of her God, and lifting and ſolacing her ſpirit in the contemplation of his perfections and his mercy. While ſhe was thus engaged, Thomas Andrews, the high ſheriff of the county, announced to her, that the hour for her execution was arrived. She came forth dreſſed in a gown of black ſilk; her petticoat was bordered with crimſon-velvet; a veil of lawn bowed out with wire, and edged with bone-lace, was faſtened to her caul, and hung down to the ground: an Agnus Dei was ſuſpended from her neck by a pomander chain; her beads were fixed to her girdle; and ſhe bore in her hand a crucifix of ivory. Amidſt the ſcreams and lamentations of her women ſhe deſcended the ſtairs; and in the porch ſhe was received by the earls of Kent and Shrewſbury with their attendants.—Here, too, ſhe met Sir Andrew Melvil the maſter of her houſehold, whom her keepers had debarred from her preſence during many days. Throwing himſelf at her feet, and weeping aloud, he deplored his ſad deſtiny, and the ſorrowful tidings he was to carry into Scotland.

After ſhe had ſpoken to Melvil, ſhe beſought the two earls that her ſervants might be treated with civility, that they might enjoy the preſents ſhe had beſtowed upon them, and that they might receive a ſafe conduct to depart out of the dominions of Elizabeth. Theſe ſlight favours were readily granted to her. She then begged that they might be permitted to attend her to the ſcaffold, in order that they might be witneſſes of her behaviour at her death. To this requeſt the earl of Kent diſcovered a ſtrong reluctance. He ſaid that they would behave with an intemperate paſſion; and that they would practiſe ſuperſtitious formalities, and dip their handkerchiefs in her blood. She replied, that ſhe was ſure that none of their actions would be blameable; and that it was but decent that ſome of her women ſhould be about her. The earl ſtill heſitating, ſhe was affected with the inſolent and ſtupid indignity of his malice, and exclaimed, "I am couſin to your miſtreſs, and deſcended from Henry VII. I am a dowager of France, and the anointed queen of Scotland." The earl of Shrewſbury interpoſing, it was agreed that ſhe ſhould ſelect two of her women who might aſſiſt her in her laſt moments, and a few of her men-ſervants, who might behold her demeanour, and report it.

Scotland. Stuart.

She entered the hall where ſhe was to ſuffer, and advanced with an air of grace and majeſty to the ſcaffold, which was built at its fartheſt extremity. The ſpectators were numerous. Her magnanimous carriage, her beauty, of which the luſtre was yet dazzling, and her matchleſs misfortunes, affected them. They gave way to contending emotions of awe, admiration, and pity. She aſcended the ſcaffold with a firm ſtep and a ſerene aſpect, and turned her eye to the block, the axe, and the executioners. The ſpectators were diſſolved in tears. A chair was placed for her, in which ſhe ſeated herſelf. Silence was commanded; and Beale read aloud the warrant for her death. She heard it attentively, yet with a manner from which it might be gathered that her thoughts were employed upon a ſubject more important. Dr Fletcher dean of Peterborough taking his ſtation oppoſite to her without the rails of the ſcaffold, began a diſcourſe upon her life, paſt, preſent, and to come. He affected to enumerate her treſpaſſes againſt Elizabeth, and to deſcribe the love and tenderneſs which that princeſs had ſhown to her. He counſelled her to repent of her crimes; and while he inveighed againſt her attachment to Popery, he threatened her with everlaſting fire if ſhe ſhould delay to renounce its errors. His behaviour was indecent and coarſe in the greateſt degree; and while he meant to inſult her, he inſulted ſtill more the religion which he profeſſed, and the ſovereign whom he flattered. Twice ſhe interrupted him with great gentleneſs. But he pertinaciouſly continued his exhortations. Raiſing her voice, ſhe commanded him with a reſolute tone to with-hold his indignities and menaces, and not to trouble her any more about her faith. "I was born (ſaid ſhe) in the Roman Catholic religion; I have experienced its comforts during my life, in the trying ſeaſons of ſickneſs, calamity, and ſorrow; and I am reſolved to die in it." The two earls, aſhamed of the ſavage obſtinacy of his deportment, admoniſhed him to deſiſt from his ſpeeches, and to content himſelf with praying for her converſion. He entered upon a long prayer; and Mary falling upon her knees, and diſregarding him altogether, employed herſelf in devotions from the office of the Virgin.

After having performed all her devotions, her women aſſiſted her to diſrobe; and the executioners offering their aid, ſhe repreſſed their forwardneſs by obſerving, that ſhe was not accuſtomed to be attended by ſuch ſervants, nor to be undreſſed before ſo large an aſſembly. Her upper garments being laid aſide, ſhe drew upon her arms a pair of ſilk gloves. Her women and men ſervants burſt out into loud lamentations. She put her finger to her mouth to admoniſh them to be ſilent, and then bade them a final adieu with a ſmile that ſeemed to conſole, but that plunged them into deeper woe. She kneeled reſolutely before the block,

Scotland. and ſaid, "In thee, O Lord! do I truſt, let me never be confounded." She covered her eyes with a linen handkerchief in which the euchariſt had been incloſed; and ſtretching forth her body with great tranquillity, and fitting her neck for the fatal ſtroke, ſhe called out, "Into thy hands, O God! I commit my ſpirit." The executioner, from deſign, from unſkilfulneſs, or from inquietude, ſtruck three blows before he ſeparated her head from her body. He held it up mangled with wounds, and ſtreaming with blood; and her hair being diſcompoſed, was diſcovered to be already grey with afflictions and anxieties. The dean of Peterborough alone cried out, "So let the enemies of Elizabeth periſh." The earl of Kent alone, in a low voice, anſwered, "Amen." All the other ſpectators were melted into the tendereſt ſympathy and ſorrow.

Her women haſtened to protect her dead body from the curioſity of the ſpectators; and ſolaced themſelves with the thoughts of mourning over it undiſturbed when they ſhould retire, and of laying it out in its funeral garb. But the two earls prohibited them from diſcharging theſe melancholy yet pleaſing offices to their departed miſtreſs, and drove them from the hall with indignity. Bourgoin her phyſician applied to them that he might be permitted to take out her heart for the purpoſe of preſerving it, and of carrying it with him to France. But they refuſed his intreaty with diſdain and anger. Her remains were touched by the rude hands of the executioners, who carried them into an adjoining apartment; and who, tearing a cloth from an old billiard-table, covered that form, once ſo beautiful. The block, the cuſhon, the ſcaffold, and the garments, which were ſtained with her blood, were conſumed with fire. Her body, after being embalmed and committed to a leaden coffin, was buried with royal ſplendour and pomp in the cathedral of Peterborough. Elizabeth, who had treated her like a criminal while ſhe lived, ſeemed diſpoſed to acknowledge her for a queen when ſhe was dead.

834 Infamous diſſimulation in Elizabeth, and indifference in James.

On the death of his mother, the full government of the kingdom devolved on James her ſon. Elizabeth, apprehenſive of his reſentment for her treatment of his mother, wrote him a letter, in which ſhe diſclaimed all knowledge of the fact. James had received intelligence of the murder before the arrival of this letter, which was ſent by one Cary. The meſſenger was ſtopped at Berwick by an order from the king, telling him, that, if Mary had been executed, he ſhould proceed at his peril. James ſhut himſelf up in Dalkeith caſtle, in order to indulge himſelf in grief; but the natural levity and imbecility of his mind prevented him from acting in any degree as became him. Inſtead of reſolutely adhering to his firſt determination of not allowing Cary to ſet foot in Scotland, he in a few days gave his conſent that he ſhould be admitted to an audience of certain members of his privy-council, who took a journey to the borders on purpoſe to wait upon him. In this conference, Cary demanded that the league of amity between the two kingdoms ſhould be inviolably obſerved. He ſaid that his miſtreſs was grieved at the death of Mary, which had happened without her conſent; and, in Elizabeth's name, offered any ſatisfaction that James could demand. The Scots commiſſioners treated Cary's ſpeech and propoſal with becoming diſdain. They obſerved, that they amounted to no more than to know whether James was diſpoſed to ſell his mother's blood; adding, that the Scottiſh nobility and people were determined to revenge it, and to intereſt in their quarrel the other princes of Europe. Upon this Cary delivered to them the letter from Elizabeth, together with a declaration of his own concerning the murder of the queen; and it does not appear that he proceeded farther. Scotland.

This reception of her ambaſſador threw Elizabeth into the utmoſt conſternation. She was apprehenſive that James would join his force to that of Spain, and entirely overwhelm her; and had the reſentment or the ſpirit of the king been equal to that of the nation, it is probable that the haughty Engliſh princeſs would have been made ſeverely to repent her perfidy and cruelty. It doth not, however, appear, that James had any ſerious intention of calling Elizabeth to an account for the murder of his mother; for which perhaps, his natural imbecility may be urged as an excuſe, though it is more probable that his own neceſſity for money had ſwallowed up every other conſideration. By the league formerly concluded with England, it had been agreed that Elizabeth ſhould pay an annual penſion to the king of Scotland. James had neither economy to make his own revenue anſwer his purpoſes, nor addreſs to get it increaſed. He was therefore always in want; and as Elizabeth had plenty to ſpare, her friendſhip became a valuable acquiſition. To this conſideration, joined to his view of aſcending the Engliſh throne, muſt chiefly be aſcribed the little reſentment ſhown by him to the atrocious conduct of Elizabeth.

835 Secretary Davidſon and lord Burleigh puniſhed

Elizabeth was not wanting in the arts of diſſimulation and treachery now more than formerly. She proſecuted and fined ſecretary Davidſon and lord Burleigh for the active part they had taken in Mary's death. Their puniſhment was indeed much leſs than they deſerved, but they certainly did not merit ſuch treatment at her hands. Walſingham, though equally guilty, yet eſcaped by pretending indiſpoſition, or perhaps eſcaped becauſe the queen had now occaſion for his ſervices. By her command he drew up a long letter addreſſed to lord Thirlſton, king James's prime miniſter; in which he ſhowed the neceſſity of putting Mary to death, and the folly of attempting to revenge it. He boaſted of the ſuperior force of England to that of Scotland; ſhewed James that he would for ever ruin his pretenſions to the Engliſh crown, by involving the two nations in a war; that he ought not to truſt to foreign alliances; that the Roman Catholic party were ſo divided among themſelves, that he could receive little or no aſſiſtance from them, even ſuppoſing him ſo ill adviſed as to change his own religion for Popery, and that they would not truſt his ſincerity. Laſtly, he attempted to ſhow, that James had already diſcharged all the duty towards his mother and his own reputation that could be expected from an affectionate ſon and a wiſe king; that his interceding for her with a concern ſo becoming nature, had endeared him to the kingdom of England; but that it would be madneſs to puſh his reſentment farther.

This letter had all the effect that could be deſired. James gave an audience to the Engliſh ambaſſador; and being aſſured that his blood was *not tainted* by the execution of his mother for treaſon againſt Elizabeth, but

that

Scotland. that he was ſtill capable of ſucceeding to the crown of England, he conſented to make up matters, and to addreſs the murderer of his mother by the title of loving and affectionate ſiſter.

The reign of James, till his acceſſion to the crown of England by Elizabeth's death in 1603, affords little matter of moment. His ſcandalous conceſſions to Elizabeth, and his conſtant applications to her for money, filled up the meaſure of Scottiſh meanneſs. Ever ſince the expulſion of Mary, the country had in fact been reduced to the condition of an Engliſh province. The ſovereign had been tried by the queen of England, and executed for treaſon; a crime, in the very nature of the thing impoſſible, had not Scotland been in ſubjection to England; and to complete all, the contemptible ſucceſſor of Mary thought himſelf well off that he was not a traitor too, to his ſovereign the queen of England we muſt ſuppoſe, for the caſe will admit of no other ſuppoſition.

836 ſturban- during reign of nes.

During the reign of James, the religious diſturbances which began at the reformation, and that violent ſtruggle of the clergy for power which never ceaſed till the revolution in 1688, went on with great violence. Continual clamours were raiſed againſt Popery, at the ſame time that the very fundamental principles of Popery were held, nay urged in the moſt inſolent manner, as the effects of immediate inſpiration. Theſe were the total independence of the clergy on every earthly power, at the ſame time that all earthly powers were to be ſubject to them. Their fantaſtic decrees were ſuppoſed to be binding in heaven; and they took care that they ſhould be binding on earth, for whoever had offended ſo far as to fall under a ſentence of excommunication was declared an outlaw.

It is eaſy to ſee that this circumſtance muſt have contributed to diſturb the public tranquillity in a great degree. But beſides this, the weakneſs of James's government was ſuch, that under the name of peace, the whole kingdom was involved in the miſeries of civil war; the feudal animoſities revived, and ſlaughter and murder prevailed all over the country. James, fitted only for pedantry, diſputed, argued, modelled, and re-modelled, the conſtitution to no purpoſe. The clergy continued their inſolence, and the laity their violences upon one another; at the ſame time that the king, by his unhappy credulity in the operation of demons and witches, declared a moſt inhuman and bloody war againſt the poor old women, many of whom were burnt for the imaginary crime of converſing with the devil. Scotland.

837 ſuper- ſtion and ity.

In autumn 1600 happened a remarkable conſpiracy againſt the liberty, if not the life, of the king. The attainder and execution of the earl of Gowrie for the part he acted in the raid of Ruthven and for ſubſequent practices of treaſon have been already mentioned. His ſon, however, had been reſtored to his paternal dignity and eſtates, and had in conſequence profeſſed gratitude and attachment to the king. But the Preſbyterian clergy continued to expreſs their approbation of the raid of Ruthven, and to declare on every occaſion that in their opinion the earl of Gowrie had ſuffered by an unjuſt ſentence. One of the moſt eminent and popular of that order of men was preceptor to the younger Gowrie and his brothers, who, from their frequent converſations with him, muſt have been deeply impreſſed with the belief that their father was murdered. The paſſion of revenge took poſſeſſion of their breaſts; and having invited the king from Falkland to the earl of Gowrie's houſe at Perth, under the pretence of ſhowing him a ſecret treaſure of foreign gold, which he might lawfully appropriate to his own uſe, an attempt was made to keep him a cloſe priſoner, with threats of putting him to inſtant death if he ſhould make any attempt to regain his liberty.

The reality of this conſpiracy has been queſtioned by many writers, for no other reaſon, as it would appear, but becauſe they could not aſſign a rational motive for Gowrie's engaging in ſo hazardous an enterpriſe; and ſome have even inſinuated that the conſpiracy was entered into by the king againſt Gowrie in order to get poſſeſſion of his large eſtates. It has been ſhown however by Arnot, in his Criminal Trials, with a force of evidence which leaves no room for doubt, that the conſpiracy was the earl's, who ſeems to have intended that the king ſhould be cut off by the hand of an aſſaſſin; and the ſame acute and diſcriminating writer has made it appear highly probable, that he entertained hopes, in the then diſtracted ſtate of the nation not ill founded, of being able to mount the throne of his murdered ſovereign (z.) From this imminent danger James was reſcued by his attendants the duke of Lenox, the earl of

(z) The family of Ruthven had long been looked upon as the head of that party which was attached to England and the reformation; and the accompliſhments of the latter Gowrie qualified him to be the leader of an enterpriſing faction. The importance he derived from ariſtocratic influence over his extenſive domains, and from the attachment of a powerful party in church and ſtate, was embelliſhed with the luſtre of a regal deſcent. Thus ambition, as well as revenge, might ſtimulate him to his daring enterpriſe. Indeed, if his attempt was to be directed againſt the life of the king, it could no longer be ſafe for him to remain in the condition of a ſubject: and the indecent and malicious imputation of baſtardy, with which the fanatics reproached king James, might afford a plauſible pretext for ſecluding the royal offſpring. The family of Hamilton, next heir to the crown, had long loſt its popularity, and the earl of Arran, its head, had loſt his judgment; and, though there undoubtedly were ſeveral families interpoſed between Gowrie and the crown in the ſtrict line of ſucceſſion, none of them probably poſſeſſed power and popularity to ſupport their right. But if Gowrie and his brother were really endowed with thoſe perſonal accompliſhments which have been ſo highly extolled, and which made their countrymen conceive the moſt *ſanguine hopes of their early virtues*; it is abſurd to ſuppoſe lord Gowrie to have flattered himſelf, that in a country where *the church was in danger*, where the trumpet of ſedition was ſounded by the miniſters, who fortified the *chief block-houſe of the Lord's Jeruſalem*, his piety, popularity, and bravery, ſhould ſupply the defect in title, and make him be called, while there were nearer heirs to the crown; as has ſince happened in the ſame country, on a ſimilar occaſion.

Scotland.

Marre, Sir Thomas Erſkine afterwards earl of Kellie, and Sir John Ramſey who was likewiſe ennobled; and though Gowrie and his brother fell in the ſtruggle, they were attainted by an act of parliament, which decerned their name, memory, and dignity, to be extinguiſhed; their arms to be cancelled; their whole eſtates to be forfeited and annexed to the crown; the name of Ruthven to be aboliſhed; and their poſterity and ſurviving brethren to be incapable of ſucceeding to, or of holding, any offices, honours, or poſſeſſions.

838 The Weſtern iſlanders civilized.

The moſt memorable tranſaction of James's reign, and that moſt to his honour, is the civilizing of the weſtern iſlanders. For this purpoſe, he inſtituted a company of gentlemen adventurers, to whom he gave large privileges for reforming them. The method he propoſed was to tranſport numbers of them to his low countries in Scotland, and to give their iſlands, which were very improveable, in fee to his lowland ſubjects who ſhould chooſe to reſide in the iſlands. The experiment was to be made upon the Lewes, a long range of the Ebudæ; from whence the adventurers expelled Murdoch Macleod, the tyrant of the inhabitants. Macleod, however, kept the ſea; and intercepting a ſhip which carried one of the chief adventurers, he ſent him priſoner to Orkney, after putting the crew to the ſword. Macleod was ſoon after betrayed by his own brother, and hanged at St Andrew's. The hiſtory of this new undertaking is rather dark; and the ſettlers themſelves ſeem to have been defective in the arts of civilization. The arrangements they made were conſidered by the inhabitants as very oppreſſive; and one Norman, of the Macleod family, attacked and ſubdued them ſo effectually, that they not only conſented to yield the property of the iſlands to him, but engaged to obtain the king's pardon for what he had done.

839 James ſucceeds to the crown of England.

In 1603 James was called to the throne of England by the death of Elizabeth, and the ſame year took a final leave of Scotland (A). From this period the hiſtory of Scotland, being blended with that of England, is included in the article BRITAIN; to which therefore we refer the reader, and ſhall proceed to give a general account of the country.

840 General deſcription of Scotland,

The firſt and great diviſion of Scotland is into the Highlands and Lowlands. The former engroſs more than one half of Scotland; extending from Dumbartonſhire to the moſt northern part of the iſland, a ſpace of 200 miles in length, and in breadth from 50 to 100. This tract, however, includes ſeveral extenſive diſtricts of low, fruitful ground, inhabited by people who are in all reſpects different from the mountaineers. Nothing can be more ſavage and tremendous to the eye of a ſtranger, than the appearance of the Highlands, compoſed of blue rocks and duſky mountains heaped upon one another even above the clouds, their interſtices rendered impaſſable by bogs, their ſides embrowned with heath, and their ſummits covered with ſnow, which lies all the year unthawed, pouring from their jagged ſides a thouſand torrents and roaring cataracts that fall into gloomy vales or glens below, ſome of them ſo narrow, deep, and diſmal, as to be altogether impenetrable by the rays of the ſun; yet even theſe mountains are in ſome places ſloped into agreeable green hills fit for paſture, and ſkirted or interſperſed with pleaſant ſtraths or valleys capable of cultivation. It may be unneceſſary to obſerve, that the Lowlanders of Scotland ſpeak an ancient dialect of the Engliſh language, interlarded with many terms and idioms which they borrowed immediately from France, in a long courſe of correſpondence with that kingdom: they likewiſe copy their ſouthern neighbours in their houſes, equipage, habit, induſtry, and application to commerce. As to the inhabitants of the mountains, ſee the article HIGHLANDERS. They are all, however, comprehended under the name of *Scots*, governed by the ſame laws, and tried by the ſame judges; and, whatever may be their diſſenſions at home, they always, when abroad, acknowledge and aſſiſt one another as friends and countrymen. Some authors have divided Scotland into that part which lies to the ſouthward of the Frith, and that which lies to the northward; but the true diviſion is, like that of England, into ſhires, counties, ſtewartries or bailiwicks, of which there are above 40 within the kingdom of Scotland.

841 Principal mountains, &c.

The face of this country exhibits a very mountainous appearance, eſpecially to the weſt and northward; but, at the ſame time, it diſplays many large and long tracts of plain ground fit for all the purpoſes of agriculture. It is divided from eaſt to weſt by a chain of huge mountains, known by the name of *Grant's bain* or the *Grampian hills*. There is another chain called the *Pentland hills*, which run through Lothian, and join the mountains of Tweeddale; a third, called *Lammer-muir*, riſing near the eaſtern coaſt, runs weſtward through the Merſe: but beſides theſe, there is a vaſt number of detached hills and mountains, remarkable for their ſtupendous height and ſteepneſs. There is no country in the world better ſupplied than Scotland with rivers, lakes, rivulets, and fountains. Over and above the principal rivers of Tweed, Forth, Clyde, Tay, and Spey, there is an infinity of ſmaller ſtreams that contribute to the beauty, convenience, and advantage of the kingdom. Tweed takes its riſe from the borders of Annandale; ſerves as a boundary between Scotland and England; and, after a long ſerpentine courſe, diſcharges itſelf into the ſea at Berwick. Forth riſes in Menteith near Callendar, paſſes by Stirling, and after a courſe of 25 leagues, runs into the arm of the ſea called the *Frith of Forth*, which divides the coaſt of Lothian from Fife. Clyde takes its riſe from Errick hill, in the ſhire of Lanerk; traverſes the ſhire of Clydeſdale, to which it gives name; waſhes the city of Glaſgow, widens in its paſſage to the caſtle of Dumbarton, and forms the frith of Clyde adjoining to the Iriſh ſea. Tay, the largeſt river in Scotland, derives its ſource from Loch-Tay in Breadalbane; and, after a ſouth-eaſt courſe, diſcharges itſelf into

(A) In 1589 James was married to Anne princeſs of Denmark, for whom he made a voyage on purpoſe to that country. This princeſs ſeems to have intermeddled very little with ſtate affairs, ſince we find her ſcarce ever mentioned either by Scots or Engliſh hiſtorians. In her private conduct ſhe is ſaid to have been unprincipled, vindictive, and unfaithful to her huſband.

otland. into the sea below Dundee. Spay, or Spey, issues from a lake of the same name in Badenoch; and, running a north-easterly course, falls into the German ocean, at Speymouth. Some of the fresh-water lakes are beautiful pieces of water, incredibly deep, and surprisingly extended. There are several large forests of fir in Scotland, and a great number of woods; which, however, produce very little timber of any consequence: but the country, in general, is rather bare of trees; and in many places neither tree, shrub, nor any kind of plantation, is to be seen. The case has been otherwise of old; for huge trunks of trees are often dug from under ground in almost every part of the kingdom.

In the north of Scotland, the day at midsummer is lengthened out to 18 hours and 5 minutes; so that the shortest night does not exceed 5 hours and 55 minutes: the night and day, in winter, are in the same proportion. The air of this kingdom is generally moist and temperate, except upon the tops of high mountains covered with eternal snow, where it is cold, keen, and piercing. In other parts it is tempered by warm vapours from the sea, which environs it on three sides, and runs far up into the land by firths, inlets, and indentations. This neighbourhood of the sea, and the frequency of hills and mountains, produce a constant undulation in the air, and many hard gales, that purify the climate, which is for the most part agreeable and healthy. Scotland affords a great variety of soil in different parts of the country, which, being hilly, is in general well adapted to pasturage: not but that the Lowlands are as fertile, and, when properly inclosed and manured, yield as good crops of wheat as any grounds in the island of Great Britain. The water in Scotland is remarkably pure, light, and agreeable to the stomach: but, over and above that which is used for the ordinary purposes of life, here are many medicinal springs of great note.

Scotland abounds with quarries of free-stone easily worked, which enable the people to build elegant houses, both in town and country, at a small expence, especially as they have plenty of lime-stone, and labour very cheap. The east, west, and northern parts of the country produce excellent coal; and where this is wanting, the natives burn turf and peat for fuel. Crystals, variegated pebbles, and precious stones, are found in many parts of Scotland; talc, flint, and sea shells, fuller's earth, potter's clay, and metals in great plenty. The country produces iron and copper ore, a prodigious quantity of lead, mixed with a large proportion of silver; and in some places little bits of solid gold are gathered in brooks immediately after torrents

The Lowlands of Scotland, as has been observed, when duly cultivated, yield rich harvests of wheat; and indeed it must be owned that many parts of this kingdom rival the best spots of England in agriculture: but these improvements have not yet advanced into the western and northern extremities of the island, where we see nothing but scanty harvests of oats, rye, and barley. The Highlands are so defective even in these, that it is necessary to import supplies of oatmeal from Ireland and Liverpool. This scarcity, however, we must not impute to the barrenness of the soil, so much as to the sloth and poverty of the tenants, oppressed by rapacious landlords, who refuse to grant such leases as would encourage the husbandman to improve his farm and make himself better acquainted with the science of agriculture. This is perfectly well understood in the Lothians, where we see substantial inclosures, plantations, meadows for hay and pasture, wide extended fields of wheat, the fruits of skill and industry, and meet with farmers who rent lands to the amount of 400 l. or 500 l. a year. Of plants this country produces an immense variety, growing wild, exclusive of those that are raised by the hands of the husbandman and gardener. Their farm-grounds are well stocked with wheat, rye, barley, oats, hemp, and flax: their gardens produce great plenty of kitchen-roots, salads, and greens; among which last we reckon the colewort, known by the name of *Scotch kail*; their orchards bear a variety of apples, pears, cherries, plums, strawberries, gooseberries, raspberries, and currants: here also apricots, nectarines, peaches, and sometimes grapes, are brought to maturity. In a word, there is nothing, whether shrub, fruit, or flower, that grows in any part of South Britain, which may not, with a little pains, be brought to the same perfection in the middle of Scotland. Among the trees and shrubs which are the natural growth of this country, we may reckon the oak, the fir, the birch, the poplar, the alder, willow, elder hazle, mountain-ash, crab-tree, and juniper; which last abounds to such a degree in some parts of the Highlands, that in the space of a few miles many tons of the berries might be yearly gathered: besides these, we find the hawthorn, the sloe, the dog-rose, furze, broom, fern, and whole tracts of land and mountains covered with strong heath. This affords shelter for the myrtillis, the fruit of which, called *bilberries*, is here found in great abundance, as well as the brambleberry, cranberry, and wild strawberry. The ash, the elm, the sycamore, lime and walnut-tree, are chiefly planted about the houses of gentlemen; but even the inclosures of quickset appear naked for want of such hedge rows as adorn the country of England. Indeed, great part of this kingdom lies naked and exposed like a common; and other parts have no other inclosure than a paltry wall huddled up of loose stones, which yields a bleak and mean prospect, and serves no other purpose than that of keeping out the cattle. All the sea-coast is covered with alga marina, dulse, and other marine plants.

The Highlands are well stocked with red deer, and the smaller species called the *roe-buck*, as well as with hares, rabbits, foxes, wild cats, and badgers; and they abound with all sorts of game. The rivers and lakes pour forth a profusion of salmon, trout, jack, and eels; the sea-coast swarms with all the productions of the ocean. The hills and mountains are covered with sheep and black cattle for exportation, as well as domestic use. These are of small size, as are also the horses bred in the Highlands; but the Lowlanders use the large breed, which came originally from England.

New Scotland. See *Nova Scotia*.

SCOTOMIA, in medicine, a vertigo accompanied with dimness of sight, frequently the forerunner of an apoplexy.

SCOTT (John), an eminent English divine, was born in 1638, and became minister of St Thomas's in Southwark. In 1684 he was collated to a prebend in the cathedral of St Paul's. Dr Hickes tells us, that, after the revolution, "he first refused the bishopric of Chester, because he would not take the oath of homage;

Scotland || Scott.

Scotus, Scougal.

marge; and afterwards another biſhopric, the deanery of Worceſter, and a prebend of the church of Windſor, becauſe they were all places of deprived men." He publiſhed ſeveral excellent works, particularly The Chriſtian Life, &c. and died in 1695. He was eminent for his humanity, affability, ſincerity, and readineſs to do good; and his talent for preaching was extraordinary.

SCOTUS (Duns). See DUNS.

SCOTUS (John). See ERIGENA.

SCOUGAL (Henry), ſecond ſon of Patrick Scougal biſhop of Aberdeen, was born, June 1650, at Salton in Eaſt Lothian, where his father, the immediate predeceſſor of Biſhop Burnet, was rector. His father, deſigning him for the ſacred miniſtry, watched over his infant mind with peculiar care; nor was his care beſtowed in vain. He had ſoon the ſatisfaction of perceiving the moſt amiable diſpoſitions unfold themſelves, and his underſtanding riſe at once into the vigour of manhood. Relinquiſhing the amuſements of youth, young Scougal applied to his ſtudies with ardour; and, agreeable to his father's wiſh, at an early period he directed his thoughts to ſacred literature. He peruſed the hiſtorical parts of the bible with peculiar pleaſure, and then began to examine its contents with the eye of a philoſopher. He was ſtruck with the peculiarities of the Jewiſh diſpenſation, and felt an anxiety to underſtand the reaſon why its rites and ceremonies were aboliſhed. The nature and evidences of the Chriſtian religion alſo occupied his mind. He peruſed ſermons with pleaſure, committed to writing thoſe paſſages which moſt affected him, and could comprehend and remember their whole ſcope. Nor was he inattentive to polite literature. He read the Roman claſſics, and made conſiderable proficiency in the Greek, in the Hebrew, and other oriental languages. He was alſo well verſed in hiſtory and mathematics. His diverſions were of a manly kind. After becoming acquainted with the Roman hiſtory, in concert with ſome of his companions he formed a little ſenate where orations of their own compoſition were delivered.

At the age of fifteen he entered the univerſity, where he behaved with great modeſty, ſobriety, and diligence. He diſliked the philoſophy then taught, and applied himſelf to the ſtudy of natural philoſophy; that philoſophy which has now happily got ſuch footing in the world, and tends to enlarge the faculties. In conſequence of this, we may here obſerve, that when he was yet about eighteen years of age, he wrote the reflections and ſhort eſſays ſince publiſhed; which though written in his youth, and ſome of them left unfiniſhed, breathe forth ſo much devotion, and ſuch an exalted ſoul, as muſt convince us his converſation was in heaven.

In all the public meetings of the ſtudents he was unanimouſly choſen preſident, and had a ſingular deference paid to his judgment. No ſooner had he finiſhed his courſes, but he was promoted to a profeſſorſhip in the univerſity of Aberdeen, where he conſcientiouſly performed his duty in training up the youth under his care in ſuch principles of learning and virtue as might render them ornaments to church and ſtate. When any diviſions and animoſities happened in the ſociety, he was very inſtrumental in reconciling and bringing them to a good underſtanding. He maintained his authority among the ſtudents in ſuch a way as to keep them in awe, and at the ſame time to gain their love and eſteem. Sunday evenings were ſpent with his ſcholars in diſcourſing againſt vice and impiety of all kinds, and encouraging religion in principle and practice. He allotted a conſiderable part of his yearly income for the poor; and many indigent families, of different perſuaſions, were relieved in their ſtraits by his bounty; though ſo ſecretly that they knew not whence their ſupply came. Scougal

Having been a profeſſor of philoſophy for four years, he was at the age of twenty three ordained a miniſter, and ſettled at Auchterleſs, a ſmall village about twenty miles from Aberdeen. Here his zeal and ability for his great Maſter's ſervice were eminently diſplayed. He catechiſed with great plainneſs and affection, and uſed the moſt endearing methods to recommend religion to his hearers. He endeavoured to bring them to a cloſe attendance on public worſhip, and joined with them himſelf at the beginning of it. He revived the uſe of lectures, looking on it as very edifying to comment upon and expound large portions of ſcripture. And though he endured ſeveral outward inconveniencies, yet he bore them with patience and meekneſs. But as God had deſigned him for an eminent ſtation, where he could be of more univerſal uſe in his church, he was removed from his private charge to that of training up youth for the holy miniſtry and the care of ſouls. In the twenty-fifth year of his age he was admitted profeſſor of divinity in the king's college, Aberdeen; and though he was unanimouſly choſen, yet he declined a ſtation of ſuch importance, from a modeſt ſenſe of his unfitneſs for it: And as he had been an ornament to his other ſtations of life, ſo in a particular manner he applied himſelf to the exerciſe of this office. After he had guarded his ſtudents againſt the common artifices of the Romiſh miſſionaries in making proſelytes, he propoſed two ſubjects for public exerciſes; the one, of the paſtoral care; the other, of caſuiſtical divinity: but there were no debates he was more cautious to meddle with than the decrees of God; ſenſible that ſecret things belong to God; and to us things revealed.

The inward diſpoſitions of this excellent man are beſt ſeen in his writings; and the whole of his outward behaviour and converſation was the conſtant practice of what he preached; as we are aſſured by the concurring teſtimony of ſeveral reſpectable perſons who knew him. How unſuitable then would panegyric be, where the ſubject was full of humility? and therefore let it ſuffice to ſay, that after he began to appear publicly, you ſee him as a profeſſor, earneſt at once to improve his ſcholars in human and ſacred learning; as a paſtor, he ceaſed not to preach the word, to exhort, to reprove, and to rebuke with all authority: and as a profeſſor of divinity, he beſtowed the utmoſt pains to convince the candidates for the miniſtry of the weight and importance of that high office; that it was not to be followed for lucre, but purely to promote the worſhip of God and the ſalvation of men. Again, if we conſider his private life, how meek, how charitable, and how ſelf-denied! how diſintereſted in all things, how reſigned to the divine will! and above all, how refined his ſentiments with regard to the love of God! How amiable muſt he then appear! How worthy

worthy of imitation, and of the universal regret at his death! In this light we see clearly that the memory of the just is blessed.

At length his health began to be impaired by incessant study, and about the twenty-seventh year of his age he fell into a consumption, which wasted him by slow degrees. But during the whole time of his sickness he behaved with the utmost resignation, nor did he ever show the least impatience.

When his friends came to visit him, he would say, "he had reason to bless God it was no worse with him than it was. And (says he) when you have the charity to remember me in your prayers, do not think me a better man than I am; but look on me, as indeed I am, a miserable sinner." Upon the twentieth day of June 1678 he died, in the greatest calmness, in the twenty-eighth year of his age, and was buried in the King's College-Church in Old Aberdeen. The principal work of Scougal is a small treatise intitled, The Life of God in the Soul of Man. This book is not only valuable for the sublime spirit of piety which it breathes, but for the purity and elegance of its style; qualities for which few English writers were distinguished before the Revolution.

SCOUTS, in a military sense, are generally horsemen sent out before, and on the wings of an army, at the distance of a mile or two, to discover the enemy, and give the general an account of what they see.

SCRATCH-PANS, in the English salt-works, a name given to certain leaden pans, which are usually made about a foot and an half long, a foot broad, and three inches deep, with a bow or circular handle of iron, by which they may be drawn out with a hook when the liquor in the pan is boiling. Their use is to receive a selenitic matter, known by the name of *soft scratch*, which falls during the evaporation of the salt-water. See the article *Sea* SALT.

SCRATCHES, in farriery. See there, § xxxvii.

SCREED, with plasterers, is the floated work behind a cornice, and is only necessary when a cornice is to be executed without bracketting.

SCREW, one of the six mechanical powers. A screw is a cylinder cut into several concave surfaces, or rather a channel or groove made in a cylinder, by carrying on two spiral planes the whole length of the screw, in such a manner that they may be always equally inclined to the axis of the cylinder in their whole progress, and also inclined to the base of it in the same angle. See MECHANICS, n° 30.

N° 1. *To construct a common, or one-threaded Screw.*—Make a parallelogram of paper equal in length to the cylinder which is to be screwed, and equal in breadth to the circumference of that cylinder. Divide the side of the parallelogram, which is equal to the circumference of the cylinder, into two equal parts. Divide the other side of the parallelogram, which is equal in length to the cylinder, into as many parts as the thickness or breadth of the intended thread will run over. Then join the second point on the circumference side to the second point on the length-side of the parallelogram, and so join all the succeeding points as you see in the figure.

N° 2. *To make a four-threaded Screw, or that which is commonly used for the letter-press.*—Make a parallelogram, as described before; divide that side which is equal to the circumference of the cylinder into eight equal parts, or twice the number of threads. Divide the other side into as many parts as the distance between two threads will run over, then join the points as in n° 1. (fig. 1). Screw, Scribe.

Plate CCCCXLVIII.

COROLLARY. *To make a left-handed screw.*—Make the parallels to the right instead of the left, as expressed by the figures, n° 3.

This is the true and only practicable way of making all kinds of screws that are cut on a cylinder.

Archimedes's SCREW. See HYDROSTATICS, n° 40.

Endless or *Perpetual* SCREW, one so fitted in a compound machine as to turn a dented wheel; so called, because it may be turned for ever without coming to an end.

If in the endless or perpetual screw, AB (n° 4.) whose threads take the teeth of the wheel CD, you take the distance of two threads, according to the length of the axis AB; or the distance of two teeth in the wheel CD, in the direction of the circumference; and if a weight W act at the circumference of the wheel: then, if the power D be to the weight W, as that distance of the teeth or threads, to the length described by the power P in one revolution, the power and weight will be in equilibrio; because in one revolution of P, the wheel DC, with the weight W, has moved only the distance of one tooth.

SCRIBE, in Hebrew סֹפֵר *sopher*, is very common in scripture, and has several significations. It signifies,

1. A clerk, writer, or secretary. This was a very considerable employment in the court of the kings of Judah, in which the scripture often mentions the secretaries as the first officers of the crown. Seraiah was scribe or secretary to king David (2 Sam. viii. 17). Shevah and Shemaiah exercised the same office under the same prince (2 Sam. xx. 25). In Solomon's time we find Elihoreph and Ahiah secretaries to that prince (1 Kings iv. 4). Shebna under Hezekiah (2 Kings xix. 2). And Shaphan under Josiah (2 Kings xxii. 8). As there were but few in those times that could write well, the employment of a scribe or writer was very considerable.

2. A scribe is put for a commissary or muster-master of an army, who makes the review of the troops, keeps the list or roll, and calls them over. Under the reign of Uzziah king of Judah, there is found Jeil the scribe who had under his hand the king's armies (2 Chr. xxvi. 11.) And at the time of the captivity, it is said the captain of the guard, among other considerable persons, took the principal scribe of the host, or secretary at war, which mustered the people of the land (2 Kings xxv. 19).

3. Scribe is put for an able and skilful man, a doctor of the law, a man of learning that understands affairs. Jonathan, David's uncle by the father's side, was a counsellor, a wise man, and a scribe (1 Chr. xxvii. 32). Baruch, the disciple and secretary to Jeremiah, is called a *scribe* (Jer. xxxvi. 26). And Ezra is celebrated as a skilful scribe in the law of his God (Ezra vii. 6.) The scribes of the people, who are frequently mentioned in the Gospel, were public writers and professed doctors of the law, which they read and explained to the people. Some place the original of scribes under

Scribe
ſi
Scrimzeor.

der Moſes: but their name does not appear till under the judges. It is ſaid, that in the wars of Barak againſt Sifera, "out of Machir came down governors, and out of Zebulun they that handle the pen of the writer." (Judges v. 14). Others think that David firſt inſtituted them, when he eſtabliſhed the ſeveral claſſes of the prieſts and Levites. The ſcribes were of the tribe of Levi; and at the time that David is ſaid to have made the regulations in that tribe, we read that 6000 men of them were conſtituted officers and judges (1 Chr. xxvi. 4.); among whom it is reaſonable to think the ſcribes were included. For in 2 Chr. xxiv 6. we read of Shemaiah the ſcribe, one of the Levites; and in 2 Chr. xxxiv. 13. we find it written, "Of the Levites that were ſcribes and officers."

The ſcribes and doctors of the law, in the ſcripture phraſe, mean the ſame thing; and he that in Mat. xxii. 35. is called a *doctor of the law*, or a *lawyer*, in Mark xii. 28. is named a *ſcribe*, or *one of the ſcribes*. And as the whole religion of the Jews at that time chiefly conſiſted in phariſaical traditions, and in the uſe that was made of them to explain the ſcripture; the greateſt number of the doctors of the law, or of the ſcribes, were phariſees; and we almoſt always find them joined together in ſcripture. Each of them valued themſelves upon their knowledge of the law, upon their ſtudying and teaching it (Mat. xxii. 52.): they had the key of knowledge, and ſat in Moſes's chair (Mat. xxiii. 2). Epiphanius, and the author of the *Recognitions* imputed to St Clement, reckon the ſcribes among the ſects of the Jews; but it is certain they made no ſect by themſelves; they were only diſtinguiſhed by their ſtudy of the law

SCRIBONIUS (Largus), an ancient phyſician in the reign of Auguſtus or Tiberius, was the author of ſeveral works; the beſt edition of which is that of John Rhodius.

SCRIMZEOR or SCRIMGEOUR (Henry), an eminent reſtorer of learning, was born at Dundee in the year 1506. He traced his deſcent from the ancient family of the Scrimzeours of Didupe, who obtained the office of hereditary ſtandard-bearers to the kings of Scotland in 1057.

At the grammar-ſchool of Dundee our author acquired the Greek and Latin languages to an uncommon degree of perfection, and that in a ſhorter ſpace of time than many ſcholars before him. At the univerſity of St Andrew's his ſucceſsful application to philoſophy gained him great applauſe. The next ſcene of his ſtudies was the univerſity of Paris, and their more particular object the civil law. Two of the moſt famous civilians of that age, Eguinard Baron and Francis Duaren (A), were then giving their lectures to crowded circles at Bourges. The fame of theſe profeſſors occaſioned his removal from Paris; and for a conſiderable time he proſecuted his ſtudies under their direction. Scrimz

At Bourges he had an opportunity of becoming acquainted with the celebrated James Amiot, Greek profeſſor in that city, well known in the learned world by his tranſlation of Plutarch's Lives, and diſtinguiſhed afterwards by his advancement to great honours in the church, and finally to the rank of cardinal

Through the recommendation of this eminent perſon, Mr Scrimzeor engaged in the education of two young gentlemen of the name of Bucherel, whom he inſtructed in the belles lettres, and other branches of literature, calculated to accompliſh them for their ſtation in life.

This connection introduced him to Bernard Bornetel biſhop of Rennes, a perſon famed in the political world for having ſerved the ſtate in many honourable embaſſies. Accepting an invitation from this prelate to accompany him to Italy, Mr Scrimzeor greatly enlarged the ſphere of his literary acquaintance, by his converſation and connection with moſt of the diſtinguiſhed ſcholars of that country. The death of Francis Spira (B) happened during his viſit at Padua; and as the character and conduct of this remarkable perſon at that time engaged the attention of the world, Mr Scrimzeour is ſaid to have collected memoirs of him in a publication entitled, "The Life of Francis Spira, by Henry of Scotland." This performance, however, does not appear in the catalogue of his works.

After he had ſtored his mind with the literature of foreign countries, and ſatisfied his curioſity as a traveller,

(A) "Francis Duaren was the firſt of the French civilians who purged the chair in the civil law ſchools from the barbariſms of the Gloſſaries, in order to introduce the pure ſources of the ancient juriſprudence. As he did not deſire to ſhare that glory with any one, he looked with an envious eye on the reputation of his colleague Eguinard Baron, who alſo mixed good literature with the knowledge of the law. This jealouſy put him upon compoſing a work wherein he endeavoured to leſſen the eſteem that people had for his colleague. The maxim, '*Pajcitur in vitiis iver; poſt fata quæſit*,' was verified remarkably in him; for after the death of Baron, he ſhowed himſelf moſt zealous to eternize his memory, and was at the expence of a monument to the honour of the deceaſed." From the Tranſlation of Bayle's Dict. of 1710, p. 1143-4.

(B) Francis Spira was a lawyer of great reputation at Cittadella in the Venetian ſtate, at the beginning of the 16th century. He had imbibed the principles of the Reformation, and was accuſed before John de la Caſa, archbiſhop of Benevento, the pope's nuncio at Venice. He made ſome conceſſions, and aſked pardon of the papal miniſter for his errors. But the nuncio inſiſted upon a public recantation. Spira was exceedingly averſe to this meaſure; but at the preſſing inſtances of his wife and his friends, who repreſented to him that he muſt loſe his practice and ruin his affairs by perſiſting againſt it, he at laſt complied. Shortly after he fell into a deep melancholy, loſt his health, and was removed to Padua for the advice of phyſicians and divines; but his diſorders augmented. The recantation, which he ſaid he had made from cowardice and intereſt, filled his mind with continual horror and remorſe; inſomuch that he ſometimes imagined that he felt the torments of the damned. No means being found to reſtore either his health or his peace of mind, in 1548 he fell a victim to his miſerable ſituation. See Collyer's Dict.—Spira.

Scrimzeor. ler, it was his intention to have reviſited Scotland. He might without vanity have entertained hopes, that the various knowledge which he had treaſured would have won him a partial reception among his countrymen. An ambition of being uſefully diſtinguiſhed among them as a man of letters is juſtly ſuppoſed the principal motive of his deſire to return: but the moſt ſanguine projects of life are often ſtrangely diverted by accident, or rather perhaps are inviſibly turned by Providence, from their purpoſed courſe. Mr Scrimzeor, on his journey homewards, was to paſs through Geneva. His fame had long forerun his footſteps. The ſyndics and other magiſtrates, upon his arrival, requeſted him to ſet up the profeſſion of philoſophy in that city; promiſing a compenſation ſuitable to the exertion of his talents. He accepted the propoſal, and eſtabliſhed the philoſophical chair.

After he had taught for ſome time at Geneva, a fire broke out in his neighbourhood, by which his houſe was conſumed, and he himſelf reduced to great diſtreſs. His late pupils, the Bucherels, had not forgotten their obligations to him, and ſent a conſiderable ſum of money to his relief.

At this time flouriſhed at Augſburg, that famous mercantile family (c), the Fuggers. Ulric Fugger was then its repreſentative; a man poſſeſſed of prodigious wealth, paſſionately fond of literature, a great collector of books and manuſcripts, and a munificent patron of learned men. Being informed by means of his literary correſpondence, of the misfortune which had befallen Mr Scrimzeor in the burning of his houſe, he immediately ſent him a preſſing invitation to accept an aſylum beneath his roof till his affairs could be re-eſtabliſhed. Mr Scrimzeor, gladly availing himſelf of ſuch a hoſpitable kindneſs, loſt no time in going into Germany.

Whilſt reſiding at Augſburg with Mr Fugger, he was much employed in augmenting his patron's library by vaſt collections, purchaſed from every corner of Europe. Manuſcripts of the Greek and Latin authors were then of ineſtimable value, and ſeemed to have been more particularly the object of Mr Scrimzeor's reſearches.

He did not lead a life of yawning indolence amidſt theſe treaſures, and, like a mere unfeeling collector, leave them unenjoyed. As librarian, he was not contented to act the part of a black eunuch to his literary ſeraglio. He ſeems to have forgotten that he was not its Grand Sultan, and accordingly ranged at will among ſurrounding beauties. He compoſed many works of great learning and ingenuity, whilſt he continued in a ſituation ſo peculiarly agreeable to the views and habits of a ſcholar.

When his manuſcripts were ready for the preſs, he was deſirous of returning to Geneva to print them. His patron, Fugger, recommended him for this purpoſe to the very learned Henry Stephens, one of his penſioners, and at that time one of the moſt celebrated printers in Europe.

Immediately on his arrival at Geneva, 1563, he was Scrimzeor. earneſtly ſolicited by the magiſtrates to reſume the chair of philoſophy. Notwithſtanding his compliance, and in conſequence of it the dedication of much of his time to the ſtudy of phyſics, he, two years afterwards, inſtituted a courſe of lectures in the civil law, and had the honour of being its firſt founder and profeſſor at Geneva.

As ſoon as he was ſettled again in this city, he hoped, amidſt his other occupations, to proſecute the great object of his literary fame, the printing of his various works. But a ſuſpicion which Henry Stephens entertained, that it was his intention to ſet up a rival preſs at Geneva, occaſioned great diſſenſions between them. The reſult of the quarrel was, that the republic of letters, during Mr Scrimzeor's life, was deprived of his valuable productions. They fell moſt of them at his death into the hands of Iſaac Caſaubon, who has been accuſed of publiſhing conſiderable portions of them as his own.

Some account of Mr Scrimzeor's ſeveral performances will give an idea of his extenſive erudition.

He wrote critical and explanatory notes upon Athenæus's (d) *Deipnoſophiſts*, or Table-converſations of Philoſophers and Learned Men of Antiquity; having firſt collated ſeveral manuſcripts of his author. This work Caſaubon publiſhed at Leyden in 1600; but without diſtinguiſhing his own notes from thoſe of Scrimzeor.

A Commentary and Emendations of the Geography of Strabo were among our author's literary remains. Theſe were publiſhed in Caſaubon's Pariſian edition of Strabo, 1620. Henry Stephens, from an idea of juſtice due to Scrimzeor's literary fame, notwithſtanding the violent animoſity which had ſubſiſted betwixt them, reproaches Caſaubon for adopting our Scottiſh critic's lucubrations on Strabo without acknowledgment.—Dempſter aſſures us, that Scrimzeor, in his manuſcript letters, mentions his deſign of publiſhing this performance; whence, it is probable, that his work appeared to himſelf of conſiderable conſequence, and had taken up much of his attention. Although Caſaubon, in his ample notes exhibited at the foot of Strabo's text, makes no confeſſion of having derived any thing from Scrimzeor, it muſt not be concealed, that in an epiſtle to Sir Peter Young, our critic's nephew, through whom the Commentary and Emendations of Strabo came into his hands, Caſaubon acknowledges how very uſeful to him they might be made; for ſpeaking there of his intended edition of Strabo, he ſays, "It cannot be expreſſed how much aſſiſtance I may obtain from your notes of Scrimzeor."

Edward Herriſon, a Scottiſh author, in his Commentary on Plutarch's Book concerning the Inconſiſtencies of the Stoics, informs us, that Scrimzeor collated different manuſcripts of all the works of Plutarch. This undertaking appears ſufficient to have occupied half the life of an ordinary critic. Every one knows how voluminous an author was the philoſopher, the hiſtorian, and orator of Chæronea. Whether our learned

(c) They were ennobled by the emperor in 1510, under the title of Barons of Kirkberg and Weiſſenborn.

(d) Athenæus was a grammarian of Naucrates in Egypt, and lived in the ſecond century. His Deipnoſophiſtæ is a very curious and learned work, in 15 books. It is full of intereſting anecdotes and deſcriptions of ancient manners, and has preſerved many relics of Grecian poetry not to be found elſewhere.

Scrimzeor. critic had meant to publiſh an edition of Plutarch's works is not known; but ſuch an intention ſhould ſeem highly probable from this laborious enterpriſe of collating them.

The 10 books of Diogenes Laertius on the Lives, Opinions, and Apophthegms of the Philoſophers, were collated from various manuſcripts by Scrimzeor. His corrected text of this author, with notes full of erudition, came alſo into Caſaubon's poſſeſſion, and is ſuppoſed to have contributed much to the value of his edition of the Grecian Biographer, printed at Paris in 1593.

The works of Phornutus and Palæphatus were alſo among the collations of Mr Scrimzeor. To the latter of theſe authors he made ſuch conſiderable additions, that the work became partly his own. Theſe were two ancient authors who explain the fables of the heathen deities. The former wrote *De Natura Deorum, ſeu de Fabularum Poeticarum Allegoriis Speculatio.* "On the Nature of the Gods, or the Allegorical Fictions of the Poets." The latter entitled his book Απιστα, *Sive de falſis Narrationibus*, "Things incredible, or concerning falſe Relations." Theſe works were printed at Baſil, 1570; whether in Greek or Latin is uncertain. They have been publiſhed ſince in both languages.

The manuſcripts of them were for ſome time preſerved in the library of Sir Peter Young, after that of his uncle Scrimzeor, which was brought into Scotland in 1573, had been added to it. What became of this valuable bequeſt at the death of the former, is uncertain.

Our learned philologer left alſo behind him in manuſcript the orations of Demoſthenes, Æſchines, and Cicero, and the Eccleſiaſtical Hiſtory of Euſebius, all carefully collated.

Among his literary remains was a collection of his Latin epiſtles. The men of letters in the 15th and 16th centuries, ſeem to have kept their republic, as it is called, more united and compact than it is at preſent, by an epiſtolary intercourſe in the Latin language, then the univerſal medium of literature and ſcience. This general ſpirit of communication could not but contribute greatly to the advancement of learning, as well as to the pleaſure, and, we may add, to the importance, of thoſe who were engaged in its purſuit. The intercourſe and union of enlightened men, able and diſpoſed to promote the happineſs of their fellow-creatures, cannot be too cloſe. From ſuch intellectual combination alone it is, that uniformity of religious, moral, and political principles, to its greateſt attainable degree, can ever be expected; or, in order words, the greateſt poſſible benefit derived from the cultivation of letters.

Of the many performances which had exerciſed his pen, it does not appear that any were immediately publiſhed by himſelf but his Tranſlation of Juſtinian's Novels into Greek. This was printed at Paris in 1558, and again with Holoander's Latin verſion at Antwerp in 1575. This work has been highly extolled, both for the purity of its language and the accuracy of its execution, and is likely, according to ſome reſpectable opinions, to hold its eſtimation as long as any uſe or memory of the civil law ſhall exiſt.

A Latin tranſlation of the *Baſilica*, or Baſilics, as they are called by our civilians, is the laſt we have to mention of this author's performances. This is a collection of Roman Laws, which the eaſtern emperors Baſil and Leo, who reigned in the fifth century, commanded to be tranſlated into Greek, and which preſerved their authority till the diſſolution of the eaſtern empire. The Baſilics comprehended the inſtitutes, digeſts, code, and novels, and ſome of the edicts of Juſtinian and other emperors. Of 60 original books, 41 only remain. Mr Scrimzeor collated them with various manuſcripts, probably before he commenced his tranſlation. Scrimzeor. Scriptu

From the foregoing recital of the learned labours of this profound ſcholar and critic, it will be concluded, that almoſt the whole of his life, although long, was ſpent in his library, and that the biographer, having now terminated the catalogue of his writings, is probably not diſtant from the concluſion of his life. Different years have been aſſigned for the time of his death; but it appears moſt likely, from a compariſon of the different accounts of this event, that it happened very near the expiration of 1571, or at the beginning of the ſucceeding year, about the 66th year of his age. He died in the city of Geneva.

The characteriſtic features of Scrimzeor are few, but they are prominent and ſtriking, and remote poſterity may regard him with no inferior degree of reſpect. His induſtry and perſeverance in the purſuit of knowledge and erudition were equalled only by the exquiſite judgement which he diſplayed in his critical annotations and commentaries on the errors and obſcurities of ancient books and manuſcripts.

His acquiſitions in the Greek, Latin, and oriental languages, were reckoned much beyond thoſe of moſt of the profeſſed linguiſts of his time. The great Cujacius uſed to ſay, "That he never quitted Mr Scrimzeor's converſation without having learned ſomething new." But that which lent peculiar grace to ſuch ſuperiority, was the amiable modeſty which upon all occaſions was obſerved to accompany it. From the commendation given him by the illuſtrious civilian juſt mentioned, it will be concluded, that he did not brood, with a jealous reſerve, over unlocked treaſures of erudition; but that, conſcious of poſſeſſing ſtores too ample to be ſoon exhauſted, at the ſame time that he avoided an oſtentatious profuſion of them, he obliged and delighted his friends by a liberal communication. From the period at which he lived, conſidered with the nature and extent of his ſtudies, and his abilities in proſecuting them, he may deſervedly be ranked among thoſe eminent characters who have moſt ſucceſsfully contributed their exertions to the revival of letters in Europe.

SCRIPTURE is a word derived from the Latin *ſcriptura*, and in its original ſenſe is of the ſame import with *writing*, ſignifying "any thing written." It is, however, commonly uſed to denote the writings of the Old and New Teſtaments; which are called ſometimes *the Scriptures*, ſometimes the *ſacred* or *holy Scriptures*, and ſometimes *canonical Scriptures*. Theſe books are called *the Scriptures* by way of eminence, as they are the moſt important of all writings; they are ſaid to be *holy* or *ſacred* on account of the ſacred doctrines which they teach; and they are termed *canonical*, becauſe when their number and authenticity were aſcertainrd, their names were inſerted in eccleſiaſtical *canons*, to diſtinguiſh Scripto of the and N. Teſta- ments.

guiſh them from other books; which, being of no authority, were kept as it were out of ſight, and therefore ſtyled *apocryphal* (A).

The authenticity of the Old Teſtament may be proved from the character of the Jews, from internal evidence, and from teſtimony.

1. The character of the Jews affords a ſtrong preſumptive evidence that they have not forged or corrupted the Old Teſtament. Were a perſon brought before a court of juſtice on a ſuſpicion of forgery, and yet no preſumption or poſitive evidence of his guilt could be produced, it would be allowed by all that he ought to be acquitted. But farther, if the forgery alleged were inconſiſtent with the character of the accuſed; if it tended to expoſe to diſgrace and reproach his general principles and conduct; or if we were aſſured that he conſidered forgery as an impious and abominable crime—it would require very ſtrong teſtimony to eſtabliſh his guilt. The caſe now mentioned correſponds exactly with the character and ſituation of the Jews. If a Jew had forged any book of the Old Teſtament, he muſt have been impelled to ſo bold and dangerous an enterpriſe by ſome very powerful motive. It could not be national pride, for there is ſcarcely one of theſe books which does not ſeverely cenſure the national manners. It could not be the love of fame; for that paſſion would have taught him to flatter and extol the national character; and the puniſhment, if detected would have been infamy and death. The love of wealth could not produce ſuch a forgery; for no wealth was to be gained.

The Jews were ſelected from the other nations of the world, and preſerved a diſtinct people from the time of their emigration from Egypt to the Babyloniſh captivity, a period of 892 years. The principal purpoſes for which they were ſelected was to preſerve in a world running headlong into idolatry the knowledge and worſhip of the one true God, and to be the guardians of thoſe ſacred books that contained the prophecies which were to prove to future ages the divine miſſion of the Redeemer of mankind. To fit them for theſe important truſts, the ſpirit of their laws and the rites of their religion had the ſtrongeſt tendency. Miracles were openly performed, to convince them that the God of Iſrael was the God of all the earth, and that he alone was to be worſhipped. Public calamities always befel them when they became apoſtates to their God; yet they continued violently attached to idolatry till their captivity in Babylon made them for ever renounce it.

The Jews then had two oppoſite characters at different periods of their hiſtory: At firſt they were addicted to idolatry; afterwards they acquired a ſtrong antipathy againſt it.

Had any books of the Old Teſtament been forged before the Babyloniſh captivity, when the Jews were devoted to idolatry, is it to be conceived that the impoſtor would have inveighed ſo ſtrongly againſt this vice, and ſo often imputed to it the calamities of the ſtate; ſince by ſuch conduct he knew that he would render himſelf obnoxious to the people and to thoſe idolatrous monarchs who perſecuted the prophets?

Scripture.

But it may next be ſuppoſed, that "the ſacred books were forged after the Babyloniſh captivity, when the principles of the Jews would lead them to inveigh againſt the worſhip of idols. But theſe principles would ſurely never lead them to expoſe the character of their anceſtors, and to detail their follies and their crimes. Never had any people more national pride, or a higher veneration for their anceſtors, than the Jews. Miracles and prophecies ceaſed ſoon after their return to Jeruſalem; and from that period their reſpect for the ſacred books approached to ſuperſtition. They preſerved them with pious care, they read them often in their ſynagogues, and they conſidered every attempt to alter the text as an act of ſacrilege. Is it poſſible that ſuch men could be guilty of forgery, or could falſe writings be eaſily impoſed on them?

4 From internal evidence, and

2. There is an internal evidence in the books of the Old Teſtament that proves them to have been written by different perſons, and at diſtant periods; and enables us with preciſion to aſcertain a time at or before which they muſt have been compoſed. It is an undeniable fact that Hebrew ceaſed to be the living language of the Jews during the Babyloniſh captivity, and that the Jewiſh productions after that period were in general written either in Chaldee or in Greek. The Jews of Paleſtine, ſome ages before the coming of our Saviour, were unable, without the aſſiſtance of a Chaldee paraphraſe, to underſtand the Hebrew original. It neceſſarily follows, therefore, that every book which is written in pure Hebrew was compoſed either before or about the time of the Babyloniſh captivity. This being admitted, we may advance a ſtep farther, and contend that the period which elapſed between the compoſition of the moſt ancient and the moſt modern book of the Old Teſtament was very conſiderable; or, in other words, that the moſt ancient books of the Old Teſtament were written many ages before the Babyloniſh captivity.

Marſh on the authenticity of the five books of Moſes.

No language continues ſtationary; and the Hebrew, like other tongues, paſſed through the ſeveral ſtages of infancy, youth, manhood, and old age. If therefore, on compariſon, the ſeveral parts of the Hebrew Bible are found to differ not only in regard to ſtyle, but alſo in regard to character and cultivation, we have ſtrong internal marks that they were compoſed at different and diſtant periods. No claſſical ſcholar would believe, independent of the Grecian hiſtory, that the poems aſcribed to Homer were written in the age of Demoſthenes, the orations of Demoſthenes in the time of Origen, or the Commentaries of Origen in the time of Laſcaris and Chryſoloras. For the very ſame reaſon, it is certain that the five books which are aſcribed to Moſes were not written in the time of David, the Pſalms of David in the age of Iſaiah, nor the prophecies of Iſaiah in the time of Malachi; and ſince the Hebrew became a dead language about the time of the Babyloniſh captivity, the book of Malachi could not have been written much later. Before that period therefore were written the Prophecies of Iſaiah, ſtill earlier the Pſalms of David, and much earlier than theſe the books which are aſcribed to Moſes.

(A) From αποκρυπτω, *to put out of ſight.*

Scripture.

5 From testimony.

3. Let us now consider the evidence of testimony for the authenticity of the Old Testament. As the Jews were a more ancient people than the Greeks or Romans, and for many ages totally unconnected with them, it is not to be expected that we should derive much evidence from the historians of those nations: it is to the Jews alone we must look for information. But it has unfortunately happened that few of their works except the Scriptures themselves have been preserved to posterity. Josephus is the most ancient of the Jewish historians to whom we can appeal. He informs us, that the Old Testament was divided into three parts, the Law, the Prophets, and the Hagiographa or poetical books. No man, says he, hath ever dared to add or take away from them. He tells us also, that other books were written after the time of Artaxerxes; but as they were not composed by prophets, they were not reckoned worthy of the same credit.

Since the promulgation of the Christian religion, it is impossible that any material alterations or corruptions could have taken place in the books of the Old Testament; for they have been in the hands both of Jews and Christians from that period. Had the Jews attempted to make any alterations, the Christians would have detected and exposed them; nor would the Jews have been less severe against the Christians if they had corrupted the sacred text. But the copies in the hands of Jews and Christians agree; and therefore we justly conclude, that the Old Testament is still pure and uncorrupted.

The division mentioned by our Saviour into the Law, the Prophets, and the Psalms, corresponds with that of Josephus. We have therefore sufficient evidence, it is hoped, to convince even a deist, that the Old Testament existed at that time. And if the deist will only allow, that Jesus Christ was a personage of a virtuous and irreproachable character, he will acknowledge that we draw a fair conclusion when we assert that the Scriptures were not corrupted in his time: for when he accused the Pharisees of making the law of no effect by their traditions, and when he injoined his hearers to search the Scriptures, he could not have failed to mention the corruptions or forgeries of Scripture, if any in that age had existed. But we are assured, by very respectable authority, that the canon of the Old Testament was fixed some centuries before the birth of Jesus Christ. Jesus the son of Sirach, the author of Ecclesiasticus, makes evident references to the prophecies of Isaiah *, Jeremiah †, and Ezekiel ‡, and mentions these prophets by name. He speaks also of the twelve minor prophets §. It appears also from the prologue, that the law and the prophets, and other ancient books, existed at the same period. The book of Ecclesiasticus, according to the calculations of the best chronologers, was written in Syriac about A. M. 3772, that is, 232 years before the Christian era, and was translated into Greek in the next century by the grandson of the author. The prologue was added by the translator: but this circumstance does not diminish the evidence for the antiquity of Scripture; for he informs us, that the law and the prophets, and the other books of their fathers, were studied by his grandfather: a sufficient proof that they existed in his time. As no authentic books of a more ancient date, except the sacred writings themselves, have reached our time, we can ascend no higher in search of testimony.

* Ecclesiasticus xlviii. 22.
† xlix. 6.
‡ xlix. 8.
§ xlix. 10.

Scriptur

There is, however, one remarkable historical fact, which proves the existence of the law of Moses at the dissolution of the kingdom of Israel, when the ten tribes were carried captive to Assyria by Shalmaneser, and dispersed among the provinces of that extensive empire; that is, about 741 years before Christ. It was about that time the Samaritans were transported from Assyria to repeople the country, which the ten captive tribes of Israel had formerly inhabited. The posterity of the Samaritans still inhabit the land of their fathers, and have preserved copies of the Pentateuch, two or three of which were brought to this country in the last century. The Samaritan Pentateuch is written in old Hebrew characters (see PHILOLOGY, n° 28). and therefore must have existed before the time of Ezra. But so violent were the animosities which subsisted between the Jews and Samaritans, that in no period of their history would the one nation have received any books from the other. They must therefore have received them at their first settlement in Samaria from the captive priest whom the Assyrian monarch sent to teach them how they should fear the Lord (2 Kings xvii.)

6 The can of the O Testam settled.

The canon of the Old Testament, as both Jewish and Christian writers agree, was completed by Ezra and some of his immediate successors (see BIBLE). In our copies the sacred books are divided into 39. The Jews reckoned only 22, corresponding to the number of letters in the Hebrew alphabet. They united the books of Judges and Ruth; they joined the two books of Samuel; the books of Kings and Chronicles were reckoned one; Ezra and Nehemiah one; the Prophecies and Lamentations of Jeremiah were taken under the same head; and the 12 minor prophets were considered as one book—so that the whole number of books in the Jewish canon amounted to 22.

7 The Pe tateuch written Moses,

The Pentateuch consists of the five books Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. Several observations have been already made respecting the authenticity of these under the article PENTATEUCH: but several additional remarks have occurred, which may not improperly be given in this place. For many of these we acknowledge ourselves indebted to a sermon published by the reverend Mr Marsh, whose research and learning and critical accuracy will be acknowledged by every reader of discernment.

One of the strongest arguments that have occurred to us in support of the authenticity of the Pentateuch, and the inspiration of the writer, has already been given under the article RELIGION, n° 14, &c. which see: But we shall in this place present two arguments of a different kind, which would be sufficient to prove at least the former of these conclusions. We argue from the language and contents of the Mosaic writings, and from the testimony of the other books of Scripture.

8 Proved interna evidenc

From the contents and language of the Pentateuch there arises a very strong presumption that Moses was its author. The very mode of writing in the four last books discovers an author contemporary with the events which he relates; every description, both religious and political, is a proof that the writer was present at each respective scene; and the legislative and historical parts

are

are so interwoven with each other, that neither of them could have been written by a man who lived in a later age. The account which is given in the book of Exodus of the conduct of Pharaoh towards the children of Israel, is such as might be expected from a writer who was not only acquainted with the country at large, but had frequent access to the court of its sovereign: and the minute geographical description of the passage thro' Arabia is such, as could have been given only by a man like Moses, who had spent 40 years in the land of Midian. The language itself is a proof of its high antiquity, which appears partly from the great simplicity of the style, and partly from the use of archaisms or antiquated expressions, which in the days even of David and Solomon were obsolete (B). But the strongest argument that can be produced to show that the Pentateuch was written by a man born and educated in Egypt, is the use of Egyptian words; words which never were, nor ever could have been, used by a native of Palestine: and it is a remarkable circumstance, that the very same thing which Moses had expressed by a word that is pure Egyptian, Isaiah, as might be expected from his birth and education, has expressed by a word that is purely Hebrew (C).

That Moses was the author of the Pentateuch is proved also from the evidence of testimony. We do not here quote the authority of Diodorus Siculus, of Longinus, or Strabo, because their information must have been derived from the Jews. We shall seek no authority but that of the succeeding sacred books themselves, which bear internal evidence that they were written in different ages, and therefore could not be forged unless we were to adopt the absurd opinion that there was a succession of impostors among the Jews who united together in the same fraud. The Jews were certainly best qualified to judge of the authenticity of their own books. They could judge of the truth of the facts recorded, and they could have no interest in adopting a forgery. Indeed, to suppose a whole nation combined in committing a forgery, and that this combination should continue for many hundred years, would be the most chimerical supposition that ever entered into the mind of man. Yet we must make this supposition, if we reject the historical facts of the Old Testament. No one will deny that the Pentateuch existed in the time of Christ and his apostles; for they not only mention it, but quote it. "This we admit," reply the advocates for the hypothesis which we are now combating; "but you cannot therefore conclude that Moses was the author; for there is reason to believe it was composed by Ezra." But unfortunately for men of this opinion, both Ezra and Nehemiah ascribe the book of the law to Moses†. 2. The Pentateuch was in the possession of the Samaritans before the time of Ezra. 3. It existed in the reign of Amaziah king of Judah, A. C. 839 years†. 4. It was in public use in the reign of Jehoshaphat, A. C. 912; for that virtuous prince appointed Levites and priests who taught in Judah, and had the book of the law of the Lord with them, and went about throughout all the cities of Judah and taught the people‡. 5. It is referred to by David in his dying admonitions to Solomon§. The same royal bard makes many allusions to it in the book of Psalms, and sometimes quotes it*. There remains therefore only one resource to those who contend that Moses was not the author, *viz.* that it was written in the period which elapsed between the age of Joshua and that of David. But the whole history of the Jews from their settlement in Canaan to the building of the temple presupposes that the book of the law was written by Moses. 6. We have satisfactory evidence that it existed in the time of Joshua. One passage may be quoted where this fact is stated. The Divine Being makes use of these words to Joshua: "Only be thou strong, and very courageous, that thou mayest observe to do all according to *the law* which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. *This book of the law* shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein†."

Scripture. † 2 Chron. xxv. 4. 2 Kings xiv. 6. ‡ 2 Chron. xvii. 8, 9. § 1 Kings ii. 3. * Comp. Psalm ciii. 7, 8. with Exod. xxxiv. 6. it. the original, where the words are the very same. † Joshua i. 7, 8. viii. 31. xxiii. 6.

10 General objections answered.

To the foregoing demonstration objections may be stated. "We will admit the force of your arguments, and grant that Moses actually wrote a work called the book of the law; but how can we be certain that it was the very work which is now current under his name? And unless you can show this to be at least probable, your whole evidence is of no value." To illustrate the force or weakness of this objection, let us apply it to some ancient Greek author, and see whether a classical scholar would allow it to be of weight. "It is true that the Greek writers speak of Homer as an ancient and celebrated poet; it is true also that they have quoted from the works which they ascribe to him various passages that we find at present in the Iliad and Odyssey: yet still there is a possibility that the poems which were written by Homer, and those which we call the *Iliad* and *Odyssey*, were totally distinct productions." Now an advocate for Greek literature would reply to this objection, not with a serious answer, but with a smile of contempt; and he would think it beneath his dignity to silence an opponent who appeared to be deaf to the clearest conviction. But still more may be said in defence of Moses than in defence of Homer; for the writings of the latter were not deposited in any temple or sacred archive, in order to secure them from the devastations of time; whereas the copy of the book of the law, as written by Moses, was intrusted to the priests and the elders, preserved in the ark of the covenant, and

(B) For instance, הוּא *ille*, and נַעַר *puer*, which are used in both genders by no other writer than Moses. See Gen. xxiv. 14. 16. 28. 55. 57. xxxviii. 21. 25.

(C) For instance, אחי (perhaps written originally אחי, and the י lengthened into ו by mistake), written by the Seventy αχι or αχις, Gen. xli. 2. and חבה, written by the Seventy Θιζα or Θιζε. See *La Croze Lexicon Ægyptiacum*, art. AXI and ΘΗΒΙ.

The same thing which Moses expresses by אחו, Gen. xli. 2. Isaiah xix. 7. expresses by עָרוּה, for the Seventy have translated both of these words by αχι.

Scripture.

and read to the people every ſeventh year (D). Sufficient care therefore was taken not only for the preſervation of the original record, but that no ſpurious production ſhould be ſubſtituted in his ſtead. And that no ſpurious production ever has been ſubſtituted in the ſtead of the original compoſition of Moſes, appears from the evidence both of the Greek and the Samaritan Pentateuch. For as theſe agree with the Hebrew, except in ſome trifling variation (E), to which every work is expoſed by length of time, it is abſolutely certain that the five books which we now aſcribe to Moſes are one and the ſame work with that which was tranſlated into Greek in the time of the Ptolemies, and, what is of ſtill greater importance, with that which exiſted in the time of Solomon. And as the Jews could have had no motive whatſoever, during that period which elapſed between the age of Joſhua and that of Solomon, for ſubſtituting a ſpurious production inſtead of the original as written by Moſes, and, even had they been inclined to attempt the impoſture, would have been prevented by the care which had been taken by their lawgiver, we muſt conclude that our preſent Pentateuch is the very identical work that was delivered by Moſes.

11 Particular objections obviated.

The poſitive evidence being now produced, we ſhall endeavour to anſwer ſome particular objections that have been urged. But as moſt of theſe occur in the book of Geneſis, we ſhall reſerve them for ſeparate examination, and ſhall here only conſider the objections peculiar to the four laſt books. They may be compriſed under one head, viz. expreſſions and paſſages in theſe books which could not have been written by Moſes. 1. The account of the death of Moſes, in the laſt chapter of Deuteronomy, we allow muſt have been added by ſome ſucceeding writer; but this can never prove that the book of Deuteronomy is ſpurious. What is more common among ourſelves than to ſee an account of the life and death of an author ſubjoined to his works, without informing us by whom the narrative was written? 2. It has been objected, that Moſes always ſpeaks of himſelf in the third perſon. This is the objection of fooliſh ignorance, and therefore ſcarcely deſerves an anſwer. We ſuſpect that ſuch perſons have never read the claſſics, particularly Cæſar's Commentaries, where the author uniformly ſpeaks of himſelf in the third perſon, as every writer of correct taſte will do who reflects on the abſurdity of employing the pronoun of the firſt perſon in a work intended to be read long after his death. (See Grammar, n° 33.) 3. As to the objection, that in ſome places the text is defective, as in Exodus xv. 8. it is not directed againſt the author, but againſt ſome tranſcriber; for what is wanting in the Hebrew is inſerted in the Samaritan. 4. The only other objection that deſerves notice is made from two paſſages. It is ſaid in one place that the bed of Og is at Rabbah *to this day*; and in another (Deut. iii. 14.), "Jair the ſon of Manaſſeh took all the country of Argob unto the coaſts of Geſhuri and Maacathi, and called them after his own name, Bashon-havoth jair, *unto this day*." The laſt clauſe in both theſe paſſages could not have been written by Moſes, but it was probably placed in the margin by ſome tranſcriber by way of explanation, and was afterwards by miſtake inſerted in the text. Whoever doubts the truth of this aſſertion may have recourſe to the manuſcripts of the Greek Teſtament, and he will find that the ſpurious additions in the texts of ſome manuſcripts are actually written in the margin of others (F).

Scripture.

That the Pentateuch, therefore, at laſt the four laſt books of it, was written by Moſes, we have very ſatisfactory evidence; which, indeed, at the diſtance of 3000 years is wonderful, and which cannot be affirmed of any profane hiſtory written at a much later period.

12 Authenticity of the book of Geneſis.

The book of Geneſis was evidently not written by a perſon who was contemporary with the facts which he records; for it contains the hiſtory of 2369 years, a period comprehending almoſt twice as many years as all the reſt of the hiſtorical books of the Old Teſtament put together. Moſes has been acknowledged as the author of this book by all the ancient Jews and Chriſtians; but it has been a matter of diſpute from what ſource he derived his materials; ſome affirming that all the facts were revealed by inſpiration, and others maintaining that he procured them from tradition.

Some who have looked upon themſelves as profound philoſophers, have rejected many parts of the book of Geneſis as fabulous and abſurd; but it cannot be the wiſdom of philoſophy, but the vanity of ignorance, that could lead to ſuch an opinion. In fact, the book of Geneſis affords a key to many difficulties in philoſophy which cannot otherwiſe be explained. It has been ſuppoſed that the diverſities among mankind prove that they are not deſcended from one pair; but it has been fully

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(D) "And Moſes wrote this law, and delivered it unto the prieſts the ſons of Levi, which bare the ark of the covenant of the Lord, and unto all the elders of Iſrael. And Moſes commanded them, ſaying, At the end of every ſeven years, in the ſolemnity of the year of releaſe, in the feaſt of tabernacles, when all Iſrael is come to appear before the Lord thy God, in the place which he ſhall chooſe, thou ſhalt read this law before all Iſrael in their hearing. And it came to paſs, when Moſes had made an end of writing the words of this law in a book until they were finiſhed, that Moſes commanded the Levites, which bare the ark of the covenant of the Lord, ſaying, Take this book of the law, and put it in the ſide of the ark of the covenant of the Lord your God." Deut. xxxi. 9—11. 24—26. There is a paſſage to the ſame purpoſe in Joſephus: Δηλονται δια των αναγκαιοτατων εν τοις ιερων γραμματων, *Joſephi Antiquitat.* Lib. V. c. 1. § 17. ed. Hudſon.

(E) See the collation of the Hebrew and Samaritan Pentateuch, in the 6th vol. of the *London Polyglot*. p. 19. of the *Animadverſiones Samaritice*.

(F) To mention only two examples. 1. The common reading, 1 Cor. xvi. 2. is μιαν σαββατων; but the Codex Pitavianus 3. has την κυριακην in the margin; and in one of the manuſcripts which Beza uſed, this marginal addition has been obtruded in the text. See his note on this paſſage. 2. Another inſtance is, 1 John ii. 27. where the genuine reading is χρισμα; but Wetſtein quotes two manuſcripts, in which πνευμα is written in the margin; and this marginal reading has found its way not only into the Codex Covelli 2. but into the Coptic and Ethiopic verſions.

fully shown that all these diversities may be accounted for by natural causes. It has been reckoned a great difficulty to explain how fossil shells were introduced into the bowels of the earth; but the deluge explains this fact better than all the romantic theories of philosophers. It is impossible to account for the origin of such a variety of languages in a more satisfactory manner than is done in the account of the confusion of tongues which took place at Babel. It would be no easy matter to shew why the sea of Sodom is so different from every other sea on the globe which has yet been explored, if we had not possessed the scriptural account of the miraculous destruction of Sodom and Gomorrah. It is saturated with bitumen and salt, and contains no fishes. These are very singular facts, which have been fully established by late travellers. The book of Genesis, too, has been treated with contempt, because it makes the world less ancient than is necessary to support the theories of modern philosophers, and because it is difficult to reconcile the chronologies of several nations with the opinion that the world is not above 6000 or 7000 years old. The Chaldeans, in the time of Cicero, reckoned up 470,000 years. The Egyptians pretend that they have records extending 50,000 years back; and the Hindoos go beyond all bounds of probability, carrying back their chronology, according to Halhed, more than 7,000,000 of years.

13 Asiatic chronology vindicated.

An attempt has been made by M. Bailly, lately mayor of Paris, to reconcile these magnified calculations with the chronology of the Septuagint, which is justly preferred to the Hebrew. (See SEPTUAGINT.) He informs us, that the Hindoos, as well as the Chaldeans and Egyptians, had years of arbitrary determination. They had months of 15 days, and years of 60 days, or two months. A month is a night and day of the patriarchs; a year is a night and day of the gods; four thousand years of the gods are as many hundred years of men. By attention to such modes of computation, the age of the world will be found very nearly the same in the writings of Moses, and in the calculations and traditions of the Bramins. With these also we have a remarkable coincidence with the Persian Chronology. Bailly has established these remarkable epochas from the Creation to the Deluge.

The Septuagint gives - -	2256 years.
The Chaldeans - -	2222
The Egyptians - - -	2340
The Persians - - - -	2000
The Hindoos - - -	2000
The Chinese - - - -	2300

The same author has also shewn the singular coincidence of the age of the world as given by four distinct and distantly situated people.

The ancient Egyptians, - -	5544 years.
The Hindoos, - -	5502
The Persians, - - -	5501
The Jews, according to Josephus,	5555

Having made these few remarks, to shew that the facts recorded in Genesis are not incontestibly with truth, we shall now, by a few observations, confirm the evidence, from testimony, that Moses was the author, and answer the objections that seem strongest.

There arises a great probability, from the book of Genesis itself, that the author lived near the time of Joseph; for as we advance towards the end of that book, the facts gradually become more minute. The materials of the antediluvian history are very scanty. The account of Abraham is more complete; but the history of Jacob and his family is still more fully detailed. This is indeed the case with every history. In the early part, the relation is very short and general; but when the historian approaches his own time, his materials accumulate. It is certain, too, that the book of Genesis must have been written before the rest of the Pentateuch; for the allusions in the last four books to the history of Abraham, of Isaac, and Jacob, are very frequent. The simplicity of the style shows it to be one of the most ancient of the sacred books; and perhaps its similarity to the style of Moses would determine a critic to ascribe it to him. It will be allowed, that no man was better qualified than Moses to compose the history of his ancestors. He was learned in all the wisdom of the Egyptians, the most enlightened nation of his time, and he had the best opportunities of obtaining accurate information. The short account of the antediluvian world could easily be remembered by Abraham, who might obtain it from Shem, who was his contemporary. To Shem it might be conveyed by Methuselah, who was 340 years old when Adam died. From Abraham to Moses, the interval was less than 400 years. The splendid promises made to that patriarch would certainly be carefully communicated to each generation, with the concomitant facts: and thus the history might be conveyed to Moses by the most distinguished persons. The accounts respecting Jacob and his son Joseph might be given to Moses by his grandfather Kohath, who must have been born long before the descent to Egypt; and Kohath might have heard all the facts respecting Abraham and Isaac from Jacob himself. Thus we can easily point out how Moses might derive the materials of the book of Genesis, and especially of the last 38 chapters, from the most authentic source.

14 Objections to the authenticity of the books of Genesis obviated.

It will now be necessary to consider very shortly the objections that have been supposed to prove that Genesis could not have been written by Moses. 1. It is objected, that the author of the first chapters of Genesis must have lived in Mesopotamia, as he discovers a knowledge of the rivers that watered Paradise, of the cities Babylon, Erech, Resen, and Calneh; of the gold of Pison; of the bdellium and onyx stone. But if he could not derive this knowledge from the wisdom of the Egyptians, which is far from being improbable, he might surely obtain it by tradition from Abraham, who was born and brought up beyond the Euphrates. 2. In Genesis xiv. 14. it is said, Abraham pursued the four confederate kings to Dan, yet that name was not given till after the conquest of Palestine*. We answer, this might be inserted by a transcriber. But such a supposition is not necessary; for though we are told in the book of Judges that a city originally called Laish received then the name of Dan, this does not prove that Laish was the same city with the Dan which is mentioned in Genesis. The same answer may be given to the objection which is brought from Genesis xxxv. 21. where the tower of Edar is mentioned, which the objectors say was the name of a tower over one of the gates of Jerusalem. But the tower of Edar signifies the tower of the flocks, which in the pastoral country of Canaan might be a very common name. 3. The most formidable objection is derived from these two passages, Gen. xii. 6.

* Judges chap. xviii. 22.

" And

Scripture. "And the Canaanite was then in the land." Gen. xxxvi. 31. "These are the kings that reigned over the land of Edom, *before there reigned any king over the children of Israel.*" Now, it is certain that neither of these passages could be written by Moses. We allow they were added by a later writer; but this circumstance cannot invalidate the evidence which has been already produced. It does not prove that Moses was not the author of the book of Genesis, but only that the book of Genesis has received two alterations since his death.

According to Rivet, our Saviour and his Apostles have cited 27 passages verbatim from the book of Genesis, and have made 38 allusions to the sense.

15 The book of Exodus. The book of Exodus contains the history of the Israelites for about 145 years. It gives an account of the slavery of the Israelites in Egypt; of the miracles by which they were delivered; of their passage through the Red Sea, and journey through the wilderness; of the solemn promulgation of the Decalogue on Mount Sinai, and of the building and furniture of the Tabernacle. This book is cited by David, by Daniel, and other sacred writers. Twenty-five passages are quoted by our Saviour and his apostles in express words, and they make 19 allusions to the sense.

16 Leviticus. The book of Leviticus contains the history of the Israelites for one month. It consists chiefly of laws. Indeed, properly speaking, it is the code of the Jewish ceremonial and political laws. It describes the consecration of Aaron and his sons, the daring impiety and exemplary punishment of Nadab and Abihu. It reveals also some predictions respecting the punishment of the Israelites in case of apostacy; and contains an assurance that every sixth year should produce abundance to support them during the seventh or sabbatical year. This book is quoted as the production of Moses in several books of scripture*.

* 2 Chron. xxx. 10. Jerem. vii. 12, 23. ix. 16. Ezek. xx. 11. Matth. viii. 4. Rom. x. 5 viii. 9. 2 Cor. vi. 16. Gal. iii. 12. 1 Pet. i. 16.

17 Numbers. The book of Numbers comprehends the history of the Israelites for a period of about 38 years, reckoning from the first day of the second month after their departure from Egypt. It contains an account of two numberings of the people; the first in the beginning of the second year of their emigration, the second in the plains of Moab towards the conclusion of their journey in the wilderness†. It describes the ceremonies employed in the consecration of the tabernacle, gives an exact journal of the marches and encampments of the Israelites, relates the appointment of the 70 elders, the miraculous cure performed by the brazen serpent, and the misconduct of Moses when he was commanded to bring water from the rock. There is also added an account of the death of Aaron, of the conquest of Sihon and Og, and the story of Balaam, with his celebrated prophecy concerning the Messiah§.

† Numb. i. xxvi. § Numb. xxiv. 17, 19.

The book of Numbers is quoted as the work of Moses in several parts of Scripture*.

* Joshua, iv. 12. 2 Chron. xxix. 11, xxxi. 3. Ezek xx. 13. xliv. 27. Matth. xii. 5. John vi. 31. ix 36.

18 Deuteronomy. The book of Deuteronomy comprehends a period of nearly two months. It consists of an interesting address to the Israelites, in which Moses recals to their remembrance the many instances of divine favour which they had experienced, and reproaches them for their ingratitude. He lays before them, in a compendious form, the laws which he had formerly delivered, and makes some explanatory additions. This was the more necessary, because the Israelites, to whom they had been originally promulgated, and who had seen the miracles in Egypt, at the Red Sea, and Mount Sinai, had died in the wilderness. The divine origin of these laws, and the miracles by which they were sanctioned, must already have been well known to them; yet a solemn recapitulation of these by the man who had miraculously fed the present generation from their infancy, who by the lifting up of his hands had procured them victory in the day of battle, and who was going to leave the world to give an account of his conduct to the God of Israel, could not but make a deep and lasting impression on the minds of all who heard him. He inculcates these laws by the most powerful motives. He presents before them the most animating rewards, and denounces the severest punishments to the rebellious. The prophecies of Moses towards the end of this book, concerning the fate of the Jews, their dispersions and calamities, the conquest of Jerusalem by the Romans, the miseries of the besieged, and the present state of the Jewish nation, cannot be read without astonishment. They are perspicuous and minute, and have been literally accomplished.

This book is cited as the production of Moses by Christ and his apostles*.

* Ma... iv. 4. John ... Acts i. Gal. i.

4. The historical books are 12 in number, Joshua, Judges, Ruth, Samuel I and II. Kings I. and II. Chronicles, Ezra, Nehemiah, Esther. These, if considered distinctly from the Pentateuch, and the writings more properly styled prophetical, contain a compendium of the Jewish history from the death of Moses, A. M. 2552, to the reformation established by Nehemiah after the return from the captivity, A. M. 3595, comprehending a period of 1043 years.

To enable us to discover the authors of these books, we have no guide to conduct us but conjecture, internal evidence, or the authority of the modern Jews. From the frequent references in Scriptures, and from the testimony of Josephus, it appears that the Jews were in possession of many historical records which might have thrown much light upon this subject if they had still been preserved. But during the calamities which befel that infatuated nation in their wars with the Romans, and the dispersion which followed, these writings have perished. But though we can produce no testimony more ancient than the age of our Saviour to authenticate the historical books, yet there are some facts respecting the mode of their preservation which entitle them to credit. The very circumstance itself, that the Jews have preserved them in the sacred volume to this day, while their other ancient books have been lost, is a proof that they considered them as the genuine records of their nation. Josephus†, whose authority is of great importance, informs us, that it was the peculiar province of the prophets and priests to commit to writing the annals of the nation, and to preserve them to posterity. That these might be faithfully preserved, the sacerdotal function was made hereditary, and the greatest care was observed to prevent intermarriages either with foreigners or with the other tribes. No man could officiate as a priest who could not prove his descent in a right line by unquestionable evidence‡. Registers were kept in Jerusalem, which at the end of every war were regularly revised by the surviving priests; and new ones were then composed. As a proof that this has been faithfully performed, Josephus adds, that the names of all the Jewish priests, in an uninterrupted succession from father to son, had been registered for 2000 years; that is, from the time of Aaron to the age of Josephus.

† Cor... Apion lib. 1.

‡ Ezr... 61, 6...

Scripture.

The national records were not allowed to be written by any man who might think himself fit for the office; and if a priest falsified them, he was excluded from the altar and deposed from his office. Thus we are assured, the Jewish records were committed to the charge of the priests; and as they may be considered as the same family from Aaron to the Babylonish captivity and downwards, the same credit is due to them that would be due to family records, which by antiquarians are esteemed the most authentic sources of information.

21 Authentication of the Jewish records.

Of the 22 books which Josephus reckoned himself bound to believe, the historical books from the death of Moses to the reign of Artaxerxes, he informs us, were written by contemporary prophets. It appears, then, that the prophets were the composers, and the priests the hereditary keepers, of the national records. Thus, the best provision possible was made that they should be written accurately, and be preserved uncorrupted. The principal office of these prophets was to instruct the people in their duty to God, and occasionally to communicate the predictions of future events. For this purpose they were educated in the schools of the prophets, or in academies where sacred learning was taught. The prophets were therefore the learned men of their time, and consequently were best qualified for the office of historians. It may be objected, that the prophets, in concert with the priests, might have forged any writings they pleased. But before we suspect that they have done so in the historical books of the Old Testament, we must find out some motive which could induce them to commit so daring a crime. But this is impossible. No encomiums are made either upon the prophets or the priests; no adulation to the reigning monarch appears, nor is the favour of the populace courted. The faults of all ranks are delineated without reserve. Indeed there is no history extant that has more the appearance of impartiality. We are presented with a simple detail of facts, and are left to discover the motives and intentions of the several characters; and when a character is drawn, it is done in a few words, without exaggerating the vices or amplifying the virtues.

It is of no real consequence, therefore, whether we can ascertain the authors of the different books or not. From Josephus we know that they existed in his time; and from his account of the manner in which they were preserved we are assured they were not in danger of being corrupted. They existed also when the Septuagint translation was made. Frequent references are made to them in the writings of the later prophets; sometimes the same facts are related in detail. In short, there is such a coincidence between the historical books and the writings of those prophets who were contemporary, that it is impossible to suppose the latter true without receiving the former.

Indeed, to suppose that the Jews could have received and preserved with such care for so many hundred years false records, which it must have been in the power of every person to disprove, and which at the same time do so little credit to the character of their nation, is to suppose one of the greatest absurdities in the world: it is to suppose that a whole nation could act contrary to all those principles which have always predominated in the human mind, and which must always predominate till human nature undergo a total revolution.

Scripture.

22 Joshua.

The book which immediately follows the Pentateuch has been generally ascribed to Joshua the successor of Moses. It contains, however, some things which must have been inserted after the death of Joshua. It is necessary to remark, that there is some accidental derangement in the order of the chapters of this book, which was probably occasioned by the ancient mode of fixing together a number of rolls. If chronologically placed, they should be read thus, 1st chapter to the 10th verse, then the 2d chapter; then from the 10th verse to the end of the 1st chapter; afterwards should follow the vi. vii. viii. ix. x. and xi. chapters; then the xxii.; and lastly the xii. and xiii. chapters to the 24th verse of the latter.

The facts mentioned in this book are referred to by many of the sacred writers §. In the book of Kings xvi. 34. the words of Joshua are said to be the words of God. See JOSHUA.

§ 1 Chron. ii. 7.—xii. 15.; Psalm cxiv. 3.; Isa. xxviii. 21.; Acts vii. 45.; Heb. xi. 31.—xiii. 5. James ii. 25. 28.; Ecclus. xlvi. 4.; 1 Mac. ii. 5. 6.

By whom the book of Judges was written is uncertain; but as it contains the history of the Jewish republic for 317 years, the materials must have been furnished by different persons. The book, however, seems to be the composition of one individual (G), who lived after the regal government was established‡, but before the accession of David: for it is said in the 21st verse of the 1st chapter, that the Jebusites were still in Jerusalem; who, we know, were dispossessed of that city early in the reign of David ¶. We have reason, therefore, to ascribe this book to Samuel.

23 Judges.

‡ Jud. xix. 1. xxi. 25.

¶ 2 Sam. v. 6. 8.

The history of this book may be divided into two parts; the first contains an account of the judges from Othniel to Samson, ending at the 16th chap. The second part relates several remarkable transactions which occurred soon after the death of Joshua; but are thrown to the end of the book, that they might not interrupt the course of the history. See JUDGES.

24 Ruth.

The book of Ruth is a kind of supplement to the book of Judges, and an introduction to the history of David, as it is related in the books of Samuel. Since the genealogy which it contains descends to David, it must have been written after the birth of that prince, but not at any considerable time after it; for the history of Boaz and Ruth, the great-grandfather and great-grandmother of David, could not be remembered above two or three generations. As the elder brothers of David and their sons are omitted, and none of his own children are mentioned in the genealogy, it is evident that the book was composed in honour of the Hebrew monarch, after he was anointed king by Samuel, and before any of his children were born; and consequently in the reign of Saul. The Jews ascribe it to Samuel; and indeed there is no person of that age to whom it may be attributed with more propriety. We are informed (1 Sam. x. 25.) that Samuel was a writer, and

(G) In support of this opinion, it may be observed, that the author, chap. ii. 10, &c. lays before us the contents of the book.

Scripture. and are assured that no person in the reign of Saul was so well acquainted with the splendid prospects of David as the prophet Samuel.

25 The two books of Samuel.

The Greeks denominate the books of Samuel, which follow next in order, *The Books of Kingdoms*; and the Latins, *The Books of Kings I. and II.* Anciently there were but two books of Kings; the first was the two books of Samuel, and the second was what we now call the two books of Kings. According to the present division, these two books are four, viz. the first and second books of *Samuel*, and the first and second books of *Kings*.

Concerning the author of the two books of Samuel there are different opinions. Some think that Samuel wrote only twenty or twenty-four chapters of the first book, and that the history was continued by Nathan and Gad. This opinion they ground on the following 1. Chron. xxix. 29. passage in *Chronicles* §, "Now the acts of David the king, first and last, behold they are written in the book of Samuel the *seer*, and in the book of Nathan the *prophet*, and Gad the *seer*." Others think they were compiled by Ezra from ancient records; but it is evident that the books of Samuel were written before the books of Kings and Chronicles; for on comparison it will be found, that in the last mentioned books many circumstances are taken from the former. The first book carries down the history of the Israelites from the birth of Samuel to the fatal battle of Gilboa, comprehending a period of about 80 years. The second relates the history of David from his succession to the throne of Israel till within a year or two of his death, containing 40 years. There are two beautiful passages in these books which every man of sentiment and taste must feel and admire, the lamentation or elegy on Saul and Jonathan, and the parable of Nathan. The impartiality of the historian is fully attested by the candour and freedom with which the actions of Saul and David are related. There are some remarks interspersed which were probably added by Ezra.

26 Of Kings.

When the two books of Kings were written, or by whom they were compiled, is uncertain. Some have supposed that *David*, *Solomon*, and *Hezekiah*, wrote the history of their own times. Others have been of opinion that the prophets, viz. *Isaiah*, *Jeremiah*, *Gad*, and *Nathan*, each of them wrote the history of the reign in which he lived. But it is generally believed that *Ezra* wrote these two books, and published them in the form in which we have them at present. There can be no doubt but the prophets drew up the lives of the kings who reigned in their times; for the names and writings of those prophets are frequently mentioned, and cited. Still, however, it is evident that the two books of Kings are but an abridgment of a larger work, the substance of which is contained in the books before us. In support of the opinion that Ezra is the author of these books, it is said, That in the time of the penman, the ten tribes were captives in Assyria, whither they had been carried as a punishment for their sins: That in the second of these books the author makes some reflections on the calamities of Israel and Judah, which demonstrate that he lived after that event. But to this it is objected, That the author of these books expresses himself throughout as a contemporary, and as one would have done who had been an eye and ear witness of what he related. To this objection it is answered, That Ezra compiled these books from the prophetic writings which he had in his possession; that he copied them exactly, narrating the facts in order as they happened, and interspersed in his history some reflections and remarks arising from the subjects which he handled. Scripture.

The first book comprises a period of 126 years, from the death of David to that of Jehoshaphat. The second book records the transactions of many kings of Judah and Israel for the space of about 300 years, from the death of Jehoshaphat to the destruction of Jerusalem and the temple, A. M. 3416. A. C. 588.

27 Of Chronicles.

The Hebrews style the two books of Chronicles *Deberi Imim* §, i. e. *Words of days*, journals or diaries, in allusion to those ancient journals which appear to have been kept among the Jews. The Greeks call them *Paralipomena* ¶, which signifies *things omitted*; as if these two books were a kind of supplement to inform us what had been omitted or too much abridged in the books of *Kings*. The two books of Chronicles contain indeed several particulars which are not to be met with in the other books of Scripture: but it is not therefore to be supposed that they are the records of the kings of Judah and Israel, so often referred to in the books of Kings. Those ancient registers were apparently much more copious than the books before us; and the compiler of the books of Chronicles often refers to them, and makes long extracts from them.

§ דברי הימים

¶ παραλειπομενα

Some suppose that the author of these two books was the same with that of the two books of Kings. The Jews say that they were written by *Ezra*, after the return from the captivity, assisted by *Zechariah* and *Haggai*, who were then alive. But events are mentioned in them of so late a date as to show that he could not have written them in their present form; and there is another objection to his being their author, which is little less forcible: between the books of *Kings* and *Chronicles* there is a great number of variations both in dates and facts, which could not have happened if *Ezra* had been the author of them, or indeed if they had been the work of any one person.

The books of Chronicles are not to be considered merely as an abridgment of former histories with some useful additions, but as books written with a particular view; which seems to have been to furnish a genealogical register of the twelve tribes, deduced from the earliest times, in order to point out those distinctions which were necessary to discriminate the mixed multitude that returned from Babylon; to ascertain the lineage of Judah; and to re-establish on their ancient footing the pretensions and functions of each individual tribe.

28 The book of Ezra, and also that of Nehemiah, are attributed by the ancients to the former of these prophets; and they called them the 1st and 2d books of Esdras; which title is still kept up by the Latin church. It is indeed highly probable that the former of these books, which comprises the history of the Jews from the time that Cyrus made the decree for their return until the twentieth year of Artaxerxes Longimanus (which was about 100 years, or as others think 79 years), was all compiled by Ezra, except the first six chapters, which contain an account of the first return of the Jews upon the decree of Cyrus; whereas Ezra did not return till the time of Artaxerxes. It is of this second return therefore that he writes the account; and adding

The l of Ez

ripture. adding it to the other, which he found ready compoſed to his hand, he made it a complete hiſtory of the Jewiſh reſtoration.

This book is written in Chaldee from chap. iv. 8. to chap. vii. 27. As this part of the work chiefly contains letters, converſations, and decrees expreſſed in that language, the fidelity of the hiſtorian has probably induced him to take down the very words which were uſed. The people, too, had been accuſtomed to the Chaldee during the captivity, and probably underſtood it better than Hebrew; for it appears from Nehemiah's account, chap. viii. 2, 8. that all could not underſtand the law.

29 Nehemiah. The book of Nehemiah, as has been already obſerved, bears, in the Latin bibles, the title of the *ſecond book* of *Eſdras*; the ancient canons likewiſe give it the ſame name, becauſe, perhaps, it was conſidered as a ſequel to the book of Ezra. In the Hebrew bibles it has the name of *Nehemiah* prefixed to it; which name is retained in the Engliſh bible. But though that chief is by the writer of the ſecond book of Maccabees affirmed to have been the author of it, there cannot, we think, be a doubt but that either it was written at a later period, or had additions made to it after Nehemiah's death.

With the book of Nehemiah the hiſtory of the Old Teſtament concludes. This is ſuppoſed to have taken place about A. M. 3574. A. C. 434. But Prideaux with more probability has fixed it at A. M. 3595. See NEHEMIAH.

30 Eſther. It is uncertain who was the author of the book of Eſther. *Clement* of Alexandria, and many commentators, have aſcribed it to Mordecai; and the book itſelf ſeems to favour this opinion; for we are told in chap. ix. 20. that "Mordecai wrote theſe things." Others have ſuppoſed that Ezra was the author; but the more probable opinion of the Talmudiſts is, that the great ſynagogue (See SYNAGOGUE), to perpetuate the memory of the deliverance of the Jews from the conſpiracy of Haman, and to account for the origin of the feaſt of Purim, ordered this book to be compoſed, very likely of materials left by Mordecai, and afterwards approved and admitted it into the ſacred canon. The time when the events which it relates happened, is ſuppoſed by ſome to have been in the reign of Artaxerxes Longimanus, and by others in that of Darius the ſon of Hyſtaſpes, called by the ſacred penman *Ahaſuerus*. Scripture.

31 Of Job. Concerning the author of the book of Job there are many different opinions. Some have ſuppoſed that Job himſelf wrote it in *Syriac* or *Arabic*, and that it was afterwards tranſlated by Moſes. Others have thought that *Elihu* wrote it; and by others it is aſcribed to Moſes, to Solomon, to Iſaiah, and to Ezra. To give even an abridgment of the arguments brought in ſupport of theſe various opinions would fill a volume, and at laſt leave the reader in his preſent uncertainty. He who has leiſure and inclination to weigh them may ſtudy the ſecond ſection of the ſixth book of Warburton's Divine Legation of Moſes, together with the ſeveral works there referred to; but the queſtion at iſſue is of very little importance to us. The book of Job, by whomſoever it was written, and whether it be a real hiſtory, or a dramatical poem founded on hiſtory, has been always eſteemed a portion of canonical ſcripture, and is one of the moſt ſublime compoſitions in the ſacred volume.

The book of Job appears to ſtand ſingle and unparalleled in the ſacred volume. It ſeems to have little connection with the other writings of the Hebrews, and no relation whatever to the affairs of the Iſraelites. The ſcene is laid in Idumæa (H); the hiſtory of an inhabitant of that country is the baſis of the narrative; the

(H) "The information which the learned have endeavoured to collect from the writings and geography of the Greeks concerning the country and reſidence of Job and his friends, appears to me (ſays Dr Lowth) ſo very inconclusive, that I am inclined to take a quite different method for the ſolution of this queſtion, by applying ſolely to the Sacred Writings: the hints with which they have furniſhed me towards the illuſtration of this ſubject, I ſhall explain as briefly as poſſible.

"The land of *Uz*, or *Gnutz*, is evidently *Idumæa*, as appears from Lam. iv. 21. *Uz* was the grandſon of Seir the Horite, Gen. xxxvi. 20, 21, 28. 1. Chron. i. 38, 42. Seir inhabited that mountainous tract which was called by his name antecedent to the time of Abraham; but his poſterity being expelled, it was occupied by the Idumæans: Gen. xiv. 6. Deut. ii. 12. Two other men are mentioned of the name *Uz*; one the grandſon of Shem, the other the ſon of Nachor, the brother of Abraham; but whether any diſtrict was called after their name is not clear. Idumæa is a part of Arabia Petræa, ſituated on the ſouthern extremity of the tribe of Judah: Numb. xxxiv. 3. Joſh. xv. 1, 21. The land of Uz therefore appears to have been between Egypt and Paleſtina, Jer. xxv. 20. where the order of the places ſeems to have been accurately obſerved in reviewing the different nations from Egypt to Babylon; and the ſame people ſeem again to be deſcribed in exactly the ſame ſituations. Jer. xlvi—l.

"*Children of the Eaſt*, or *Eaſtern people*, ſeems to have been the general appellation for that mingled race of people (as they are called, Jer. xxv. 20.) who inhabited between Egypt and the Euphrates, bordering upon Judea from the ſouth to the eaſt; the Idumæan, the Amalekites, the Midianites, the Moabites, the Ammonites. See Judges vi. 3. and Iſa. xi. 14. Of theſe the Idumæans and Amalekites certainly poſſeſſed the ſouthern parts. See Numb. xxxiv. 3. xiii. 29. 1. Sam. xxvii. 8, 10. This appears to be the true ſtate of the caſe: The whole region between Egypt and Euphrates was called the Eaſt, at firſt in reſpect to Egypt (where the learned Joſ. Mede thinks the Iſraelites acquired this mode of ſpeaking. Mede's *Works*, p. 580.), and afterwards abſolutely and without any relation to ſituation or circumſtances. Abraham is ſaid to have ſent the ſons of his concubines, Hagar and Keturah, "eaſtward, to the country which is commonly called the Eaſt." Gen. xxv. 6. where the name of the region ſeems to have been derived from the ſame ſituation. Solomon is reported "to have excelled in wiſdom all the Eaſtern people, and all Egypt," 1. Kings iv. 30.; that is, all the neighbouring people on that quarter: for there

Scripture. the characters who ſpeak are Idumæans, or at leaſt Arabians of the adjacent country, all originally of the race of Abraham. The language is pure Hebrew, although the author appears to be an Idumæan; for it is not improbable that all the poſterity of Abraham, Iſraelites, Idumæans, and Arabians, whether of the family of Keturah or Iſhmael, ſpoke for a conſiderable length of time one common language. That the Idumæans, however, and the Temanites in particular, were eminent for the reputation of wiſdom, appears by the teſtimony of the prophets Jeremiah and Obadiah ¶: Baruch alſo particularly mentions them among "the authors (or expounders) of fables, and ſearchers out of underſtanding §."

¶ Jer. xlix. 7. Ob. 8.

§ Baruch iii. 22, 23.

32 The character of Job.

The principal perſonage in this poem is Job; and in his character is meant to be exhibited (as far as is conſiſtent with human infirmity) an example of perfect virtue. This is intimated in the argument or introduction, but is ſtill more eminently diſplayed by his own actions and ſentiments. He is holy, devout, and moſt piouſly and reverently impreſſed with the ſacred awe of his divine Creator; he is alſo upright, and conſcious of his own integrity; he is patient of evil, and yet very remote from that inſenſibility or rather ſtupidity to which the Stoic ſchool pretended. Oppreſſed therefore with unparalleled misfortuues, he laments his miſery, and even wiſhes a releaſe by death; in other words, he obeys, and gives place to the diſtates of nature. Irritated, however, by the unjuſt inſinuations and the ſevere reproaches of his pretended friends, he is more vehemently exaſperated, and the too great confidence in his own righteouſneſs leads him to expoſtulate with God in terms ſcarcely conſiſtent with piety and ſtrict decorum. Scripture.

It muſt be obſerved, that the firſt ſpeech of Job, though it burſts forth with all the vehemence of paſſion, conſiſts wholly of complaint, "the words and ſentiments of a deſpairing perſon, empty as the wind *;" which

* Job vi. 26.

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there were people beyond the boundaries of Egypt, and bordering on the ſouth of Judea, who were famous for wiſdom, namely, the Idumæans (ſee Jer. xlix. 7. Ob. 8.), to whom we may well believe this paſſage might have ſome relation. Thus Jehovah addreſſes the Babylonians; "Ariſe, aſcend unto Kedar, and lay waſte the children of the Eaſt," (Jer. xlix. 28). notwithſtanding theſe were really ſituated to the weſt of Babylon. Although Job, therefore, be accounted one of the orientals, it by no means follows that his reſidence muſt be in Arabia Deſerta.

"*Eliphaz* the *Temanite* was the ſon of Eſau, and Teman the ſon of Eliphaz, (Gen. xxxvi. 10, 11.). The Eliphaz of Job was without a doubt of this race. Teman is certainly a city of Idumæa, (Jer. xlix. 7, 20. Ezek. xxv. 13. Amos i. 11, 12. Ob. 8, 9.)

"*Bildad* the *Shuhite: Shuah* was one of the ſons of Abraham by Keturah, whoſe poſterity were numbered among the people of the Eaſt, and his ſituation was probably contiguous to that of his brother Midian, and of his nephews Shebah and Dedan, (ſee Gen. xxv. 2, and 3.) Dedan is a city of Idumæa (Jer. xlix. 8.), and ſeems to have been ſituated on the eaſtern ſide, as Teman was on the weſt, (Ezek. xxv. 13.). From Sheba originated the Sabæans in the paſſage from Arabia Felix to the Red Sea: Sheba is united to Midian (Iſr. lx. 6.); it is in the ſame region however with Midian, and not far from Mount Horeb, (Exod. ii. 15 iii. 1.)

"*Zophar* the *Naamathite:* among the cities which by lot fell to the tribe of Judah, in the neighbourhood of Idumæa, Naama is enumerated, (Joſh. xv. 21, 41.) Nor does this name elſewhere occur; this probably was the country of Zophar.

"*Elihu* the *Buzite:* Buz occurs but once as the name of a place or country (Jer. xxv 23.), where it is mentioned along with Dedan and Thema: Dedan, as was juſt now demonſtrated, is a city of Idumæa; Thema belonged to the Children of Iſhmael, who are ſaid to have inhabited from Havilah, even to Shur, which is in the diſtrict of Egypt, (Gen. xxv. 15. 18.) Saul, however, is ſaid to have ſmitten the Amalekites from Havilah even to Shur, which is in the diſtrict of Egypt, (1 Sam. xv. 7.) Havilah cannot, therefore, be very far from the boundaries of the Amalekites; but the Amalekites never exceeded the boundaries of Arabia Petræa. (See Reland Palæſtin. lib. i. c. xiv.) Thema, therefore, lay ſomewhere between Havilah and the deſert of Shur, to the ſouthward of Judea. Thema is alſo mentioned in connection with Sheba, (Job vi. 19.)

"Upon a fair review of theſe facts, I think we may venture to conclude, ſtill with that modeſty which ſuch a queſtion demands, that Job was an inhabitant of Arabia Petræa, as well as his friends, or at leaſt of that neighbourhood. To this ſolution one objection may be raiſed: it may be aſked, How the Chaldeans, who lived on the borders of the Euphrates, could make depredations on the camels of Job, who lived in Idumæa at ſo great a diſtance? This too is thought a ſufficient cauſe for aſſigning Job a ſituation in Arabia Deſerta, and not far from the Euphrates. But what ſhould prevent the Chaldeans, as well as the Sabæans, a people addicted to rapine, and roving about at immenſe diſtances for the ſake of plunder, from wandering through theſe defenceleſs regions, which were divided into tribes and families rather than into nations, and pervading from Euphrates even to Egypt? Further, I would aſk on the other hand, whether it be probable that all the friends of Job who lived in Idumæa and its neighbourhood, ſhould inſtantly be informed of all that could happen to Job in the deſert of Arabia and on the confines of Chaldea, and immediately repair thither? Or whether it be reaſonable to think, that, ſome of them being inhabitants of Arabia Deſerta, it ſhould be concerted among them to meet at the reſidence of Job; ſince it is evident, that Eliphaz lived at Theman, in the extreme parts of Idumæa? With reſpect to the *Auſitas* of Ptolemy (for ſo it is written, and not *Auſitas*) it has no agreement, not ſo much as in a ſingle letter with the Hebrew *Gnutz*. The LXX indeed call that country by the name *Auſitida*, but they deſcribe it as ſituated in Idumæa: and they account Job himſelf an Idumæan, and a deſcendant of Eſau." See the Appendix of the LXX to the book of Job, and *Hyde Not.* in *Peritzol.* chap. xi. *Lowth on Hebrew Poetry.*

Scripture. which is indeed the apology that he immediately makes for his conduct; intimating, that he is far from presuming to plead with God, far from daring to call in question the divine decrees, or even to mention his own innocence in the presence of his all just Creator: nor is there any good reason for the censure which has been passed by some commentators upon this passage. The poet seems, with great judgment and ingenuity, to have performed in this what the nature of his work required. He has depicted the affliction and anguish of Job, as flowing from his wounded heart in a manner so agreeable to human nature (and certainly so far venial), that it may be truly said, "in all this Job sinned not with his lips." It is, nevertheless, embellished by such affecting imagery, and inspired with such a warmth and force of sentiment, that we find it afforded ample scope for calumny; nor did the unkind witnesses of his sufferings permit so fair an opportunity to escape. The occasion is eagerly embraced by Eliphaz to rebuke the impatience of Job; and, not satisfied with this, he proceeds to accuse him in direct terms of wanting fortitude, and obliquely to insinuate something of a deeper dye. Though deeply hurt with the coarse reproaches of Eliphaz, still, however, when Job afterwards complains of the severity of God, he cautiously refrains from violent expostulations with his Creator, and, contented with the simple expression of affliction, he humbly confesses himself a sinner ¶. Hence it is evident, that those vehement and perverse attestations of his innocence, those murmurs against the divine Providence, which his tottering virtue afterwards permits, are to be considered merely as the consequences of momentary passion, and not as the ordinary effects of his settled character or manners. These prove him at the very worst not an irreligious man, but a man possessed of integrity, and too confident of it; a man oppressed with almost every imaginable evil, both corporal and mental, and hurried beyond the limits of virtue by the strong influence of pain and affliction. When, on the contrary, his importunate visitors abandon by silence the cause which they had so wantonly and so maliciously maintained, and cease unjustly to load him with unmerited criminations; though he defends his argument with scarcely less obstinacy, yet the vehemence of his grief appears gradually to subside; he returns to himself, and explains his sentiments with more candour and sedateness: and however we may blame him for assuming rather too much of arrogance in his appeals to the Almighty, certainly his defence against the accusations of Eliphaz is no more than the occasion will strictly justify. Observe, in the first place, how admirably the confidence and perseverance of Job is displayed in replying to the slander of his false friends:

¶ See chap. vii. 20.

33 His confidence and perseverance.

As God liveth, who hath removed my judgment;
Nay, as the Almighty liveth, who hath embittered my soul;
Verily as long as I have life in me,
And the breath of God is in my nostrils;
My lips shall not speak perversity,
Neither shall my tongue whisper prevarication.
God forbid that I should declare you righteous!
Till I expire I will not remove my integrity from me.
I have fortified myself in my righteousness,
And I will not give up my station;
My heart shall not upbraid me as long as I live.
May mine enemy be as the impious man,
And he that riseth up against me as the wicked ‖.

Scripture. ‖ Chap. xxvii. 2—7.

But how magnificent, how noble, how inviting and beautiful is that image of virtue in which he delineates his past life! What dignity and authority does he seem to possess!

If I came out to the gate, nigh the place of public resort,
If I took up my seat in the street;
The young men saw me, and they hid themselves;
Nay, the very old men rose up and stood.
The princes refrained talking,
Nay, they laid their hands on their mouths.
The nobles held their peace,
And their tongue cleaved to the roof of their mouth ¶.

¶ Chap. xxix. 7—10.

What liberality! what a promptitude in beneficence!

Because the ear heard, therefore it blessed me;
The eye also saw, therefore it bare testimony for me.
That I delivered the poor who cried,
The orphan also, and him who had no helper.
The blessing of him who was ready to perish came upon me,
And I caused the heart of the widow to sing for joy ‖.

‖ Chap. xxix. 11—13.

What sanctity, what integrity in a judicial capacity!

I put on righteousness, and it clothed me like a robe;
My justice also was a diadem.
I was a father to the poor,
And the controversy which I knew not, I searched it out.
Then brake I the grinders of the oppressor,
And I plucked the prey out of his teeth ¶.

¶ Chap. xxix. 14, 16, 17.

But what can be more engaging than the purity of his devotion, and the reverence for the Supreme Being, founded upon the best and most philosophical principles? Besides that through the whole there runs a strain of the most amiable tenderness and humanity:

For what is the portion which God distributeth from above,
And the inheritance of the Almighty from on high?
Is it not destruction to the wicked,
And banishment from their country to the doers of iniquity?
Doth he not see my ways?
And numbereth he not all my steps?
If I should despise the cause of my servant,
Or my maid, when they had a controversy with me,
What then should I do when God ariseth,
And when he visiteth, what answer could I make him?
Did not he who formed me in the belly form him,
And did not one fashion us in the womb ‖?

‖ Chap. xxxi. 2—4. 13—15.

The three friends are exactly such characters as the nature of the poem required. They are severe, irritable, malignant censors, readily and with apparent satisfaction deviating from the purpose of consolation into reproof and contumely. Even from the very first they manifest this evil propensity, and indicate what is to be expected from them. The first of them, indeed, in the opening of his harangue, assumes an air of candour:

34 Characters of his three friends.

Wouldst thou take it unkindly that one should essay to speak to thee ¶?

¶ Chap. iv. 2.

Indignation

Scripture.

Indignation is, however, instantly predominant:

But a few words who can forbear?

The second flames forth at once:

How long wilt thou trifle in this manner?
How long shall the words of thy mouth be as a mighty wind ‖?

‖ Chap. viii. 2.

But remark the third:

Shall not the master of words be answered?
Or shall a man be acquitted for his fine speeches?
Shall thy prevarications make men silent?
Shalt thou even scoff, and there be no one to make thee ashamed *?

* Chap. xi. 2, 3.

35 Of Elihu.

The lenity and moderation of Elihu serves as a beautiful contrast to the intemperance and asperity of the other three. He is pious, mild, and equitable; equally free from adulation and severity; and endued with singular wisdom, which he attributes entirely to the inspiration of God: and his modesty, moderation, and wisdom, are the more entitled to a commendation when we consider his unripe youth. As the characters of his detractors were in all respects calculated to inflame the mind of Job, that of this arbitrator is admirably adapted to sooth and compose it: to this point the whole drift of the argument tends, and on this the very purport of it seems to depend.

Another circumstance deserving particular attention in a poem of this kind, is the sentiment; which must be agreeable to the subject, and embellished with proper expression. It is by Aristotle enumerated among the essentials of a dramatic poem; not indeed as peculiar to that species of poetry alone, but as common, and of the greatest importance, to all. Manners or character are essential only to that poetry in which living persons are introduced; and all such poems must afford an exact representation of human manners: but sentiment is essential to every poem, indeed to every composition whatever. It respects both persons and things. As far as it regards persons, it is particularly concerned in the delineation of the manners and passions: and those instances to which we have just been adverting are sentiments expressive of manners. Those which relate to the delineation of the passions, and to the description of other objects, yet remain unnoticed.

36 Sentiments of the poem of Job.

The poem of Job abounds chiefly in the more vehement passions, grief and anger, indignation and violent contention. It is adapted in every respect to the incitement of terror; and, as the specimens already quoted will sufficiently prove, is universally animated with the true spirit of sublimity. It is however not wanting in the gentler affections. The following complaints, for instance, are replete with an affecting spirit of melancholy:

Man, the offspring of a woman,
Is of few days, and full of inquietude;
He springeth up, and is cut off like a flower;
He fleeth like a shadow, and doth not abide:
Upon such a creature dost thou open thine eyes?
And wilt thou bring even me into judgment with thee?
Turn thy look from him, that he may have some respite,
Till he shall, like a hireling, have completed his day ‖.

‖ Chap. xiv. 1, 2, 3, 6.

The whole passage abounds with the most beautiful imagery, and is a most perfect specimen of the Elegiac. His grief afterwards becomes more fervent; but is at the same time soft and querimonious. Scripture.

How long will you vex my soul,
And tire me with vain harangues?
These ten times have ye loaded me with reproaches,
Are ye not ashamed that ye are so obstinate against me?
Pity me, O pity me, ye are my friends,
For the hand of God hath smitten me.
Why will you be my persecutors as well as God,
And therefore will ye not be satisfied with my flesh ‖? ‖ Chap. xix. 2, 3, 21, 22.

The ardour and alacrity of the war-horse, and his eagerness for battle, is painted with a masterly hand: 37 Its sublimity.

For eagerness and fury he devoureth the very ground:
He believeth it not when he heareth the trumpet.
When the trumpet soundeth, he saith, ahah!
Yea he scenteth the battle from afar,
The thunder of the chieftains and their shouts ¶. ¶ Chap. xxxix. 24, 25.

The following sublime description of the creation is admirable:

Where wast thou when I laid the foundations of the earth?
If thou knowest, declare.
Say, who fixed the proportions of it, for surely thou knowest?
Or who stretched out the line upon it?
Upon what were its foundations fixed?
Or who laid the corner-stone thereof?
When the morning-stars sang together,
And all the sons of God shouted for joy;
When the sea was shut up with doors;
When it burst forth as an infant that cometh out of the womb;
When I placed the cloud for its robe,
And thick darkness for its swadling-band;
When I fixed my boundary against it,
When I placed a bar and gates;
When I said, Thus far shalt thou come, and not advance,
And here shall a stop be put to the pride of thy waves ‡. ‡ Job xxxviii. 4—11.

Let it suffice to say, that the dignity of the style is answerable to that of the subject; its force and energy, to the greatness of those passions which it describes: and as this production excels all the other remains of the Hebrew poetry in economy and arrangement, so it yields to none in sublimity of style and in every grace and excellence of composition. Among the principal of these may be accounted the accurate and perfectly poetical conformation of the sentences, which is indeed generally most observable in the most ancient of the poetical compositions of the Hebrews. Here, however, as is natural and proper in a poem of so great length and sublimity, the writer's skill is displayed in the proper adjustment of the period, and in the accurate distribution of the members, rather than in the antithesis of words, or in any laboured adaption of the parallelisms.

38 The book of Psalms

The word *Psalms* is a Greek term, and signifies *Songs*. The Hebrews call it *Sper Tehelim* §, that is, "the Book of Praises;" and in the Gospel it is styled the Book of Psalms. Great veneration has always been paid to this תהלים collection

Scripture. collection of divine ſongs. The Chriſtian church has from the beginning made them a principal part of her holy ſervices; and in the primitive times it was almoſt a general rule that every biſhop, prieſt, and religious perſon, ſhould have the Pſalter by heart.

Many learned fathers, and not a few of the moderns, have maintained that *David* was the author of them all. Several are of a different opinion, and inſiſt that David wrote only 72 of them; and that thoſe without titles are to be aſcribed to the authors of the preceding pſalms, whoſe names are affixed to them. Thoſe who ſuppoſe that David alone was the author, contend, that in the New Teſtament, and in the language of the church univerſal, they are expreſsly called the *Pſalms of David*. That David was the principal author of theſe hymns is univerſally acknowledged, and therefore the whole collection may properly enough go under his name; but that he wrote them all, is a palpable miſtake. Nothing certain can be gathered from the titles of the pſalms; for although unqueſtionably very ancient, yet authors are not agreed as to their authority, and they differ as much about their ſignification. The Hebrew doctors generally agree that the 92d pſalm was compoſed by Adam; an opinion which for many reaſons we are not inclined to adopt. There ſeems, however, to be no doubt but that ſome of them were written by Moſes; that Solomon was the author of the 49th; and that others were occaſioned by events long poſterior to the flouriſhing era of the kingdom of Judah. The 137th particularly is one of thoſe which mentions the captivity of Babylon.

39 Written by different authors.

The following arrangement of the pſalms, after a careful and judicious examination, has been adopted by Calmet.

1. Eight Pſalms of which the date is uncertain, *viz.* 1, 4, 19, 81, 91, 110, 139, 145. The firſt of theſe was compoſed by David or Ezra, and was ſung in the temple at the feaſt of trumpets held in the beginning of the year and at the feaſt of tabernacles. The 81ſt is attributed to Aſaph, and 110th to David. The authors of the reſt are unknown.

2. The Pſalms compoſed by David during the perſecution of Saul. Theſe are ſeventeen, 11, 31, 34, 56, 16, 54, 52, 109, 17, 22, 35, 57, 58, 142, 140, 141, 7.

3. The Pſalms compoſed by David at the beginning of his reign, and after the death of Saul. Theſe are ſixteen, 2, 9, 24, 63, 101, 29, 20, 21, 28, 39, 40, 41, 6, 51, 32, 33.

4. The Pſalms written by David during the rebellion of Abſalom are eight in number; 3, 4, 55, 62, 70, 71, 143, 144.

5. The Pſalms written between the death of Abſalom and the captivity, which are ten, 18, 30, 72, 45, 78, 82, 83, 76, 74, 79: of theſe David wrote only three; 18, 30, and 72.

6. The Pſalms compoſed during the captivity, which amount to forty. Theſe were chiefly compoſed by the deſcendants of Aſaph and Korah. they are, 10, 12, 13, 14, 53, 15, 25, 26, 27, 28, 36, 37, 42, 43, 44, 49, 50, 60, 64, 69, 73, 75, 77, 80, 84, 86, 88, 89, 90, 92, 93, 94, 95, 99, 120, 121, 123, 130, 131, 132. Scripture.

Laſtly, Thoſe hymns of joy and thankſgiving, written upon the releaſe from the Babyloniſh captivity, and at the building and dedication of the temple. Theſe are, 122, 61, 63, 124, 23, 87, 85, 46, 47, 48, from 96 to 117 inclusive, 126, 133 to 137 inclusive, 149, 150, 146, 147, 148, 59, 65, 66, 67, 118, 125, 127, 128, 129, 138.—According to this diſtribution, only 45 are poſitively aſſigned to David.

Joſephus, and moſt of the ancient writers, aſſert, that the Pſalms were compoſed in numbers: little, however, reſpecting the nature and principles of the Hebrew verſification is known.

40 Obſervations on the Hebrew poetry.

There exiſted a certain kind of poetry among the Hebrews, principally intended, it ſhould ſeem, for the aſſiſtance of the memory; in which, when there was little connection between the ſentiments, a ſort of order or method was preſerved, by the initial letters of each line or ſtanza following the order of the alphabet. Of this there are ſeveral examples extant among the ſacred poems (1); and in theſe examples the verſes are ſo exactly marked and defined, that it is impoſſible to miſtake them for proſe; and particularly if we attentively conſider the verſes, and compare them with one another, ſince they are in general ſo regularly accommodated, that word anſwers to word, and almoſt ſyllable to ſyllable. This being the caſe, though an appeal can ſcarcely be made to the ear on this occaſion, the eye itſelf will diſtinguiſh the poetic diviſion and arrangement, and alſo that ſome labour and accuracy has been employed in adapting the words to the meaſure.

The Hebrew poetry has likewiſe another property altogether peculiar to metrical compoſition. It admits foreign words and certain particles, which ſeldom occur in proſe compoſition, and thus forms a diſtinct poetical dialect. One or two of the peculiarities alſo of the Hebrew verſification it may be proper to remark, which as they are very obſervable in thoſe poems in which the verſes are defined by the initial letters, may at leaſt be reaſonably conjectured of the reſt. The firſt of theſe is, that the verſes are very unequal in length; the ſhorteſt conſiſting of ſix or ſeven ſyllables; the longeſt extending to about twice that number: the ſame poem is, however, generally continued throughout in verſes not very unequal to each other. It muſt alſo be obſerved, that the cloſe of the verſe generally falls where the members of the ſentences are divided.

But although nothing certain can be defined concerning the metre of the particular verſes, there is yet another artifice of poetry to be remarked of them when in a collective ſtate, when ſeveral of them are taken together. In the Hebrew poetry, as is before remarked, there may be obſerved a certain conformation of the ſentences; the nature of which is, that a complete ſenſe is almoſt equally infuſed into every component part, and that every member conſtitutes an entire verſe. So that as the poems divide themſelves in a manner ſpontaneouſly into periods, for the moſt part equal; ſo the periods themſelves are divided into verſes, moſt commonly

(1) Pſalms xxv. xxxiv. xxxvii. cxi. cxii. cxix. cxlv. Prov. xxxi. from the 10th verſe to the end. The whole of the Lamentations of Jeremiah except the laſt chapter.

Scripture. ly couplets, though frequently of greater length. This is chiefly obſervable in thoſe paſſages which frequently occur in the Hebrew poetry, in which they treat one ſubject in many different ways, and dwell upon the ſame ſentiment; when they expreſs the ſame thing in different words, or different things in a ſimilar form of words; when equals refer to equals, and oppoſites to oppoſites: and ſince this artifice of compoſition ſeldom fails to produce even in proſe an agreeable and meaſured cadence—we can ſcarcely doubt that it muſt have imparted to their poetry, were we maſters of the verſification, an exquiſite degree of beauty and grace.

41 Peculiarities of it.

The elegant and ingenious Dr Lowth has with great acuteneſs examined the peculiarities of Hebrew poetry, and has arranged them under general diviſions. The correſpondence of one verſe or line with another he calls *parallelism*. When a propoſition is delivered, and a ſecond is ſubjoined to it, equivalent or contraſted with it in ſenſe, or ſimilar to it in the form of grammatical conſtruction, theſe he calls *parallel lines*; and the words or phraſes anſwering one to another in the correſponding lines, *parallel terms*. Parallel lines he reduces to three ſorts; parallels ſynonymous, parallels antithetic, and parallels ſynthetic. Of each of theſe we ſhall preſent a few examples.

Firſt, of parallel lines ſynonymous, which correſpond one to another by expreſſing the ſame ſenſe in different but equivalent terms.

O-Jehovah, in-thy-ſtrength the-king ſhall-rejoice;
And-in thy-ſalvation how greatly ſhall-he exult!
The-deſire of-his-heart thou haſt-granted unto-him;
And-the-requeſt of-his lips thou-haſt-not denied.
Pſ. xxi. 1. 2.

Becauſe I-called, and-ye-refuſed;
I-ſtretched-out my-hand, and-no-one regarded:
But-ye-have-defeated all my-counſel;
And-would-not incline to-my-reproof:
I alſo will-laugh at-your-calamity;
I-will-mock, when-what-you-feared cometh;
When-what-you-feared cometh like-a-deva ſtation;
And-your-calamity advanceth like-a-tempeſt;
When diſtreſs and-anguiſh come upon-you:
Then ſhall-they-call upon-me, but-I-will-not anſwer;
They-ſhall-ſeek-me-early, but-they-ſhall-not find-me:
Becauſe they-hated knowledge;
And-did-not chooſe the-fear of-Jehoval.;
Did-not incline to-my-counſel;
Contemptuouſly-rejected all my-reproof;
Therefore-ſhall-they-eat of-the-fruit of-their-ways;
And-ſhall-be-ſatiated with-their-own-devices.
For the-defection of-the-ſimple ſhall-ſlay-them;
And-the-ſecurity of-fools ſhall-deſtroy them.
Prov. i. 24—32.

Seek-ye Jehovah, while-he-may-be-found;
Call-ye-upon-him, while-he-is near:
Let-the-wicked forſake his-way;
And-the-unrighteous man his-thoughts:
And-let-him-return to Jehovah, and-he-will compaſſionate-him;
And unto our-God, for he-aboundeth in-forgiveneſs (κ).
Iſaiah lv. 6. 7.

Theſe ſynonymous parallels ſometimes conſiſt of two, or three, or more ſynonymous terms. Sometimes they are formed by a repetition of part of the firſt ſentence; As, Scripture.

What ſhall I do unto thee, O Ephraim!
What ſhall I do unto thee, O Judah!
For your goodneſs is as the morning cloud,
And as the early dew it paſſeth away.
Hoſea vi. 4.

The following is a beautiful inſtance of a parallel triplet, when three lines correſpond and form a kind of ſtanza, of which two only are ſynonymous.

That day, let it become darkneſs;
Let not God from above enquire after it;
Nor let the flowing light radiate upon it.
That night, let utter darkneſs ſeize it;
Let it not be united with the days of the year;
Let it not come into the number of the months.
Let the ſtars of its twilight be darkened:
Let it look for light, and may there be none;
And let it not behold the eyelids of the morning.
Job iii. 4, 6, 9.

The ſecond ſort of parallels are the antithetic, when two lines correſpond with one another by an oppoſition of terms and ſentiments; when the ſecond is contraſted with the firſt, ſometimes in expreſſions, ſometimes in ſenſe only. Accordingly the degrees of antitheſis are various: from an exact contrapoſition of word to word through the whole ſentence, down to a general diſparity, with ſomething of a contrariety, in the two propoſitions. Thus in the following examples:

A wiſe ſon rejoiceth his father;
But a fooliſh ſon is the grief of his mother.
Prov. x. 1.

Where every word hath its oppoſite: for the terms *father* and *mother* are, as the logicians ſay, relatively oppoſite.

The memory of the juſt is a bleſſing;
But the name of the wicked ſhall rot. Prov. x. 7.

Here there are only two antithetic terms: for *memory* and *name* are ſynonymous.

There is that ſcattereth, and ſtill increaſeth;
And that is unreaſonably ſparing, yet groweth poor.
Prov. ix. 24.

Here there is a kind of double antitheſis; one between the two lines themſelves; and likewiſe a ſubordinate oppoſition between the two parts of each.

Theſe in chariots, and thoſe in horſes;
But we in the name of Jehovah our God will be ſtrong.
They are bowed down, and fallen;
But we are riſen, and maintain ourſelves firm.
Pſ. xx. 7, 8.

For his wrath is but for a moment, his favour for life;
Sorrow may lodge for the evening, but in the morning gladneſs. Pſ. xxx. 5.

Yet a little while, and the wicked ſhall be no more;
Thou ſhalt look at his place, and he ſhall not be found:
But the meek ſhall inherit the land;
And delight themſelves in abundant proſperity.
Pſ. xxxvii. 10, 11.

In

(κ) All the words bound together by hyphens anſwer to ſingle words in Hebrew.

Scripture. In the laſt example the oppoſition lies between the two parts of a ſtanza of four lines, the latter diſtich being oppoſed to the former. So likewiſe the following:

For the mountains ſhall be removed;
And the hills ſhall be overthrown:
But my kindneſs from thee ſhall not be removed;
And the covenant of my peace ſhall not be overthrown.
Iſaiah liv. 10.

Iſaiah by means of the antithetic parallelism, without departing from his uſual dignity, adds greatly to the ſweetneſs of his compoſition in the following inſtances:

In a little anger have I forſaken thee;
But with great mercies will I receive thee again:
In a ſhort wrath I hid my face for a moment from thee;
But with everlaſting kindneſs will I have mercy on thee.
Iſaiah liv. 7, 8.

Behold my ſervants ſhall eat, but ye ſhall be famiſhed;
Behold my ſervants ſhall drink, but ye ſhall be thirſty;
Behold my ſervants ſhall rejoice, but ye ſhall be confounded;
Behold my ſervants ſhall ſing aloud, for gladneſs of heart,
But ye ſhall cry aloud for grief of heart;
And in the anguiſh of a broken ſpirit ſhall ye howl.
Iſaiah lxv. 13, 14.

Frequently one line or member contains two ſentiments:

The nations raged; the kingdoms were moved;
He uttered a voice; the earth was diſſolved:
Be ſtill, and know that I am God:
I will be exalted in the nations, I will be exalted in the earth. Pſ. xlvi. 6. 10.

When thou paſſeſt through waters I am with thee;
And through rivers, they ſhall not overwhelm thee:
When thou walkeſt in the fire thou ſhalt not be ſcorched;
And the flame ſhall not cleave to thee.
Iſaiah xliii. 2.

The third ſort of parallels is the ſynthetic or conſtructive: where the parallelism conſiſts only in the ſimilar form of conſtruction; in which word does not anſwer to word, and ſentence to ſentence, as equivalent or oppoſite; but there is a correſpondence and equality between different propoſitions, in reſpect of the ſhape and turn of the whole ſentence, and of the conſtructive parts; ſuch as noun anſwering to noun, verb to verb, member to member, negative to negative, interrogative to interrogative.

Lo! he with-holdeth the waters, and they are dried up:
And he ſendeth them forth, and they overturn the earth.
With him is ſtrength, and perfect exiſtence;
The deceived, and the deceiver, are his.
Job xii. 13—16.

Is ſuch then the faſt which I chooſe?
That a man ſhould afflict his ſoul for a day?
Is it, that he ſhould bow down his head like a bulruſh,
And ſpread ſackcloth and aſhes for his couch?
Shall this be called a faſt,
And a day acceptable to Jehovah?
Is not this the faſt that I chooſe?
To diſſolve the bands of wickedneſs;
To looſen the oppreſſive burthens;
To deliver thoſe that are cruſhed by violence;
And that ye ſhould break a under every yoke? Scripture.
Is it not to diſtribute thy bread to the hungry;
And to bring the wandering poor into thy houſe?
When thou ſeeſt the naked, that thou clothe him;
And that thou hide not thyſelf from thine own fleſh?
Then ſhall thy light break forth like the morning;
And thy wounds ſhall ſpeedily be healed over:
And thy righteouſneſs ſhall go before thee;
And the glory of Jehovah ſhall bring up thy rear."
Iſaiah lviii. 5—8.

We ſhall produce another example of this ſpecies of parallelism from Pſ. xix. 8—11. from Dr Lowth:

The law of Jehovah is perfect, reſtoring the ſoul;
The teſtimony of Jehovah is ſure, making wiſe the ſimple:
The precepts of Jehovah are right, rejoicing the heart;
The commandment of Jehovah is clear, enlightening the eyes:
The fear of Jehovah is pure, enduring for ever;
The judgments of Jehovah are truth, they are juſt altogether.
More deſirable than gold, or than much fine gold;
And ſweeter than honey, or the dropping of honeycombs.

Synonymous parallels have the appearance of art and concinnity, and a ſtudied elegance; they prevail chiefly in ſhorter poems; in many of the Pſalms; in Balaam's prophecies; frequently in thoſe of Iſaiah, which are moſt of them diſtinct poems of no great length. The antithetic parallelism gives an acuteneſs and force to adages and moral ſentences; and therefore abounds in Solomon's Proverbs, and elſewhere is not often to be met with. The poem of Job, being on a large plan, and in a high tragic ſtyle, though very exact in the diviſion of the lines and in the parallelism, and affording many fine examples of the ſynonymous kind, yet conſiſts chiefly of the conſtructive. A happy mixture of the ſeveral ſorts gives an agreeable variety; and they ſerve mutually to recommend and ſet off one another.

The reader will perceive that we have derived every thing we have ſaid relating to Hebrew poetry from the elegant Lectures of Dr Lowth, which are beautifully tranſlated by Mr Gregory, a diſtinguiſhed author as well as tranſlator.

42 The book of Proverbs. The book of Proverbs has always been accounted canonical. The Hebrew title of it is *Miſhli**, which ſignifies "ſimilitudes." It has always been aſcribed to Solomon, whoſe name it bears, though ſome have doubted whether he really was the author of every one of the maxims which it contains. Thoſe in chap. xxx. are indeed called *the words of Augur* the ſon of *Jakeh*, and the title of the 31ſt or laſt chapter is *the words* of King *Lemuel*. It ſeems certain that the collection called the *Proverbs of Solomon* was digeſted in the order in which we now have it by different hands; but it is not, therefore to be concluded that they are not the work of Solomon. Several perſons might have made collections of them: Hezekiah, among others, as mentioned chapter xxv. Agur and Ezra might have done the ſame. From theſe ſeveral collections the work was compiled which we have now in our hands.

* משלי

The book of Proverbs may be conſidered under five diviſions. 1. The firſt, which is a kind of preface, extends

Scripture. tends to the 10th chapter. This contains general cautions and exhortations for a teacher to his pupil, expreſſed in elegant language, duly connected in its parts, illuſtrated with beautiful deſcription, and well contrived to engage and intereſt the attention.

2. The ſecond part extends from the beginning of chap. x. to chap. xvii. 17. and conſiſts of what may ſtrictly and properly be called proverbs, viz. unconnected ſentences, expreſſed with much neatneſs and ſimplicity. They are truly, to uſe the language of their ſage author, "apples of gold in pictures of ſilver."

3. In the third part, which is included between chapter xxii. 16. and chapter xxv. the tutor drops the ſententious ſtyle, addreſſes his pupil as preſent, and delivers his advices in a connected manner.

4. The proverbs which are included between chapter xxv. and chapter xxx. are ſuppoſed to have been ſelected by *the men of Hezekiah* from ſome larger collection of Solomon, that is, by the prophets whom he employed to reſtore the ſervice and writings of the church. Some of the proverbs which Solomon had introduced into the former part of the book are here repeated.

5. The prudent admonitions which Augur delivered to his pupils Ithiel and Ucal are contained in the 30th chapter, and in the 31ſt are recorded the precepts which the mother of Lemuel delivered to her ſon.

Several references are evidently made to the book of Proverbs by the writers of the New Teſtament *.

* Rom. xii 16 20. 1 Pet. iv. 8. v. 5. James iv. 6.

The Proverbs of Solomon afford ſpecimens of the didactic poetry of the Hebrews. They abound with antithetic parallels; for this form is peculiarly adapted to that kind of writing, to adages, aphoriſms, and detached ſentences. Indeed, the elegance, acuteneſs, and force of a great number of Solomon's wiſe ſayings ariſe in a great meaſure from the antithetic form, the oppoſition of diction and ſentiment. Take the following examples:

The blows of a friend are faithful;
But the kiſſes of an enemy are treacherous.
The cloyed will trample upon an honeycomb;
But to the hungry every bitter thing is ſweet.
There is who maketh himſelf rich, and wanteth all things;
Who maketh himſelf poor, yet hath much wealth.
The rich man is wiſe in his own eyes,
But the poor man that hath diſcernment to trace him out will deſpiſe him *.

* Proverbs xxvii. 6, 7. xiii. 7. xxviii. 11.

43 Eccleſiaſtes

The Hebrew title of the book which we call Eccleſiaſtes is *Koheth*, that is, the *Gatherer* or *Collector*; and it is ſo called, either becauſe the work itſelf is a *collection* of maxims, or becauſe it was delivered to an aſſembly *gathered* together to hear them. The Greek term *Eccleſiaſtes* is of the ſame import, ſignifying one who *gathers* together a congregation, or who *diſcourſes* or *preaches* to an aſſembly convened. That Solomon was the author of this book is beyond all doubt; the beautiful deſcription of the phenomena in the natural world, and their cauſes; of the circulation of the blood, as ſome think *, and the economy of the human frame, ſhews it to be the work of a philoſopher. At what period of his life it was written may be eaſily found out. The affecting account of the infirmities of old age which it contains, is a ſtrong indication that the author knew by experience what they were; and his complete conviction of the vanity of all earthly enjoyments proves it to have been the work of a penitent. Some paſſages in it ſeem, indeed, to expreſs an Epicurean notion of Providence. But it is to be obſerved, that the author, in an academic way, diſputes on both ſides of the queſtion; and at laſt concludes properly, that to "fear God and keep his commandments is the whole duty of man; for God (ſays he) will bring every work to judgment, and every ſecret thing, whether it be good, or whether it be evil."

* See Horſley's Sermon before the Humane Society.

Scripture.

The general tenor and ſtyle of Eccleſiaſtes is very different from the book of Proverbs, though there are many detached ſentiments and proverbs interſperſed. For the whole work is uniform, and confined to one ſubject, namely, the vanity of the world exemplified by the experience of Solomon, who is introduced in the character of a perſon inveſtigating a very difficult queſtion, examining the arguments on either ſide, and at length diſengaging himſelf from an anxious and doubtful diſputation. It would be very difficult to diſtinguiſh the parts and arrangement of this production; the order of the ſubject, and the connection of the arguments, are involved in ſo much obſcurity, that ſcarcely any two commentators have agreed concerning the plan of the work, and the accurate diviſion of it into parts or ſections. The truth is, the laws of methodical compoſition and arrangement were neither known by the Hebrews nor regarded in their didactic writings. They uniformly retained the old ſententious manner, nor did they ſubmit to method, even where the occaſion appeared to demand it. The ſtyle of this work is, however, ſingular; the language is generally low; it is frequently looſe, unconnected, approaching to the incorrectneſs of converſation; and poſſeſſes very little of the poetical character, even in the compoſition and ſtructure of the periods: which peculiarity may poſſibly be accounted for from the nature of the ſubject. Contrary to the opinion of the Rabbies, Eccleſiaſtes has been claſſed among the poetical books; though, if their authority and opinions were of any weight or importance, they might perhaps on this occaſion deſerve ſome attention.

Lowth's Hebrew Poetry.

44 Song of Solomon.

The Song of Solomon, in the opinion of Dr Lowth, is an *epithalamium* or nuptial dialogue, in which the principal characters are Solomon, his bride, and a chorus of virgins. Some are of opinion that it is to be taken altogether in a literal ſenſe; but the generality of Jews and Chriſtians have eſteemed it wholly allegorical, expreſſing the union of Jeſus Chriſt and the church. Dr Lowth has ſupported the common opinion, by ſhowing that the ſacred writers often apply metaphors to God and his people derived from the conjugal ſtate. Our Saviour is ſtyled a *bridegroom* by John the Baptiſt (John iii.), and is repreſented in the ſame character in the parable of the ten virgins. Michaelis, on the other hand, rejects the argument drawn from analogy as inconcluſive, and the opinion of Jews and Chriſtians as of no greater authority than the opinion of the moderns.

The ſecond of theſe great diviſions under which the Jews claſſed the books of the Old Teſtament was that of the Prophets, which formerly comprehended 16 books.

The Prophets were 16 in number: Iſaiah, Jeremiah, Ezekiel, Daniel, Hoſea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah,

Scripture. chariah, Malachi. The four firſt are called the *greater* prophets; the other twelve are denominated the *minor* prophets.

45 Writings of the prophets.

The writings of the Prophets are to Chriſtians the moſt intereſting part of the Old Teſtament; for they afford one of the moſt powerful arguments for the divine origin of the Chriſtian religion. If we could only prove, therefore, that theſe prophecies were uttered a ſingle century before the events took place to which they relate, their claim to inſpiration would be unqueſtionable. But we can prove that the interval between their enunciation and accompliſhment extended much further, even to 500 and 1000 years, and in ſome caſes much more.

46 Their authenticity

The books of the prophets are mentioned by Joſephus, and therefore ſurely exiſted in his time; they are alſo quoted by our Saviour, under the general denomination of the *Prophets*. We are informed by Tacitus and Suetonius, that about 60 years before the birth of our Saviour there was an univerſal expectation in the eaſt of a great perſonage who was to ariſe; and the ſource of this expectation is traced by the ſame writers to the ſacred books of the Jews. They exiſted alſo in the time of Antiochus Epiphanes, A. C. 166; for when that tyrant prohibited the reading of the law, the books of the Prophets were ſubſtituted in its place, and were continued as a part of the daily ſervice after the interdict againſt the law of Moſes was taken off. We formerly remarked, that references are made by the author of *Eccleſiaſticus*, A. C. 200, to the writings of Iſaiah, Jeremiah, and Ezekiel, and that he mentions the 12 Prophets. We can aſcend ſtill higher, and aſſert from the language of the Prophets, that all their writings muſt have been compoſed before the Babyloniſh captivity, or within a century after it; for all of them, except Daniel and Ezra, are compoſed in Hebrew, and even in them long paſſages are found in that language: but it is a well known fact, that all the books written by Jews about two centuries after that era are compoſed in the Syriac, or Chaldaic, or Greek language. "Let any man (ſays Michaelis) compare what was written in Hebrew after the Babyloniſh exile, and, I apprehend, he will perceive no leſs evident marks of decay than in the Latin language." Even in the time of Ezra, the common people, from their long reſidence in Babylonia, had forgotten the Hebrew, and it was neceſſary for the learned to interpret the law of Moſes to them. We can therefore aſcertain with very conſiderable preciſion the date of the prophetic writings; which indeed is the only important point to be determined: For whether we can diſcover the authors or not, if we can only eſtabliſh their ancient date, we ſhall be fully entitled to draw this concluſion, that the predictions of the Prophets are inſpired.

47 And inſpiration.

Much has been written to explain the nature of inſpiration, and to ſhow by what methods God imparted to the prophets that divine knowledge which they were commanded to publiſh to their countrymen. Attempts have been made to diſcloſe the nature of dreams and viſions, and to deſcribe the ecſtacy or rapture to which the prophets were ſuppoſed to be raiſed while they uttered their predictions. Not to mention the degrading and indecent compariſon which this laſt circumſtance ſuggeſts, we ſhall only inform thoſe who expect here an explanation of the prophetic dreams and viſions, that *we ſhall not attempt to raiſe above what is written*. The manner in which the divine mind may think proper to operate upon the minds of his creatures, we might expect *a priori* to be myſterious and inexplicable. Indeed ſuch an inquiry, though it were ſucceſsful, would only gratify curioſity, without being in the leaſt degree conducive to moral knowledge. Scripture.

The buſineſs of philoſophy is not to inquire how almighty power produced the frame of nature, and beſtowed upon it that beauty and grandeur which is everywhere conſpicuous, but to diſcover thoſe marks of intelligence and deſign, and the various purpoſes to which the works of nature are ſubſervient. Philoſophy has of late been directed to theology and the ſtudy of the Scriptures with the happieſt effects; but it is not permitted to enter within the vail which the Lord of Nature has thrown over his councils. Its province, which is ſufficiently extenſive, is to examine the language of the prophecies, and to diſcover their application.

48 Character of their ſtyle political.

The character of the prophetic ſtyle varies according to the genius, the education, and mode of living of the reſpective authors; but there are ſome peculiarities which run through the whole prophetic books. A plain unadorned ſtyle would not have ſuited thoſe men who were to wrap the myſteries of futurity in a veil, which was not to be penetrated till the events themſelves ſhould be accompliſhed. For it was never the intention of prophecy to unfold futurity to our view, as many of the raſh interpreters of prophecy fondly imagine; for this would be inconſiſtent with the free agency of man. It was therefore agreeable to the wiſdom of God that prophecies ſhould be couched in a language which would render them unintelligible till the period of their completion; yet ſuch a language as is diſtinct, regular, and would be eaſily explained when the events themſelves ſhould have taken place. This is preciſely the character of the prophetic language. It is partly derived from the hieroglyphical ſymbols of Egypt, to which the Iſraelites during their ſervitude were familiarized, and partly from that analogy which ſubſiſts between natural objects and thoſe which are moral and political.

49 Borrowed from analogy.

The prophets borrowed their imagery from the moſt ſplendid and ſublime natural objects, from the hoſt of heaven, from ſeas and mountains, from ſtorms and earthquakes, and from the moſt ſtriking revolutions in nature. The *celeſtial bodies* they uſed as ſymbols to expreſs thrones and dignities, and thoſe who enjoyed them. *Earth* was the ſymbol for men of low eſtate. *Hades* repreſents the miſerable. *Aſcending to heaven*, and *deſcending to earth*, are phraſes which expreſs riſing to power, or falling from it. *Great earthquakes*, the *ſhaking of heaven and earth*, denote the commotions and overthrow of kingdoms. The *ſun* repreſents the whole race of kings ſhining with regal power and glory. The *moon* is the ſymbol of the common people. The *ſtars* are ſubordinate princes and great men. *Light* denotes glory, truth, or knowledge. *Darkneſs* expreſſes obſcurity of condition, error, and ignorance. The *darkening of the ſun*, the *turning of the moon into blood*, and the *falling of the ſtars*, ſignify the deſtruction or deſolation of a kingdom. *New moons*, the returning of a nation from a diſperſed ſtate. *Conflagration of the earth*, is the ſym-

Scripture. bol for deſtruction by war. The *aſcent of ſmoke* from any thing burning for ever, denotes the continuance of a people under ſlavery. *Riding in the clouds*, ſignifies reigning over many ſubjects. *Tempeſtuous winds*, or *motion of the clouds*, denote wars. *Thunder* denotes the noiſe of multitudes. *Fountains of waters* expreſs cities. *Mountains and iſlands*, cities with the territories belonging to them. *Houſes and ſhips* ſtand for families, aſſemblies, and towns. A *foreſt* is put for a kingdom. A *wilderneſs* for a nation much diminiſhed in its numbers.

50 And from hieroglyphics. Animals, as a *lion*, *bear*, *leopard*, *goat*, are put for kingdoms or political communities correſponding to their reſpective characters. When a man or beaſt is put for a kingdom, the head repreſents thoſe who govern; the *tail* thoſe who are governed; the *horns* denote the number of military powers or ſtates that riſe from the head. *Seeing* ſignifies underſtanding; *eyes* men of underſtanding; the *mouth* denotes a lawgiver; the *arm of a man* is put for power, or for the people by whoſe ſtrength his power is exerciſed; *feet* repreſent the loweſt of the people.

Such is the preciſion and regularity of the prophetic language, which we learn to interpret by comparing prophecies which are accompliſhed with the facts to which they correſpond. So far is the ſtudy of it carried already, that a dictionary has been compoſed to explain it; and it is probable, that in a ſhort time it may be ſo fully underſtood, that we ſhall find little difficulty in explaining any prophecy. But let us not from this expect, that the prophecies will enable us to penetrate the dark clouds of futurity: No! The difficulty of applying prophecies to their correſponding events, before completion, will ſtill remain unſurmountable. Thoſe men, therefore, however pious and well-meaning they may be, who attempt to explain and apply prophecies which are not yet accompliſhed, and who delude the credulous multitude by their own romantic conjectures, cannot be acquitted of raſhneſs and preſumption.

51 Is alſo poetical. The predictions of the prophets, according to the opinion of Dr Lowth, are written in a poetic ſtyle. They poſſeſs indeed all the characteriſtics of Hebrew poetry, with the ſingle exception, that none of them are alphabetical or acroſtic, which is an artificial arrangement utterly repugnant to the nature of prophecy. Scripture.

The other arguments, however, ought to be particularly adverted to upon this ſubject: the poetic dialect, for inſtance, the diction ſo totally different from the language of common life, and other ſimilar circumſtances, which an attentive reader will eaſily diſcover, but which cannot be explained by a few examples; for circumſtances which, taken ſeparately, appear but of ſmall account, are in a united view frequently of the greateſt importance. To theſe we may add the artificial conformation of the ſentences; which are a neceſſary concomitant of metrical compoſition, the only one indeed which is now apparent, as it has always appeared to us.

The order in which the books of the minor prophets are placed are not the ſame in the Septuagint as in the Hebrew *. According to the latter, they ſtand as in our tranſlation; but in the Greek, the ſeries is altered as to the ſix firſt, to the following arrangement: Hoſea, Amos, Mica, Joel, Obadiah, Jonah. This change, however, is of no conſequence, ſince neither in the original, nor in the Septuagint, are they placed with exact regard to the time in which their ſacred authors reſpectively flouriſhed. * Chronology of the Prophets.

The order in which they ſhould ſtand, if chronologically arranged, is by Blair and others ſuppoſed to be as follows: Jonah, Amos, Hoſea, Micah Nahum, Joel, Zephaniah, Habbakuk, Obadiah, Haggai, Zechariah, Malachi. And this order will be found to be generally conſiſtent with the periods to which the Prophets will be reſpectively aſſigned in the following pages, except in the inſtance of Joel, who probably flouriſhed rather earlier than he is placed by theſe chronologers. The preciſe period of this prophet, however, cannot be aſcertained; and ſome diſputes might be maintained concerning the priority of others alſo, when they were nearly contemporaries, as Amos and Hoſea; and when the firſt prophecies of a later prophet were delivered at the ſame time with, or previous to, thoſe of a prophet who was called earlier to the ſacred office. The following ſcheme, however, in which alſo the greater prophets will be introduced, may enable the reader more accurately to comprehend the actual and relative periods in which they ſeverally prophefied.

The PROPHETS in their ſuppoſed Order of Time, arranged according to Blair's Tables * with but little Variation.

* Biſhop Newcome's Verſion of Minor prophets, Preface, p. 43

	Before Chriſt.	Kings of Judah.	Kings of Iſrael.
Jonah,	Between 856 and 784.		Jehu, and Jehoahaz, according to Lloyd; but Joaſh and Jeroboam the Second according to Blair.
Amos,	Between 810 and 785	Uzziah, ch. i. 1.	Jeroboam the Second, chap. i. 1.
Hoſea,	Between 810 and 725.	Uzziah, Jotham, Ahaz, the third year of Hezekiah.	Jeroboam the Second, chap. i. 1

Scripture.

	Before Chriſt.	Kings of Judah.	Kings of Iſrael.
Iſaiah,	Between 810 and 698.	Uzziah, Jotham, Ahaz, and Hezekiah, chap. i. 1. and perhaps Manaſſeh.	
Joel,	Between 810 and 660, or later.	Uzziah, or poſſibly Manaſſeh.	
Micah,	Between 758 and 699.	Jotham, Ahaz, and Hezekiah, chap. i. 1.	Pekah and Hoſea.
Nahum,	Between 720 and 698.	Probably towards the cloſe of Hezekiah's reign.	
Zephaniah,	Between 640 and 609.	In the reign of Joſiah, chap. i. 1.	
Jeremiah,	Between 628 and 586.	In the thirteenth year of Joſiah.	
Habakkuk,	Between 612 and 598.	Probably in the reign of Jehoiakim.	
Daniel,	Between 606 and 534.	During all the Captivity.	
Obadiah,	Between 588 and 583.	Between the taking of Jeruſalam by Nebuchadnezzar and the deſtruction of the Edomites by him.	
Ezekiel,	Between 595 and 536.	During part of the Captivity.	
Haggai,	About 520 to 518.	After the return from Babylon.	
Zechariah,	From 520 to 518, or longer.		
Malachi,	Between 436 and 397.		

52 Iſaiah.

Iſaiah is ſuppoſed to have entered upon the prophetic office in the laſt year of the reign of Uzziah, about 758 years before Chriſt: and it is certain that he lived to the 15th or 16th years of Hezekiah. This makes the leaſt poſſible term of the duration of his prophetical office about 48 years. The Jews have a tradition that Iſaiah was put to death in the reign of Manaſſeh, being ſawn aſunder with a wooden ſaw by the command of that tyrant: but when we recollect how much the traditions of the Jews were condemned by our Saviour, we will not be diſpoſed to give them much credit. The time of the delivery of ſome of his prophecies is either expreſsly marked, or ſufficiently clear from the hiſtory to which they relate. The date of a few others may with ſome probability be deduced from internal marks; from expreſſions, deſcriptions, and circumſtances interwoven

53 Character of his ſtyle.

Iſaiah, the firſt of the prophets both in order and dignity, abounds in ſuch tranſcendant excellencies, that he may be properly ſaid to afford the moſt perfect model of the prophetic poetry. He is at once elegant and ſublime, forcible and ornamented; he unites energy with copiouſneſs, and dignity with variety. In his ſentiments there is uncommon elevation and majeſty; in his imagery the utmoſt propriety, elegance, dignity, and diverſity; in his language uncommon beauty and energy; and, notwithſtanding the obſcurity of his ſubjects, a ſurpriſing degree of clearneſs and ſimplicity. To theſe we may add, there is ſuch ſweetneſs in the poetical compoſition of his ſentences, whether it proceed from art or genius, that if the Hebrew poetry at preſent is poſſeſſed of any remains of its native grace and harmony, we ſhall chiefly find them in the writings of Iſaiah: ſo that the ſaying of Ezekiel may moſt juſtly be applied to this prophet:

Lowth's Iſaiah.

Thou art the confirmed exemplar of meaſures,
Full of wiſdom, and perfect in beauty *.

* Ezek. xxviii. 12.

Iſaiah

Scripture. Iſaiah greatly excels too in all the graces of method, order, connection, and arrangement: though in aſſerting this we muſt not forget the nature of the prophetic impulſe, which bears away the mind with irreſiſtible violence, and frequently in rapid tranſitions from near to remote objects, from human to divine; we muſt alſo be careful in remarking the limits of particular predictions ſince, as they are now extant, they are often improperly connected, without any marks of diſcrimination; which injudicious arrangement, on ſome occaſions, creates almoſt inſuperable difficulties. It is, in fact, a body or collection of different prophecies, nearly allied to each other as to the ſubject, which, for that reaſon, having a ſort of connection, are not to be ſeparated but with the utmoſt difficulty. The general ſubject is the reſtoration of the church. Its deliverance from captivity; the deſtruction of idolatry; the vindication of the divine power and truth; the conſolation of the Iſraelites, the divine invitation which is extended to them, their incredulity, impiety, and rejection; the calling in of the Gentiles; the reſtoration of the choſen people; the glory and felicity of the church in its perfect ſtate; and the ultimate deſtruction of the wicked—are all ſet forth with a ſufficient reſpect to order and method. If we read theſe paſſages with attention, and duly regard the nature and genius of the myſtical allegory, at the ſame time remembering that all theſe points have been frequently touched upon in other prophecies promulged at different times, we ſhall neither find any irregularity in the arrangement of the whole, nor any want of order and connection as to matter or ſentiment in the different parts. Dr Lowth eſteems the whole book of Iſaiah to be poetical, a few paſſages excepted, which, if brought together, would not at moſt exceed the bulk of five or ſix chapters.

54 Unparalleled ſublimity of the 14th chapter.

The 14th chapter of Iſaiah is one of the moſt ſublime odes in the Scripture, and contains one of the nobleſt perſonifications to be found in the records of poetry.

The prophet, after predicting the liberation of the Jews from there ſevere captivity in Babylon, and their reſtoration to their own country, introduces them as reciting a kind of triumphal ſong upon the fall of the Babyloniſh monarch, replete with imagery, and with the moſt elegant and animated perſonifications. A ſudden exclamation, expreſſive of their joy and admiration on the unexpected revolution in their affairs, and the deſtruction of their tyrants, forms the exordium of the poem. The earth itſelf triumphs with the inhabitants thereof; the fir-trees and the cedars of Lebanon (under which images the parabolic ſtyle frequently delineates the kings and princes of the Gentiles) exult with joy, and perſecute with contemptuous reproaches the humbled power of a ferocious enemy.

The whole earth is at reſt, is quiet; they burſt forth into a joyful ſhout:
Even the fir-trees rejoice over thee, the cedars of Lebanon:
Since thou art fallen, no feller hath come up againſt us.

This is followed by a bold and animated perſonification of Hades, or the infernal regions:

Hades from beneath is moved becauſe of thee, to meet thee at thy coming:
He rouſeth for thee the mighty dead, all the great chiefs of the earth; Scripture.
He maketh to riſe up from their thrones all the kings of the nations.

Hades excites his inhabitants, the ghoſts of princes, and the departed ſpirits of kings: they riſe immediately from their ſeats, and proceed to meet the monarch of Babylon; they inſult and deride him, and connect themſelves with the view of his calamity:

Art thou, even thou too, become weak as we? art thou made like unto us?
Is then thy pride brought down to the grave; the ſound of thy ſprightly inſtruments?
Is the vermin become thy couch, and the earth worm thy covering?

Again, the Jewiſh people are the ſpeakers, in an exclamation after the manner of a funeral lamentation, which indeed the whole form of this compoſition exactly imitates. The remarkable fall of this powerful monarch is thus beautifully illuſtrated:

How art thou fallen from heaven, O Lucifer, ſon of the morning!
Art cut down from earth, thou that didſt ſubdue the nations!
Yet thou didſt ſay in thy heart, I will aſcend the heavens;
Above the ſtars of God I will exalt my throne;
And I will ſit upon the mount of the divine preſence, on the ſides of the north:
I will aſcend above the heights of the clouds; I will be like the moſt High.
But thou ſhalt be brought down to the grave, to the ſides of the pit.

He himſelf is at length brought upon the ſtage, boaſting in the moſt pompous terms of his own power; which furniſhes the poet with an excellent opportunity of diſplaying the unparalleled miſery of his downfal. Some perſons are introduced, who find the dead carcaſe of the king of Babylon caſt out and expoſed; they attentively contemplate it, and at laſt ſcarcely know it to be his:

Is this the man that made the earth to tremble, that ſhook the kingdoms?
That made the world like a deſert, that deſtroyed the cities?
That never diſmiſſed his captives to their own home?
All the kings of the nations, all of them,
Lie down in glory, each in his own ſepulchre:
But thou art caſt out of the grave, as the tree abominated;
Clothed with the ſlain, with the pierced by the ſword,
With them that go down to the ſtones of the pit; as a trodden carcaſe.
Thou ſhalt not be joined unto them in burial;
Becauſe thou haſt deſtroyed thy country, thou haſt ſlain thy people:
The ſeed of evil doers ſhall never be renowned.

They reproach him with being denied the common rites of ſepulture, on account of the cruelty and atrocity of his conduct; they execrate his name, his offſpring, and their poſterity. A ſolemn addreſs, as of the Deity himſelf,

Scripture. self, closes the scene, and he denounces against the king of Babylon, his posterity, and even against the city which was the seat of their cruelty, perpetual destruction, and confirms the immutability of his own counsels by the solemnity of an oath.

How forcible is this imagery, how diversified, how sublime! how elevated the diction, the figures, the sentiments!—The Jewish nation, the cedars of Lebanon, the ghosts of departed kings, the Babylonish monarch, the travellers who find his corpse, and last of all Jehovah himself, are the characters which support this beautiful lyric drama. One continued action is kept up, or rather a series of interesting actions are connected together in an incomparable whole. This, indeed, is the principal and distinguished excellence of the sublimer ode, and is displayed in its utmost perfection in this poem of Isaiah, which may be considered as one of the most ancient, and certainly the most finished, specimen of that species of composition which has been transmitted to us. The personifications here are frequent, yet not confused; bold, yet not improbable: a free, elevated, and truly divine spirit pervades the whole; nor is there any thing wanting in this ode to defeat its claim to the character of perfect beauty and sublimity. "If (says Dr Lowth) I may be indulged in the free declaration of my own sentiments on this occasion, I do not know a single instance in the whole compass of Greek and Roman poetry, which, in every excellence of composition, can be found to equal, or even approach it."

55 Jeremiah. Jeremiah was called to the prophetic office in the 13th year of the reign of Josiah the son of Amon, A. M. 3376, A. C. 628, and continued to prophesy upwards of 40 years, during the reigns of the degenerate princes of Judah, to whom he boldly threatened those marks of the divine vengeance which their rebellious conduct drew on themselves and their country. After the destruction of Jerusalem by the Chaldeans, he was suffered by Nebuchadnezzar to remain in the desolate land of Judea to lament the calamities of his infatuated countrymen. He was afterwards, as he himself informs us, carried with his disciple Baruch into Egypt, by Johanan the son of Kareah.

It appears from several passages that Jeremiah committed his prophecies to writing. In the 36th chapter we are informed, that the prophet was commanded to write upon a roll all the prophecies which he had uttered; and when the roll was destroyed by Jehoiakim the king, Jeremiah dictated the same prophecies to Baruch, who wrote them together with many additional circumstances. The works of Jeremiah extend to the last verse of the 51st chapter; in which we have these words, "Thus far are the words of Jeremiah." The 52d chapter was therefore added by some other writer. It is, however, a very important supplement, as it illustrates the accomplishment of Jeremiah's prophecies respecting the fate of Zedekiah.

56 Chronological arrangement of his writings. The prophecies of Jeremiah are not arranged in the chronological order in which they were delivered. What has occasioned this transposition cannot now be determined. It is generally maintained, that if we consult their dates, they ought to be thus placed: Scripture.

In the reign of Josiah the first 12 chapters.

In the reign of Jehoiakim, chapters xiii. xx. xxi. v. 11, 14.; xxii. xxiii. xxv. xxvi. xxxv. xxxvi. xlv.—xlix. 1—33.

In the reign of Zedekiah, chap. xxi. 1—10. xxiv, xxvii. xxxiv. xxxvii. xxxix. xlix. 34—29. l. and li.

Under the government of Gedaliah, chapters xl. xliv. The prophecies which related to the Gentiles were contained in the 46th and five following chapters, being placed at the end, as in some measure unconnected with the rest. But in some copies of the Septuagint these six chapters follow immediately after the 13th verse of the 25th chapter.

Jeremiah, though deficient neither in elegance nor sublimity, must give place in both to Isaiah. Jerome seems to object against him a sort of rusticity of language, no vestige of which Dr Lowth was able to discover. His sentiments, it is true, are not always the most elevated, nor are his periods always neat and compact; but these are faults common to those writers whose principal aim is to excite the gentler affections, and to call forth the tear of sympathy or sorrow. This observation is very strongly exemplified in the Lamentations, where these are the prevailing passion; it is, however, frequently instanced in the prophecies of this author, and most of all in the beginning of the book (L), which is chiefly poetical. The middle of it is almost entirely historical. The latter part, again, consisting of the six last chapters, is altogether poetical (M); it contains several different predictions, which are distinctly marked; and in these the prophet approaches very near the sublimity of Isaiah. On the whole, however, not above half the book of Jeremiah is poetical.

57 The book of Lamentations. The book of Lamentations, as we are informed in the title, was composed by Jeremiah. We shall present to our readers an account of this elegiac poem from the elegant pen of Dr Lowth.

The lamentations of Jeremiah (for the title is properly and significantly plural) consist of a number of plaintive effusions, composed upon the plan of the funeral dirges, all upon the same subject, and uttered without connection as they rose in the mind, in a long course of separate stanzas. These have afterwards been put together, and formed into a collection or correspondent whole. If any reader, however, should expect to find in them an artificial and methodical arrangement of the general subject, a regular disposition of the parts, a perfect connection and orderly succession in the matter, and with all this an uninterrupted series of elegance and correctness, he will really expect what was foreign to the prophet's design. In the character of a mourner, he celebrates in plaintive strains the obsequies of his ruined country; whatever presented itself to his mind in the midst of desolation and misery, whatever struck him as particularly wretched and calamitous, whatever the instant sentiment of sorrow dictated, he pours forth in

(L) See the whole of chap. ix. chap. xv. 17, &c. xx. 14—18.

(M) Chap. xlvi.—li. to ver. 59. Chap. lii. properly belongs to the Lamentations, to which it serves as an exordium.

Scripture. in a kind of ſpontaneous effuſion. He frequently pauſes, and, as it were, ruminates upon the ſame object; frequently varies and illuſtrates the ſame thought with different imagery, and a different choice of language; ſo that the whole bears rather the appearance of an accumulation of correſponding ſentiments, than an accurate and connected ſeries of different ideas, arranged in the form of a regular treatiſe. There is, however, no wild incoherency in the poem; the tranſitions are eaſy and elegant.

58 How divided.

The work is divided into five parts; in the firſt, ſecond, and fourth chapters, the prophet addreſſes the people in his own perſon, or introduces Jeruſalem as ſpeaking. In the third chapter a chorus of the Jews is repreſented. In the fifth the whole captive Jews pour forth their united complaints to Almighty God. Each of theſe five parts is diſtributed into 22 ſtanzas, according to the number of the letters of the alphabet. In the three firſt chapters theſe ſtanzas conſiſt of three lines. In the four firſt chapters the initial letter of each period follows the order of the alphabet; and in the third chapter each verſe of the ſame ſtanza begins with the ſame letter. In the fourth chapter all the ſtanzas are evidently diſtichs, as alſo in the fifth, which is not acroſtic. The intention of the acroſtic was to aſſiſt the memory to retain ſentences not much connected. It deſerves to be remarked, that the verſes of the firſt four chapters are longer by almoſt one half than Hebrew verſes generally are: The length of them ſeems to be on an average about 12 ſyllables. The prophet appears to have choſen this meaſure as being ſolemn and melancholy.

Lowth. 59 The ſubject and beauty of it.

"That the ſubject of the Lamentations is the deſtruction of the holy city and temple, the overthrow of the ſtate, the extermination of the people: and that theſe events are deſcribed as actually accompliſhed, and not in the ſtyle of prediction merely, muſt be evident to every reader; though ſome authors of conſiderable reputation * have imagined this poem to have been compoſed on the death of king Joſiah. The prophet, indeed, has ſo copiouſly, ſo tenderly, and poetically, bewailed the misfortunes of his country, that he ſeems completely to have fulfilled the office and duty of a mourner. In my opinion, there is not extant any poem which diſplays ſuch a happy and ſplendid ſelection of imagery in ſo concentrated a ſtate. What can be more elegant and poetical, than the deſcription of that once flouriſhing city, lately chief among the nations, ſitting in the character of a female ſolitary, afflicted, in a ſtate of widowhood, deſerted by her friends, betrayed by her deareſt connections, imploring relief, and ſeeking conſolation in vain? What a beautiful perſonification is that of "the ways of Sion mourning becauſe none are come to her ſolemn feaſts?" How tender and pathetic are the following complaints?

* Joſephus, Jerome, Uſſerius, &c.

Chap: i. 12, 16,

Is this nothing to all you who paſs along the way? behold and ſee,
If there be any ſorrow, like unto my ſorrow, which is inflicted on me;
Which Jehovah inflicted on me in the day of the violence of his wrath.
For theſe things I weep, my eyes ſtream with water;
Becauſe the comforter is far away, that ſhould tranquilize my ſoul:
My children are deſolate, becauſe the enemy was ſtrong.

But to detail its beauties would be to tranſcribe the entire poem." Scripture.

60 Ezekiel.

Ezekiel was carried to Babylon as a captive, and received the firſt revelations from heaven, in the fifth year of Jehoiakim's captivity, A. C. 595. The book of Ezekiel is ſometimes diſtributed under different heads. In the three firſt chapters the commiſſion of the prophet is deſcribed. From the fourth to the thirty-ſecond chapter inclufive, the calamities that befel the enemies of the Jews are predicted, *viz.* the Ammonites, the Moabites, and Philiſtines. The ruin of Tyre and of Sidon, and the fall of Egypt, are particularly foretold; prophecies which have been fulfilled in the moſt literal and aſtoniſhing manner, as we have been often aſſured by the relation of hiſtorians and travellers. From the 32d chapter to the 40th he inveighs againſt the hypocriſy and murmuring ſpirit of his countrymen, admoniſhing them to reſignation by promiſes of deliverance. In the 38th and 39th chapters he undoubtedly predicts the final return of the Jews from their diſperſion in the latter days, but in a language ſo obſcure that it cannot be underſtood till the event take place. The nine laſt chapters of this book furniſh the deſcription of a very remarkable viſion of a new temple and city, of a new religion and polity.

61 Character as a writer.

"Ezekiel is much inferior to Jeremiah in elegance; in ſublimity he is not even excelled by Iſaiah: but his ſublimity is of a totally different kind. He is deep, vehement, tragical, the only ſenſation he affects to excite is the terrible: his ſentiments are elevated, fervid, full of fire, indignant; his imagery is crouded, magnificent, terrific, ſometimes almoſt to diſguſt: his language is pompous, ſolemn, auſtere, rough, and at times unpoliſhed: he employs frequent repetitions, not for the ſake of grace or elegance, but from the vehemence of paſſion and indignation. Whatever ſubject he treats of, that he ſedulouſly purſues, from that he rarely departs, but cleaves as it were to it; whence the connection is in general evident and well preſerved. In many reſpects he is perhaps excelled by the other prophets; but in that ſpecies of compoſition to which he ſeems by nature adapted, the forcible, the impetuous, the great and ſolemn, not one of the ſacred writers is ſuperior to him. His diction is ſufficiently perſpicuous; all his obſcurity conſiſts in the nature of the ſubject. Viſions (as for inſtance, among others, thoſe of Hoſea, Amos, and Jeremiah) are neceſſarily dark and confuſed. The greater part of Ezekiel, towards the middle of the book eſpecially, is poetical, whether we regard the matter or the diction. His periods, however, are frequently ſo rude and incompact, that I am often at a loſs how to pronounce concerning his performance in this reſpect." Lowth.

"Iſaiah, Jeremiah, and Ezekiel, as far as relates to ſtyle, may be ſaid to hold the ſame rank among the Hebrews, as Homer, Simonides, and Æſchylus among the Greeks."

62 Daniel.

So full an account of Daniel and his writings has been already given under the article DANIEL, that little remains to be ſaid on that ſubject. Daniel flouriſhed during the ſucceſſive reigns of ſeveral Babyloniſh and Median kings to the conqueſt of Babylon by Cyrus. The events recorded in the 6th chapter were contemporary with Darius the Mede; but in the 7th and 8th chapters Daniel returns to an earlier period, to relate the

Scripture. the visions which he beheld in the three first years of Belshazzar's reign; and those which follow in the four last chapters were revealed to him in the reign of Darius. The six last chapters are composed of prophecies delivered at different times; all of which are in some degree connected as parts of one great scheme. They extend through many ages, and furnish the most striking description of the fall of successive kingdoms, which were to be introductory to the establishment of the Messiah's reign. They characterize in descriptive terms the four great monarchies of the world to be succeeded by "that kingdom which should not be destroyed."

63 Character of his prophecies.

The whole book of Daniel being no more than a plain relation of facts, partly past and partly future, must be excluded the class of poetical prophecy. Much indeed of the parabolic imagery is introduced in that book; but the author introduces it as a prophet only; as visionary and allegorical symbols of objects and events totally untinctured with the true poetical colouring. The Jews, indeed, would refuse to Daniel even the character of a prophet: but the arguments under which they shelter this opinion are very futile; for those points which they maintain concerning the conditions on which the gift of prophecy is imparted, the different gradations, and the discrimination between the true prophecy and mere inspiration, are all trifling and absurd, without any foundation in the nature of things, and totally destitute of scriptural authority. They add, that Daniel was neither originally educated in the prophetic discipline and precepts, nor afterwards lived conformably to the manner of the prophets. It is not, however, easy to comprehend how this can diminish his claim to a divine mission and inspiration; it may possibly enable us, indeed, to assign a reason for the dissimilarity between the style of Daniel and that of the other prophets, and for its possessing so little of the diction and character of poetry, which the rest seem to have imbibed in common from the schools and discipline in which they were educated.

64 Their authenticity.

The prophecies of Daniel appear so plain and intelligible after their accomplishment, that Porphyry, who wrote in the 3d century, affirms, that they were written after the events to which they refer took place. A little reflection will show the absurdity of this supposition. Some of the prophecies of Daniel clearly refer to Antiochus Epiphanes, with whose oppressions the Jews were too well acquainted. Had the book of Daniel not made its appearance till after the death of Epiphanes, every Jew who read it must have discovered the forgery. And what motive could induce them to receive it among their sacred books? It is impossible to conceive *one*. Their character was quite the reverse: their respect for the Scriptures had degenerated into superstition. But we are not left to determine this important point from the character of the Jews; we have access to more decisive evidence; we are sure that the book of Daniel contains prophecies, for some of them have been accomplished since the time of Porphyry; particularly those respecting Antichrist: now, if it contains any prophecies, who will take upon him to affirm that the divine Spirit, which dictated these many centuries before they were fulfilled, could not also have delivered prophecies concerning Antiochus Epiphanes?

The language in which the book of Daniel is composed proves that it was written about the time of the Babylonish captivity. Part of it is pure Hebrew; a language in which none of the Jewish books were composed after the age of Epiphanes. These are arguments to a deist. To a Christian the internal marks of the book itself will show the time in which it was written, and the testimony of Ezekiel will prove Daniel to be at least his contemporary *. Scripture.

* Ezek. xiv. 14. xxviii. 3.

The twelve minor prophets were so called, not from any supposed inferiority in their writings, but on account of the small size of their works. Perhaps it was for this reason that the Jews joined them together, and considered them as one volume. These 12 prophets present in scattered hints a lively sketch of many particulars relative to the history of Judah and of Israel; as well as of other kingdoms: they prophesy with historical exactness the fate of Babylon, of Nineveh, of Tyre, of Sidon, and of Damascus. The three last prophets especially illustrate many circumstances at a period when the historical pages of Scripture are closed, and when profane writers are entirely wanting. At first the Jewish prophets appeared only as single lights and followed each other in individual succession; but they became more numerous about the time of the captivity. The light of inspiration was collected into one blaze, previous to its suspension; and it served to keep alive the expectations of the Jews during the awful interval which prevailed between the expiration of prophecy and its grand completion on the advent of Christ.

65 Twelve minor prophets. Gray's Key to the Old Testament.

66 Prophecies of Hosea.

Hosea has been supposed the most ancient of the 12 minor prophets. He flourished in the reign of Jeroboam II. king of Israel, and during the successive reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. He was therefore nearly contemporary with Isaiah, Amos, and Jonah. The prophecies of Hosea being scattered through the book without date or connection, cannot with any certainty be chronologically arranged.

67 Character of their style.

Hosea is the first in order of the minor prophets, and is perhaps, Jonah excepted, the most ancient of them all. His style exhibits the appearance of very remote antiquity; it is pointed, energetic, and concise. It bears a distinguished mark of poetical composition, in that pristine brevity and condensation which is observable in the sentences, and which later writers have in some measure neglected. This peculiarity has not escaped the observation of Jerome: "He is altogether (says he, speaking of this prophet) laconic and sententious." But this very circumstance, which anciently was supposed no doubt to impart uncommon force and elegance, in the present ruinous state of the Hebrew literature is productive of so much obscurity, that although the general subject of this writer be sufficiently obvious, he is the most difficult and perplexed of all the prophets. There is, however, another reason for the obscurity of his style: Hosea prophesied during the reigns of the four kings of Judah, Uzziah, Jotham, Ahaz, and Hezekiah. The duration of his ministry, therefore, in whatever manner we calculate, must include a very considerable space of time. We have now only a small volume of his remaining, which seems to contain his principal prophecies; and these are extant in a continued series, with no marks of distinction as to the times in which they were published, or the subjects of which they treat. There is therefore no cause to wonder if, in perusing the prophecies of Hosea, we sometimes find

Scripture. ourſelves in a ſimilar predicament with thoſe who conſulted the ſcattered leaves of the Sibyl.

As a ſpecimen of Hoſea's ſtyle, we ſelect the following beautiful pathetic paſſage:

How ſhall I reſign thee, O Ephraim!
How ſhall I deliver thee up, O Iſrael!
How ſhall I reſign thee as Admah!
How ſhall I make thee as Zeboim!
My heart is changed within me;
I am warmed alſo with repentance towards thee.
I will not do according to the fervour of my wrath;
I will not return to deſtroy Ephraim:
For I am God, and not man;
Holy in the midſt of thee, tho' I inhabit not thy cities.

68 Prophecies of Joel.

Concerning the date of the prophecy of Joel there are various conjectures. The book itſelf affords nothing by which we can diſcover when the author lived, or upon what occaſion it was written. Joel ſpeaks of a great famine, and of miſchiefs that happened in conſequence of an inundation of locuſts; but nothing can be gathered from ſuch general obſervations to enable us to fix the period of his prophecy. St Jerome thinks (and it is the general opinion) that Joel was contemporary with Hoſea. This is poſſibly true; but the foundation on which the opinion reſts is very precarious, *viz.* That when there is no proof of the time in which a prophet lived, we are to be guided in our conjectures reſpecting it by that of the preceding prophet whoſe epoch is better known. As this rule is not infallible, it therefore ought not to hinder us from adopting any other opinion that comes recommended by good reaſons. Father Calmet places him under the reign of Joſiah, at the ſame time with Jeremiah, and thinks it probable that the famine to which Joel alludes, is the ſame with that which Jeremiah predicted ch. viii. 13.

69 Character of their ſtyle.

The ſtyle of Joel is eſſentially different from that of Hoſea; but the general character of his diction, though of a different kind, is not leſs poetical. He is elegant, perſpicuous, copious, and fluent; he is alſo ſublime, animated and energetic. In the firſt and ſecond chapters he diſplays the full force of the prophetic poetry, and ſhows how naturally it inclines to the uſe of metaphors, allegories, and compariſons. Nor is the connection of the matter leſs clear and evident than the complexion of the ſtyle: this is exemplified in the diſplay of the impending evils which gave riſe to the prophecy; the exhortation to repentance; the promiſes of happineſs and ſucceſs both terreſtrial and eternal to thoſe who become truly penitent; the reſtoration of the Iſraelites; and the vengeance to be taken of their adverſaries. But while we allow this juſt commendation to his perſpicuity both in language and arrangement, we muſt not deny that there is ſometimes great obſcurity obſervable in his ſubject, and particularly in the latter part of the prophecy.

Lowth on Hebrew Poetry, ſect. 21.

The following prophecy of a plague of locuſts is deſcribed with great ſublimity of expreſſion:

For a nation hath gone up on my land,
Who are ſtrong, and without number:
They have deſtroyed my vine, and have made my fig-tree a broken branch.
They have made it quite bare, and caſt it away: the branches thereof are made white.
The field is laid waſte; the ground mourneth*.

* Joel i. 6, 7, 10, &c.

Amos was contemporary with Hoſea. They both began to prophecy during the reigns of Uzziah over Judah, and of Jeroboam II. over Iſrael. Amos ſaw his firſt viſion two years before the earthquake, which Zechariah informs us happened in the days of Uzziah. See AMOS.

Scripture. 70 Prophecies of Amos.

Amos was a herdſman of Tekoa, a ſmall town in the territory of Judah, and a gatherer of ſycamore fruit. In the ſimplicity of former times, and in the happy climates of the Eaſt, theſe were not conſidered as diſhonourable occupations. He was no prophet (as he informed Amazia †), neither was he a prophet's ſon, that is, he had no regular education in the ſchools of the prophets.

† Amos vii. 14.

The prophecies of Amos conſiſt of ſeveral diſtinct diſcourſes, which chiefly reſpect the kingdom of Iſrael; yet ſometimes the prophet inveighs againſt Judah, and threatens the adjacent nations, the Syrians, Philiſtines Tyrians, Edomites, Ammonites, and Moabites.

71 Their ſtyle.

Jerome calls Amos "rude in ſpeech, but not in knowledge ‡;" applying to him what St Paul modeſtly profeſſes of himſelf §. "Many (ſays Dr Lowth) have followed the authority of Jerome in ſpeaking of this prophet, as if he were indeed quite rude, ineloquent, and deſtitute of all the embelliſhments of compoſition. The matter is, however, far otherwiſe. Let any perſon who has candour and perſpicacity enough to judge, not from the man but from his writings, open the volume of his predictions, and he will, I think, agree with me, that our ſhepherd 'is not a whit behind the very chief of the prophets ||.' He will agree, that as in ſublimity and magnificence he is almoſt equal to the greateſt, ſo in ſplendour of diction and elegance of expreſſion he is ſcarcely inferior to any. The ſame celeſtial Spirit indeed actuated Iſaiah and Daniel in the court and Amos in the ſheep-folds; conſtantly ſelecting ſuch interpreters of the divine will as were beſt adapted to the occaſion, and ſometimes 'from the mouth of babes and ſucklings perfecting praiſe:' occaſionally employing the natural eloquence of ſome, and occaſionally making others eloquent."

‡ Proem. Comment. in Amos.
§ 2 Cor. xi. 6.
|| 2 Cor. v.

Mr Locke has obſerved, that the compariſons of this prophet are chiefly drawn from lions and other animals with which he was moſt accuſtomed; but the fineſt images and alluſions are drawn from ſcenes of nature. There are many beautiful paſſages in the writings of Amos of which we ſhall preſent one ſpecimen:

Wo to them that are at eaſe in Zion,
And truſt in the mountains of Samaria;
Who are named chief of the nations,
To whom the houſe of Iſrael came:
Paſs ye unto Calneh and ſee,
And from thence go to Hamath the Great;
Then go down to Gath of the Philiſtines;
Are they better than theſe kingdoms?
Or their borders greater than their borders?
Ye that put far away the evil day,
And cauſe the ſeat of violence to come near;
That lie upon beds of ivory,
And ſtretch yourſelves upon couches;
That eat the lambs out of the flock,
and the calves out of the midſt of the ſtall;
That chant to the ſound of the viol,
And like David deviſe inſtruments of muſic;

That

Scripture. That drink wine in bowls,
And anoint yourſelves with chief ointments;
‖ Ch. vi. 1—6. *But are not grieved for the affliction of Joſeph* ‖.

72 Of Obadiah

The writings of Obadiah, which conſiſt of one chapter, are compoſed with much beauty, and unfold a very intereſting ſcene of prophecy. Of this prophet little can be ſaid, as the ſpecimen of his genius is ſo ſhort, and the greater part of it included in one of the prophecies of Jeremiah. Compare Ob. 1—9. with Jer. xlix. 14, 15, 16. See OBADIAH.

73 Of Jonah.

Though Jonah be placed the ſixth in the order of the minor prophets both in the Hebrew and Septuagint, he is generally conſidered as the moſt ancient of all the prophets, not excepting Hoſea. He lived in the kingdom of Iſrael, and propheſied to the ten tribes under the reign of Joath and Jeroboam. The book of Jonah is chiefly hiſtorical, and contains nothing of poetry but the prayer of the prophet. The ſacred writers, and our Lord himſelf, ſpeaks of Jonah as a prophet of conſiderable eminence*. See JONAH.

* 2 Kings xiv. 25. Matth. xii. 39, 41. xvi. 4. Luke xi. 29.

Micah began to prophecy ſoon after Iſaiah, Hoſea, Joel, and Amos; and he propheſied between A. M. 3246, when Jotham began to reign, and A. M. 3305, when Hezekiah died. One of his predictions is ſaid † to have ſaved the life of Jeremiah, who under the reign of Jehoiakim would have been put to death for propheſying the deſtruction of the temple, had it not appeared that Micah had foretold the ſame thing under Hezekiah above 100 years before ‡. Micah is mentioned as a prophet in the book of Jeremiah and in the New Teſtament ‖. He is imitated by ſucceeding prophets (x). as he himſelf had borrowed expreſſions from his predeceſſors (o). Our Saviour himſelf ſpoke in the language of this prophet (p).

74 Of Micah.

† Jer. xxvi. 18—24.

‡ Joſ. Ant. l. x. c. 7.

Micah iii. 12.

‖ Matt. ii. 5. John vii. 42.

75 His ſtyle.

The ſtyle of Micah is for the moſt part cloſe, forcible, pointed, and conciſe; ſometimes approaching the obſcurity of Hoſea; in many parts animated and ſublime; and in general truly poetical. In his prophecies there is an elegant poem, which Dr Lowth thinks is a citation from the anſwer of Balaam to the king of the Moabites:

Wherewith ſhall I come before Jehovah?
Wherewith ſhall I bow myſelf unto the High God?
Shall I come before him with burnt-offerings,
With calves of a year old?
Will Jehovah be pleaſed with thouſands of rams?
With ten thouſands of rivers of oil?
Shall I give my firſt-born for my tranſgreſſion?
The fruit of my body for the ſin of my ſoul?
He hath ſhowed thee, O man, what is good:
And what doth Jehovah require of thee,
But to do juſtice, and to love mercy,
And to be humble in walking with thy God?

76 Of Nahum.

Joſephus aſſerts, that Nahum lived in the time of Jotham king of Judah: in which caſe he may be ſuppoſed to have propheſied againſt Nineveh when Tiglath-Pileſer king of Aſſyria carried captive the natives of Galilee and other parts about A. M. 3264. It is, however, probable, that his prophecies were delivered in the reign of Hezekiah; for he appears to ſpeak of the taking of No-Ammon a city of Egypt, and of the inſolent meſſengers of Sennacherib, as of things paſt; and he likewiſe deſcribes the people of Judah as ſtill in their own country, and deſirous of celebrating their feſtivals. Scripture.

While Jeruſalem was threatened by Sennacherib, Nahum promiſed deliverance to Hezekiah, and predicted that Judah would ſoon celebrate her ſolemn feaſts ſecure from invaſion, as her enemy would no more diſturb her peace. In the ſecond and third chapters Nahum foretels the downfal of the Aſſyrian empire and the final deſtruction of Nineveh, which was probably accompliſhed by the Medes and Babylonians, whoſe combined forces overpowered the Aſſyrians by ſurpriſe "while they were folden together as thorns, and while they were drunken as drunkards," when the gates of the river were opened, the palace demoliſhed, and an "overrunning flood" aſſiſted the conquerors in their devaſtation; who took an endleſs ſtore of ſpoil of gold and ſilver, making an utter end of the place of Nineveh, of that vaſt and populous city, whoſe walls were 100 feet high, and ſo broad that three chariots could paſs abreaſt. Yet ſo completely was this celebrated city deſtroyed, that even in the 2d century the ſpot on which it ſtood could not be aſcertained, every veſtige of it being gone.

It is impoſſible to read of the exact accompliſhment of the prophetic denunciations againſt the enemies of the Jews, without reflecting on the aſtoniſhing proofs which that nation enjoyed of the divine origin of their religion. From the Babyloniſh captivity to the time of Chriſt they had numberleſs inſtances of the fulfilment of their prophecies.

The character of Nahum as a writer is thus deſcribed by Dr Lowth; "None of the minor prophets ſeem to equal Nahum in boldneſs, ardour and ſublimity. His prophecy, too, forms a regular and perfect poem; the exordium is not merely magnificent, it is truly majeſtic; the preparation for the deſtruction of Nineveh, and the deſcription of its downfal and deſolation, are expreſſed in the moſt vivid colours, and are bold and luminous in the higheſt degree."

77 Of Habakkuk.

As the prophet Habakkuk makes no mention of the Aſſyrians, and ſpeaks of the Chaldean invaſions as near at hand, he probably lived after the deſtruction of the Aſſyrian empire in the fall of Nineveh A. M. 3392, and not long before the devaſtation of Judea by Nebuchadnezzar. Habakkuk was then nearly contemporary with Jeremiah, and predicted the ſame events. A general account of Habakkuk's prophecies have already been given under the word HABAKKUK, which may be conſulted. We would, however, farther obſerve, that the prayer in the third chapter is a moſt beautiful and perfect ode, poſſeſſing all the fire of poetry and the profound reverence of religion.

(x) Compare Zephan. iii. 19. with Micah iv. 7. and Ezek. xxii. 27. with Micah iii. 11.
(o) Compare Micah iv. 1—3. and Iſaiah ii. 2—4. Micah iv. 13. with Iſaiah xli. 15.
(p) Compare Micah vii. 6. with Matt. x. 35, 36.

Scripture. God came from Teman,
And the Holy One from mount Paran :
His glory covered the heavens,
And the earth was full of his praiſe.
His brightneſs was as the light;
Beams of glory iſſued from his ſide;
And there was the hiding of his power.
Before him went the peſtilence;
And burning coals went forth at his feet.
He ſtood and meaſured the earth;
He beheld and drove aſunder the nations;
The everlaſting mountains were ſcattered;
The perpetual hills did bow.

The prophet illuſtrates this ſubject throughout with equal ſublimity; ſelecting from ſuch an aſſemblage of miraculous incidents the moſt noble and important, diſplaying them in the moſt ſplendid colours, and embelliſhing them with the ſublimeſt imagery, figures, and diction; the dignity of which is ſo heightened and recommended by the ſuperior elegance of the concluſion, that were it not for a few ſhades which the hand of time has apparently caſt over it in two or three paſſages, no compoſition of the kind would appear more elegant or more perfect than this poem.

‖ Heb. x. 37, 38. Rom. i. 17. Gal. iii. 2. Acts xiii. 41. compar. with Hab. i. 5.

Habakkuk is imitated by ſucceeding prophets, and his words are borrowed by the evangelical writers ‖.

78 Prophecies of Zephaniah.

Zephaniah, who was contemporary with Jeremiah, propheſied in the reign of Joſiah king of Judah; and from the idolatry which he deſcribes as prevailing at that time, it is probable that his prophecies were delivered before the laſt reformation made by that pious prince A. M. 3381.

The account which Zephaniah and Jeremiah give of the idolatries of their age is ſo ſimilar, that St Iſiodore aſſerts, that Zephaniah abridged the deſcriptions of Jeremiah. But it is more probable that the prophecies of Zephaniah were written ſome years before thoſe of his contemporary; for Jeremiah ſeems to repreſent the abuſes as partly removed which Zephaniah deſcribes as flagrant and exceſſive (q).

In the firſt chapter Zephaniah denounces the wrath of God againſt the idolaters who worſhipped Baal and the hoſt of heaven, and againſt the violent and deceitful. In the ſecond chapter the prophet threatens deſtruction to the Philiſtines, the Moabites, the Ammonites, and Ethiopians; and deſcribes the fate of Nineveh in emphatic terms: "Flocks ſhall lie down in the midſt of her; all the beaſts of the nations, both the cormorant and bittern, ſhall lodge in her; their voice ſhall ſing in the windows; deſolation ſhall be in the threſholds." In the third chapter the prophet inveighs againſt the pollutions and oppreſſions of the Jews; and concludes with the promiſe, "That a remnant would be ſaved, and that multiplied bleſſings would be beſtowed upon the penitent." The ſtyle of Zephaniah is poetical, but is not diſtinguiſhed by any peculiar elegance or beauty, though generally animated and impreſſive.

79 Of Haggai.

Haggai, the tenth of the minor prophets, was the firſt who flouriſhed among the Jews after the Babyloniſh captivity. He began to propheſy in the ſecond year of Darius Hyſtaſpes, about 520 years before Chriſt. Scripture.

The intention of the propheſy of Haggai was to encourage the diſpirited Jews to proceed with the building of the temple. The only prediction mentioned refers to the Meſſiah, whom the prophet aſſures his countrymen would fill the new temple with glory. So well was this prediction underſtood by the Jews, that they looked with earneſt expectation for the Meſſiah's appearing in this temple till it was deſtroyed by the Romans. But as the victorious Meſſiah, whom they expected, did not then appear, they have ſince applied the prophecy to a third temple, which they hope to ſee reared in ſome future period.

The ſtyle of Haggai, in the opinion of Dr Lowth, is proſaic. Dr Newcome thinks that a great part of it is poetical.

80 Of Zechariah.

Zechariah was undoubtedly a contemporary of Haggai, and began to propheſy two months after him, in the eighth month of the ſecond year of Darius Hyſtaſpes, A. M. 3484, being commiſſioned as well as Haggai to exhort the Jews to proceed in the building of the temple after the interruption which the work had ſuffered. We are informed by Ezra (vi. 14.), that the Jews proſpered through the propheſying of Zechariah and Haggai.

Zechariah begins with general exhortations to his countrymen, exciting them to repent from the evil ways of their fathers, whom the prophets had admoniſhed in vain. He deſcribes angels of the Lord interceding for mercy on Jeruſalem and the deſolate cities of Judah, which had experienced the indignation of the Moſt High for 70 years while the neighbouring nations were at peace. He declares, that the houſe of the Lord ſhould be built in Jeruſalem, and that Zion ſhould be comforted. The prophet then repreſents the increaſe and proſperity of the Jews under ſeveral typical figures. He deſcribes the eſtabliſhment of the Jewiſh government and the coming of the Meſſiah. He admoniſhes thoſe who obſerved ſolemn faſts without due contrition, to execute juſtice, mercy, and compaſſion, every man to his brother; not to oppreſs the widow nor the fatherleſs, the ſtranger nor the poor. He promiſes, that God would again ſhow favour to Jeruſalem; that their mournful faſts ſhould be turned into cheerful feaſts; and that the church of the Lord ſhould be enlarged by the acceſſion of many nations.

The 12th verſe of the 11th chapter of this book, which exhibits a prophetic deſcription of ſome circumſtances afterwards fulfilled in our Saviour, appears to be cited by St Matthew (xxvii. 9, 10.) as ſpoken by Jeremiah; and as the 11th, 12th, and 13th chapters have been thought to contain ſome particulars more ſuitable to the age of Jeremiah than to that of Zechariah, ſome learned writers are of opinion that they were written by the former prophet, and have been from ſimilarity of ſubject joined by miſtake to thoſe of Zechariah. But others are of opinion, that St Matthew might allude to ſome traditional prophecy of Jeremiah, or, what is more probable, that the name of Jeremiah was ſubſtituted by miſtake in place of Zechariah.

The

(q) Compare Zephaniah i. 4, 5, 9. with Jeremiah ii. 5, 20, 32.

Scripture. The 12th, 13th, and 14th chapters contain prophecies which refer entirely to the Chriſtian diſpenſation; the circumſtances attending which he deſcribes with a clearneſs which indicated their near approach.

The ſtyle of Zechariah is ſo ſimilar to that of Jeremiah, that the Jews were accuſtomed to remark that the ſpirit of Jeremiah had paſſed into him. He is generally proſaic till towards the concluſion of his work, when he becomes more elevated and poetical. The whole is beautifully connected by eaſy tranſitions, and preſent and future ſcenes are blended with the greateſt delicacy.

81 Of Malachi. Malachi was the laſt prophet that flouriſhed under the Jewiſh diſpenſation; but neither the time in which he lived, nor any particulars of his hiſtory, can now be aſcertained. It is even uncertain whether the word *Malachi* be a proper name, or denote, as the Septuagint have rendered it, *his angel* (R), that is, "the angel of the Lord." Origen ſuppoſed, that Malachi was an angel incarnate, and not a man. The ancient Hebrews, the Chaldee paraphraſt, and St Jerome, are of opinion he was the ſame perſon with Ezra: but if this was the caſe, they ought to have aſſigned ſome reaſon for giving two different names to the ſame perſon.

As it appears from the concurring teſtimony of all the ancient Jewiſh and Chriſtian writers, that the light of prophecy expired in Malachi, we may ſuppoſe that the termination of his miniſtry coincided with the accompliſhment of the firſt ſeven weeks of Daniel's prophecy, which was the period appointed for ſealing the viſion and prophecy. This, according to Prideaux's account, took place in A. M. 3595; but, according to the calculations of Biſhop Lloyd, to A. M. 3607, twelve years later. Whatever reckoning we prefer, it muſt be allowed that Malachi completed the canon of the Old Teſtament about 400 years before the birth of Chriſt.

It appears certain that Malachi propheſied under Nehemiah, and after Haggai and Zachariah, at a time when great diſorders reigned among the prieſts and people of Judah, which are reproved by Malachi. He inveighs againſt the prieſts (i. 6, &c. ii. 1, 2, &c.); he reproaches the people with having taken ſtrange wives (ii. 11.); he reproves them for their inhumanity towards their brethren (ii. 10. iii. 5.); their too frequently divorcing their wives; their neglect of paying their tithes and firſt-fruits (Mal. iii. 13.) He ſeems to allude to the covenant that Nehemiah renewed with the lord (iii. 10. and ii. 4, 5, &c.), aſſiſted by the prieſts and the chief of the nation. He ſpeaks of the ſacrifice of the new law, and of the abolition of thoſe of the old, in theſe words, (i. 10, 11, 12, 13.): "I have no pleaſure in you, ſaith the lord of hoſts, neither will I accept an offering at your hand. For from the riſing of the ſun, even unto the going down of the ſame, my name ſhall be great among the Gentiles, and in every place incenſe ſhall be offered unto my name, and a pure offering: for my name ſhall be great among the Heathen, ſaith the Lord of hoſts." He declares that the Lord was weary with the impiety of Iſrael; and aſſures them, that the Lord whom they ſought ſhould ſuddenly come to his temple preceded by the meſſenger of the covenant, who was to prepare his way; that the Lord when he appeared ſhould puriſy the ſons of Levi from their unrighteouſneſs, and refine them as metal from the droſs; and that then the offering of Judah, the ſpiritual ſacrifice of the heart, ſhould be pleaſant to the Lord. The prophet, like one who was delivering a laſt meſſage, denounces deſtruction againſt the impenitent in emphatic and alarming words. He encourages thoſe who feared the name of the Lord with the animating promiſe, that the "Sun of righteouſneſs ſhould ariſe with ſalvation in his rays," and render them triumphant over the wicked. And now that prophecy was to ceaſe, and miracles were no more to be performed till the coming of the Meſſiah; now that the Jews were to be left to the guidance of their own reaſon, and the written inſtructions of their prophets—Malachi exhorts them to remember the law of Moſes, which the Lord had revealed from Horeb for the ſake of all Iſrael. At length he ſeals up the prophecies of the Old Teſtament, by predicting the commencement of the new diſpenſation, which ſhould be uſhered in by John the Baptiſt, with the power and ſpirit of Elijah; who ſhould turn the hearts of fathers and children to repentance; but if his admonitions ſhould be rejected, that the Lord would ſmite the land with a curſe.

82 New Teſtament. The collection of writings compoſed after the aſcenſion of Chriſt, and acknowledged by his followers to be divine, is known in general by the name of καινη διαθηκη. This title, though neither given by divine command, nor applied to theſe writings by the apoſtles, was adopted in a very early age, though the preciſe time of its introduction is uncertain, it being juſtified by ſeveral paſſages in Scripture†, and warranted by the authority of St Paul in particular, who calls the ſacred books before the time of Chriſt παλαια διαθηκη‡. Even long before that period, either the whole of the Old Teſtament, or the five books of Moſes, were entitled βιβλιον διαθηκης, or book of the covenant§.

83 Title. As the word διαθηκη admits of a two-fold interpretation, we may tranſlate this title either the *New Covenant* or the *New Teſtament*. The former tranſlation muſt be adopted, if reſpect be had to the texts of Scripture, from which the name is borrowed, ſince thoſe paſſages evidently convey the idea of a covenant, and, beſides, a being incapable of death can neither have made an old nor make a new teſtament. It is likewiſe probable, that the earlieſt Greek diſciples, who made uſe of this expreſſion, had no other notion in view than that of covenant. We, on the contrary, are accuſtomed to give this ſacred collection the name of *Teſtament;* and ſince it would be not only improper, but even abſurd, to ſpeak of the Teſtament of God, we commonly underſtand the Teſtament of Chriſt; an explanation which removes but half the difficulty, ſince the new only, and not the old, had Chriſt for its teſtator.

† Matth. xxvi. 28. Gal. iii. 17. Heb. viii. 8. ix. 15—20.
‡ 2 Cor. iii. 14.
§ 1 Mac. i. 57.

84 Importance of the argument from the authenticity of the books. In ſtating the evidence for the truth of Chriſtianity, there is nothing more worthy of conſideration than the authenticity of the books of the New Teſtament. This is the foundation on which all other arguments reſt; and

(R) מלאכי *Malachi* ſignifies properly *my angel.*

Scripture. and if it is ſolid, the Chriſtian religion is fully eſtabliſhed. The proofs for the authenticity of the New Teſtament have this peculiar advantage, that they are plain and ſimple, and involve no metaphyſical ſubtilties.—Every man who can diſtinguiſh truth from falſehood muſt ſee their force; and if there are any ſo blinded by prejudice, or corrupted by licentiouſneſs, as to attempt by ſophiſtry to elude them, their ſophiſtry will be eaſily detected by every man of common underſtanding, who has read the hiſtorical evidence with candour and attention. Inſtead, therefore, of declaiming againſt the infidel, we ſolicit his attention to this ſubject, convinced, that where truth reſides, it will ſhine with ſo conſtant and clear a light, that the combined ingenuity of all the deiſts ſince the beginning of the world will never be able to extinguiſh or to obſcure it. If the books of the New Teſtament are really genuine, oppoſition will incite the Chriſtian to bring forward the evidence; and thus by the united efforts of the deiſt and the Chriſtian, the arguments will be ſtated with all the clearneſs and accuracy of which they are ſuſceptible in ſo remarkable a degree.

It is ſurpriſing that the adverſaries of Chriſtianity have not always made their firſt attacks in this quarter; for if they admit the writings of the New Teſtament are as ancient as we affirm, and compoſed by the perſons to whom they are aſcribed, they muſt allow, if they reaſon fairly, that the Chriſtian religion is true.

The apoſtles allude frequently in their epiſtles to the gift of miracles, which they had communicated to the Chriſtian converts by the impoſition of hands, in confirmation of the doctrine delivered in their ſpeeches and writings, and ſometimes to miracles to which they themſelves had performed. Now if theſe epiſtles are really genuine, it is hardly poſſible to deny thoſe miracles to be true. The caſe is here entirely different from that of an hiſtorian, who relates extraordinary events in the courſe of his narrative, ſince either credulity or an actual intention to deceive may induce him to deſcribe as true, a ſeries of falſehoods reſpecting a foreign land or diſtant period. Even to the Evangeliſts might an adverſary of the Chriſtian religion make this objection: but to write to perſons with whom we ſtand in the neareſt connection, "I have not only performed miracles in your preſence, but have likewiſe communicated to you the ſame extraordinary endowments," to write in this manner, if nothing of the kind had ever happened, would require ſuch an incredible degree of effrontery, that he who poſſeſſed it would not only expoſe himſelf to the utmoſt ridicule, but by giving his adverſaries the faireſt opportunity to detect his impoſture, would ruin the cauſe which he attempted to ſupport.

Michaelis's Introduction to the New Teſtament.

St Paul's Firſt Epiſtle to the Theſſalonians is adreſſed to a community to which he had preached the Goſpel only three Sabbath days, when he was forced to quit it by the perſecution of the populace. In this epiſtle he appeals to the miracles which he had performed, and to the gifts of the Holy Spirit which he had communicated. Now, is it poſſible, without forfeiting all pretenſions to common ſenſe, that, in writing to a community which he had lately eſtabliſhed, he could ſpeak of miracles performed, and gifts of the Holy Ghoſt communicated, if no member of the ſociety had ſeen the one, or received the other? Scripture.

To ſuppoſe that an impoſtor could write to the converts or adverſaries of the new religion ſuch epiſtles as theſe, with a degree of triumph over his opponents, and yet maintain his authority, implies ignorance and ſtupidity, hardly to be believed. Credulous as the Chriſtians have been in later ages, and even ſo early as the third century, no leſs ſevere were they in their inquiries, and guarded againſt deception, at the introduction of Chriſtianity. This character is given them even by Lucian, a writer of the ſecond century, who vented his ſatire not only againſt certain Chriſtians*, who had ſupplied Peregrinus with the means of ſubſiſtence, but alſo againſt heathen oracles and pretended wonders. He relates of his impoſtor (Pſeudomantis), that he attempted nothing ſupernatural in the preſence of the Chriſtians and Epicureans. This Pſeudomantis exclaims before the whole aſſembly, "Away with the Chriſtians, away with the Epicureans, and let thoſe only remain who believe in the Deity!" (απιστουντες τω Θεω) upon which the populace took up ſtones to drive away the ſuſpicious; while the other philoſophers, Pythagoreans, Platonics, and Stoics, as credulous friends and protectors of the cauſe, were permitted to remain†.

* De morte Peregrini, § 12, 13, 16. Ed Reitz, Tom. iii. p. 334—338, 341.

† Alexander ſeu Pſeudomantis, § 25, 38. Tom. ii. p. 232, 233, 244, 245.

It is readily acknowledged, that the arguments drawn from the authenticity of the New Teſtament only eſtabliſh the truth of the miracles performed by the apoſtles, and are not applicable to the miracles of our Saviour; yet, if we admit the three firſt goſpels to be genuine, the truth of the Chriſtian religion will be proved from the prophecies of Jeſus. For if theſe goſpels were compoſed by Matthew, Mark, and Luke, at the time in which all the primitive Chriſtians affirm, that is, previous to the deſtruction of Jeruſalem, they muſt be inſpired; for they contain a circumſtantial prophecy of the deſtruction of Jeruſalem, and determine the period at which it was accompliſhed. Now it was impoſſible that human ſagacity could foreſee that event; for when it was predicted nothing was more improbable. The Jews were reſolved to avoid an open rebellion, well knowing the greatneſs of their danger, and ſubmitted to the oppreſſions of their governors in the hope of obtaining redreſs from the court of Rome.—The circumſtance which gave birth to theſe misfortunes is ſo trifling in itſelf, that, independent of its conſequences, it would not deſerve to be recorded. In the narrow entrance to a ſynagogue in Cæſarea, ſome perſon had made an offering of birds merely with a view to irritate the Jews. The inſult excited their indignation, and occaſioned the ſhedding of blood. Without this trifling accident, which no human wiſdom could foreſee even the day before it happened, it is poſſible that the prophecy of Jeſus would never have been fulfilled. But Florus, who was then procurator of Judea, converted this private quarrel into public hoſtilities, and compelled the Jewiſh nation to rebel contrary to its wiſh and reſolution, in order to avoid what the Jews had threatened, an impeachment before the Roman emperor for his exceſſive cruelties. But even after this rebellion had broken out, the deſtruction of the temple was a very improbable event. It was not the practice of the Romans to deſtroy the magnificent edifices

Scripture. edifices of the nations which they ſubdued; and of all the Roman generals, none was more unlikely to demoliſh ſo ancient and auguſt a building as Titus Veſpaſian.

So important then is the queſtion, whether the books of the New Teſtament be genuine? that the arguments which prove their authenticity, prove alſo the truth of the Chriſtian religion. Let us now conſider the evidence which proves the authenticity of the New Teſtament.

85 Their authenticity proved.

We receive the books of the New Teſtament as the genuine works of Matthew, Mark, Luke, John, and Paul, for the ſame reaſon that we receive the writings of Xenophon, of Polybius, of Plutarch, of Cæſar, and of Livy. We have the uninterrupted teſtimony of all ages, and we have no reaſon to ſuſpect impoſition. This argument is much ſtronger when applied to the books of the New Teſtament than when applied to any other writings; for they were addreſſed to large ſocieties, were often read in their preſence, and acknowledged by them to be the writings of the apoſtles.—Whereas, the moſt eminent profane writings which ſtill remain were addreſſed only to individuals, or to no perſons at all: and we have no authority to affirm that they were read in public; on the contrary, we know that a liberal education was uncommon; books were ſcarce, and the knowledge of them was confined to a few individuals in every nation.

The New Teſtament was read over three quarters of the world, while profane writers were limited to one nation or to one country. An uninterrupted ſucceſſion of writers from the apoſtolic ages to the preſent time quote the ſacred writings, or make alluſions to them: and theſe quotations and alluſions are made not only by friends but by enemies. This cannot be aſſerted of even the beſt claſſic authors. And it is highly probable, that the tranſlations of the New Teſtament were made ſo early as the ſecond century; and in a century or two after, they became very numerous. After this period, it was impoſſible to forge new writings, or to corrupt the ſacred text, unleſs we can ſuppoſe that men of different nations, of different ſentiments and different languages, and often exceedingly hoſtile to one another, ſhould all agree in one forgery. This argument is ſo ſtrong, that if we deny the authenticity of the New Teſtament, we may with a thouſand times more propriety reject all the other writings in the world: we may even throw aſide human teſtimony itſelf. But as this ſubject is of great importance, we ſhall conſider it at more length; and to enable our readers to judge with the greater accuracy, we ſhall ſtate, from the valuable work of Michaelis, as tranſlated by the judicious and learned Mr Marſh, the reaſons which may induce a critic to ſuſpect a work to be ſpurious.

86 Negatively.

87 The reaſons that would prove a book to be ſpurious.

1. When doubts have been made from its firſt appearance in the world, whether it proceeded from the author to whom it is aſcribed. 2. When the immediate friends of the pretended author, who were able to decide upon the ſubject, have denied it to be his production. 3. When a long ſeries of years has elapſed after his death, in which the book was unknown, and in which it muſt unavoidably have been mentioned and quoted, had it really exiſted. 4. When the ſtyle is different from that of his other writings, or, if [illegible] other remain, different from that which might reaſonably be expected. 5. When events are recorded which happen later than the time of the pretended author. 6. When opinions are advanced which contradict thoſe he is known to maintain in his other writings. Though this latter argument alone leads to no poſitive concluſion, ſince every man is liable to change his opinion, or through forgetfulneſs to vary in the circumſtances of the ſame relation, of which Joſephus, in his Antiquities and War of the Jews, affords a ſtriking example. Scripture.

88 Do not apply to the New Teſtament.

1. But it cannot be ſhown that any one doubted of its authenticity in the period in which it firſt appeared. 2. No ancient accounts are on record whence we may conclude it to be ſpurious. 3. No conſiderable period elapſed after the death of the apoſtles, in which the New Teſtament was unknown; but, on the contrary, it is mentioned by their very contemporaries, and the accounts of it in the ſecond century are ſtill more numerous. 4. No argument can be brought in its diſfavour from the nature of the ſtyle, it being exactly ſuch as might be expected from the apoſtles, not Attic but Jewiſh Greek. 5. No facts are recorded which happened after their death. 6. No doctrines are maintained which contradict the known tenets of the authors, ſince, beſide the New Teſtament, no writings of the apoſtles exiſt. But, to the honour of the New Teſtament be it ſpoken, it contains numerous contradictions to the tenets and doctrines of the fathers in the ſecond and third century, whoſe morality was different from that of the Goſpel, which recommends fortitude and ſubmiſſion to unavoidable evils, but not that enthuſiaſtic ardour for martyrdom for which thoſe centuries are diſtinguiſhed; it alludes to ceremonies which in the following ages were either in diſuſe or totally unknown: all which circumſtances infallibly demonſtrate that the New Teſtament is not a production of either of thoſe centuries.

89 Poſitively.

We ſhall now conſider the poſitive evidence for the authenticity of the New Teſtament. Theſe may be arranged under the three following heads;

1. The impoſſibility of a forgery, ariſing from the nature of the thing itſelf. 2. The ancient Chriſtian, Jewiſh, and Heathen teſtimony in its favour. 3. Its own internal evidence.

90 Impoſſibility of a forgery ariſing from the nature of the thing.

1. The impoſſibility of a forgery ariſing from the nature of the thing itſelf is evident. It is impoſſible to eſtabliſh forged writings as authentic in any place where there are perſons ſtrongly inclined and well qualified to detect the fraud. Now the Jews were the moſt violent enemies of Chriſtianity. They put the founder of it to death; they perſecuted his diſciples with implacable fury; and they were anxious to ſtifle the new religion in its birth. If the writings of the New Teſtament had been forged, would not the Jews have detected the impoſture? Is there a ſingle inſtance on record where a few individuals have impoſed a hiſtory upon the world againſt the teſtimony of a whole nation? Would the inhabitants of Paleſtine have received the goſpels, if they had not had ſufficient evidence that Jeſus Chriſt really appeared among them, and performed the miracles aſcribed to him? Or would the churches of Rome or of Corinth have acknowledged the epiſtles addreſſed to them as the genuine works of Paul, if Paul had never preached among them? We might as well think to prove, that the hiſtory of the Reformation is the invention

Scripture. 91 From testimony.

vention of historians; and that no revolution happened in Great Britian during the last century.

2. The second kind of evidence which we produce to prove the authenticity of the New Testament, is the testimony of ancient writers, Christians, Jews, and Heathens.

In reviewing the evidence of testimony, it will not be expected that we should begin at the present age, and trace backwards the authors who have written on this subject to the first ages of Christianity. This indeed, though a laborious task, could be performed in the most complete manner; the whole series of authors, numerous in every age, who have quoted from the books of the New Testament, written commentaries upon them, translated them into different languages, or who have drawn up a list of them, could be exhibited so as to form such a perfect body of evidence, that we imagine even a jury of deists would find it impossible, upon a deliberate and candid examination, to reject or disbelieve it. We do not, however, suppose that scepticism has yet arrived at so great a height as to render such a tedious and circumstantial evidence necessary. Passing over the intermediate space, therefore, we shall ascend at once to the fourth century, when the evidence for the authenticity of the New Testament was fully established, and trace it back from that period to the age of the apostles. We hope that this method of stating the evidence will appear more natural, and will afford more satisfaction, than that which has been usually adopted.

It is surely more natural, when we investigate the truth of any fact which depends on a series of testimony, to begin with those witnesses who lived nearest the present age, and whose characters are best established. In this way we shall learn from themselves the foundation of their belief, and the characters of those from whom they derived it; and thus we ascend till we arrive at its origin. This mode of investigation will give more satisfaction to the deist than the usual way; and we believe no Christian, who is confident of the goodness of his cause, will be unwilling to grant any proper concessions. The deist will thus have an opportunity of examining, separately, what he will consider as the weakest parts of the evidence, those which are exhibited by the earliest Christian writers, consisting of expressions, and not quotations, taken from the New Testament. The Christian, on the other hand, ought to wish, that these apparently weak parts of the evideace were distinctly examined, for they will afford an irrefragable proof that the New Testament was not forged: and should the deist reject the evidence of those early writers, it will be incumbent on him to account for the origin of the Christian religion, which he will find more difficult than to admit the common hypothesis.

In the fourth century we could produce the testimonies of numerous witnesses to prove that the books of the New Testament existed at that time; but it will be sufficient to mention their names, the time in which they wrote, and the substance of their evidence. This we shall present in a concise form in the following table, which is taken from Jones's New and full Method of establishing the canon of the New Testament.

The Names of the Writers.	*The Times in which they lived.*	*The variation or agreement of their catalogues with ours now received.*	*The books in which these catalogues are.*
I. Athanasius bishop of Alexandria.	A. C. 315.	The same perfectly with ours now received.	*Fragment. Epist. Festal. tom.* 2. *& in Synops. tom.* 1.
II. Cyril bishop of Jerusalem.	340.	The same with ours, only the Revelation is omitted.	*Catech. IV. § ult.* p. 101.
III. The bishops assembled in the council of Laodicea.	364.	The Revelation is omitted.	*Canon LIX. N. B.* The canons of this council were not long afterwards received into the body of the canons of the universal church.
IV. Epiphanius bishop of Salamis in Cyprus.	370.	The same with ours now received.	*Hæres.* 76. *cont. Anom.* p. 399.
V. Gregory Nazianzen bishop of Constantinople.	375.	Omits the Revelation.	*Carm. de veris & genuin. Scriptur.*
VI. Philastrius bishop of Brixia in Venice.	380.	The same with ours now received; except that he mentions only 13 of St Paul's epistles (omitting very probably the epistle to the Hebrews), and leaves out the Revelations.	*Lib. de Hæres. Numb.* 87.
VII. Jerome.	382.	The same with ours; except that he speaks dubiously of the Epistle to the Hebrews; tho' in other parts of his writings he receives it as canonical.	*Ep. ad Paulin.* 83. *Tract.* 6. p. 2. Also commonly prefixed to the Latin vulgar.
VIII. Ruffin presbyter of Aquilegium.	390.	It perfectly agrees with ours.	*Exposs. in Symb. Apostol. §* 36. *int. Ep. Hieron. Par.* 1. *Trac.* 3. p. 110. *& inter Op. Cypr.* p. 575.
IX. Austin bishop of Hippo in Africa.	394	It perfectly agrees with ours.	*De Doctrin. Christ.* l. 2. c. 8. *Tom. Op.* 3. p. 25.
X. The XLIV bishops assembled in the third council of Carthage.	St Austin was present at it.	It perfectly agrees with ours.	*Vid Canon. XLVII. & cap. ult.*

We

Scripture.

92 Teſtimonies of the ancient Chriſtians.

Paley's Evidences of Chriſtianity.

93 Of Euſebius.

94 Of Victorin.

95 Of Cyprian.

96 Of Origen.

We now go back to Euſebius, who wrote about the year 315, and whoſe catalogue of the books of the New Teſtament we ſhall mention at more length. "Let us obſerve (ſays he) the writings of the apoſtle John, which are *uncontradicted*; and, firſt of all, muſt be mentioned, as acknowledged of all, the Goſpel, according to him, well known to all the churches under heaven." The author then proceeds to relate the occaſions of writing the Goſpels, and the reaſons for placing St John's the laſt, manifeſtly ſpeaking of all the four as equal in their authority, and in the certainty of their original. The ſecond paſſage is taken from a chapter, the title of which is, "Of the Scriptures univerſally acknowledged, and of thoſe that are not ſuch." Euſebius begins his enumeration in the following manner: "In the firſt place, are to be ranked the ſacred four Goſpels, then the book of the Acts of the Apoſtles; after that are to be reckoned the Epiſtles of Paul; in the next place, that called the firſt Epiſtle of John and the Epiſtle of Peter are to be eſteemed authentic; after this is to be placed, if it be thought fit, the Revelation of John; about which we ſhall obſerve the different opinions at proper ſeaſons. Of the controverted, but yet well known or approved by the moſt, are that called the epiſtle of James and that of Jude, the ſecond of Peter, and the ſecond and third of John, whether they were written by the evangeliſt or by another of the ſame name." He then proceeds to reckon up five others, not in our canon, which he calls in one place *ſpurious*, in another *controverted*; evidently meaning the ſame thing by theſe two words (s).

A. D. 290, Victorin biſhop of Pettaw in Germany, in a commentary upon this text of the Revelation, "The firſt was like a lion, the ſecond was like a calf, the third like a man, and the fourth like a flying eagle," makes out, that by the four creatures are intended the four Goſpels; and to ſhow the propriety of the ſymbols, he recites the ſubject with which each evangeliſt opens his hiſtory. The explication is fanciful, but the teſtimony poſitive. He alſo expreſsly cites the Acts of the Apoſtles.

A. D. 230, Cyprian biſhop of Carthage gives the following teſtimony: "The church (ſays this father) is watered like Paradiſe by four rivers, that is, by four Goſpels." The Acts of the Apoſtles are alſo frequently quoted by Cyprian under that name, and under the name of the "*Divine Scriptures*." In his various writings are ſuch frequent and copious citations of Scripture, as to place this part of the teſtimony beyond controverſy. Nor is there, in the works of this eminent African biſhop, one quotation of a ſpurious or apocryphal Chriſtian writing.

A. D. 210, Origin is a moſt important evidence. Nothing can be more peremptory upon the ſubject now under conſideration, and, from a writer of his learning and information, nothing more ſatisfactory, than the declaration of Origen, preſerved in an extract of his works by Euſebius: "That the four Goſpels alone are received without diſpute by the whole church of God under heaven:" to which declaration is immediately ſubjoined a brief hiſtory of the reſpective authors, to whom they were then, as they are now, aſcribed. The ſentiments expreſſed concerning the Goſpels in all the works of Origen which remain, entirely correſpond with the teſtimony here cited. His atteſtation to the Acts of the Apoſtles is no leſs poſitive: "And Luke alſo once more ſounds the trumpet relating the Acts of the Apoſtles." That the Scriptures were then univerſally read, is plainly affirmed by this writer in a paſſage in which he is repelling the objections of Celſus, "That it is not in private books, or ſuch as are read by few only, and thoſe ſtudious perſons, but in books read by every body, that it is written, the inviſible things of God from the creation of the world are clearly ſeen, being underſtood by things that are made." It is to no purpoſe to ſingle out quotations of Scripture from ſuch a writer as this. We might as well make a ſelection of the quotations of Scripture in Dr Clarke's ſermons. They are ſo thickly ſown in the works of Origen, that Dr Mill ſays, "If we had all his works remaining, we ſhould have before us almoſt the whole text of the Bible."

Scripture.

97 Of Tertullian.

A. D. 194, Tertullian exhibits the number of the Goſpels then received, the names of the evangeliſts, and their proper deſignations, in one ſhort ſentence.—"Among the apoſtles, John and Matthew teach us the faith; among apoſtolical men, Luke and Mark refreſh it." The next paſſage to be taken from Tertullian affords as complete an atteſtation to the authenticity of the Goſpels as can be well imagined. After enumerating the churches which had been founded by Paul at Corinth, in Galatia, at Philippi, Theſſalonica, and Epheſus, the church of Rome eſtabliſhed by Peter and Paul, and other churches derived from John, he proceeds thus: "I ſay then, that with them, but not with them only which are apoſtolical, but with all who have fellowſhip with them in the ſame faith, is that Goſpel of Luke received from its firſt publication, which we ſo zealouſly maintain;" and preſently afterwards adds, "The ſame authority of the apoſtolic churches will ſupport the other Goſpels, which we have from them, and according to them, I mean John's and Matthew's, although that likewiſe which Mark publiſhed may be ſaid to be Peter's, whoſe interpreter Mark was." In another place Tertullian affirms, that the three other Goſpels, as well as St Luke's were in the hands of the churches from the beginning. This noble teſtimony proves inconteſtably the antiquity of the Goſpels, and that they were univerſally received; that they were in the hands of all, and had been ſo from the firſt. And this evidence appears not more than 150 years after the publication of the books. Dr Lardner obſerves, "that there are more and larger quotations of the ſmall volume of the New Teſtament in this one Chriſtian author, than there are of all the works of Cicero, in writers of all characters, for ſeveral ages."

98 Of Irenæus.

A. D. 178, Irenæus was biſhop of Lyons, and is mentioned by Tertullian, Euſebius, Jerome, and Photius. In his youth he had been a diſciple of Polycarp, who was a diſciple of John. He aſſerts of himſelf and his contemporaries, that they were able to reckon

(s) That Euſebius could not intend, by the word rendered *ſpurious*, what we at preſent mean by it, is evident from a clauſe in this very chapter, where ſpeaking of the Goſpels of Peter and Thomas, and Matthias and ſome others, he ſays, "They are not ſo much as to be reckoned among the *ſpurious*, but are to be rejected as altogether abſurd and impious." *Lard Cred.* vol. viii. p. 98.

Scripture. kon up in all the principal churches the ſucceſſion of biſhops to their firſt inſtitution. His teſtimony to the four Goſpels and Acts of the Apoſtles is expreſs and poſitive. "We have not received," ſays Irenæus, "the knowledge of the way of our ſalvation by any others than thoſe by whom the Goſpel has been brought to us. Which Goſpel they firſt preached, and afterwards, by the will of God, committed to writing, that it might be for time to come the foundation and pillar of our faith. For after that our Lord roſe from the dead, and they (the apoſtles) were endowed from above with the power of the Holy Ghoſt coming down upon them, they received a perfect knowledge of all things. They then went forth to all the ends of the earth, declaring to men the bleſſing of heavenly peace, having all of them, and every one alike, the Goſpel of God. Matthew then, among the Jews, wrote a Goſpel in their own language, while Peter and Paul were preaching the Goſpel at Rome, and founding a church there. And after their exit, Mark alſo, the diſciple and interpreter of Peter, delivered to us in writing the things that had been preached by Peter. And Luke, the companion of Paul, put down in a book the Goſpel preached by him (Paul). Afterwards John, the diſciple of the Lord, who alſo leaned upon his breaſt, likewiſe publiſhed a Goſpel while he dwelt at Epheſus in Aſia." Irenæus then relates how Matthew begins his Goſpel, how Mark begins and ends his, and gives the ſuppoſed reaſons for doing ſo. He enumerates at length all the paſſages of Chriſt's hiſtory in Luke, which are not found in any of the other evangeliſts. He ſtates the particular deſign with which St John compoſed his Goſpel, and accounts for the doctrinal declarations which precede the narrative. If any modern divine ſhould write a book upon the genuineneſs of the Goſpels, he could not aſſert it more expreſsly, or ſtate their original more diſtinctly, than Irenæus hath done within little more than 100 years after they were publiſhed.

Reſpecting the book of the Acts of the Apoſtles, and its author, the teſtimony of Irenæus is no leſs explicit. Referring to the account of St Paul's converſion and vocation, in the ninth chapter of that book, "Nor can they (ſays he, meaning the parties with whom he argues) ſhow that he is not to be credited, who has related to us the truth with the greateſt exactneſs." In another place, he has actually collected the ſeveral texts, in which the writer of the hiſtory is repreſented as accompanying St Paul, which led him to exhibit a ſummary of almoſt the whole of the laſt twelve chapters of the book.

According to Lardner, Irenæus quotes twelve of Paul's epiſtles, naming their author; alſo the firſt epiſtles of Peter, the two firſt epiſtles of John, and the Revelation. The epiſtles of Paul which he omits are thoſe addreſſed to Philemon and the Hebrews. Euſebius ſays, that he quotes the epiſtle to the Hebrews, though he does not aſcribe it to Paul. The work, however, is loſt.

22 Of Tatian. A. D. 172, Tatian, who is ſpoken of by Clemens Alexandrinus, Origen, Euſebius, and Jerome, compoſed a harmony of the four Goſpels, which he called *Diateſſaron* of the four. This title as well as the work, is remarkable, becauſe it ſhows that then as well as now there were four, and only four, Goſpels in general uſe among Chriſtians.

A. D. 170, the churches of Lyons and Vienne in France ſent an account of the ſufferings of their martyrs to the churches of Aſia and Phrygia, which has been preſerved entire by Euſebius. And what carries in ſome meaſure the teſtimony of theſe churches to a higher age is, that they had now for their biſhop Pothinus, who was 90 years old, and whoſe early life conſequently muſt have immediately followed the times of the apoſtles. In this epiſtle are exact references to the Goſpels of Luke and John, and to the Acts of the Apoſtles. The form of reference is the ſame as in all the preceding articles. That from St John is in theſe words: "Then was fulfilled that which was ſpoken by the Lord, that whoſoever killeth you, will think that he doth God ſervice*." Scripture. * John xvi.

Diſtinct references are alſo made to other books, viz. 2 Acts, Romans, Ephesians, Philippians, 1 Timothy, 1 Peter, 1 John, Revelation. 100

A. D. 140, Juſtin Martyr compoſed ſeveral books, which are mentioned by his diſciple Tatian, by Tertullian, Methodius, Euſebius, Jerome, Epiphanius, and Photius. In his writings between 20 and 30 quotations from the Goſpels and Acts of the Apoſtles are reckoned up, which are clear, diſtinct, and copious; if each verſe be counted ſeparately, a much greater number; if each expreſſion, ſtill more. Jones, in his book on the Canon of the New Teſtament, ventures to affirm that he cites the books of which it conſiſts, particularly the four Goſpels above 200 times. Of Juſtin Martyr.

We meet with quotations of three of the Goſpels within the compaſs of half a page; "and in other words, he ſays, Depart from me into outer darkneſs, which the Father hath prepared for Satan and his Angels," (which is from Matthew xxv. 41.) "And again he ſaid in other words, I give unto you power to tread upon ſerpents and ſcorpions, and venomous beaſts, and upon all the power of the enemy." (This from Luke x. 19.) "And, before he was crucified, he ſaid, The ſon of man muſt ſuffer many things, and be rejected of the Scribes and phariſees, and be crucified, and riſe again the third day; (this from Mark viii. 31.)

All the references in Juſtin are made without mentioning the author; which proves that theſe books were perfectly well known, and that there were no other accounts of Chriſt then extant, or, at leaſt, no others ſo received and credited as to make it neceſſary to add any marks of diſtinction. But although Juſtin mentions not the authors' names, he calls the books *Memoirs compoſed by the Apoſtles; Memoirs compoſed by the Apoſtles and their Companions;* which deſcriptions, the latter eſpecially, exactly ſuit the titles which the Gospels and Acts of the Apoſtles now bear.

He informs us, in his firſt apology, that *the Memoirs of the Apoſtles*, or the writings of the prophets, are read according as the time allows; and, when the reader has ended, the preſident makes a diſcourſe, exhorting to the imitation of ſuch excellent things.

A few ſhort obſervations will ſhow the value of this teſtimony. 1. The Memoirs of the Apoſtles, Juſtin in another place expreſsly tells us are what are called *Goſpels*. And that they were the Goſpels which we now uſe is made certain by Juſtin's numerous quotations of them, and his ſilence about any others. 2. He deſcribes the general uſage of the Chriſtian church. 3. He does not ſpeak of it as recent or newly inſtituted, but in the terms in which men ſpeak of eſtabliſhed cuſtoms.

Juſtin

Scripture.

Juſtin alſo makes ſuch alluſions to the following books as ſhow that he had read them: Romans, 1 Corinthians, Galatians, Epheſians, Philippians, Coloſſians, 2 Theſſalonians, Hebrews, 2 Peter; and he aſcribes the Revelation to John the apoſtle of Chriſt.

101 Of Papias.

A. D. 116, Papia, a hearer of John, and companion of Polycarp, as Irenæus atteſts, and of the apoſtolical age as all agree, in a paſſage quoted by Euſebius, from a work now loſt, expreſsly aſcribes the two firſt Goſpels to Matthew and Mark; and in a manner which proves that theſe Goſpels muſt have publicly borne the names of theſe authors at that time, and probably long before; for Papias does not ſay, that one Goſpel was written by Matthew, and another by Mark; but, aſſuming this as perfectly well known, he tells us from what materials Mark collected his account, viz. from Peter's preaching, and in what language Matthew wrote, viz. in Hebrew. Whether Papias was well informed in this ſtatement or not, to the point for which this teſtimony is produced, namely, that theſe books bore theſe names at this time, his authority is complete.

Papias himſelf declares that he received his accounts of Chriſtianity from thoſe who were acquainted with the apoſtles, and that thoſe accounts which he thus received from the older Chriſtians, and had committed to memory, he inſerted in his books. He further adds, that he was very ſolicitous to obtain every poſſible information, eſpecially to learn what the apoſtles ſaid and preached, valuing ſuch information more than what was written in books*.

* Praefat. in Op. apud Euſeb. Hiſt. Eccl. l. iii. c. 39.

102 Of Polycarp.

A. D. 108, Polycarp was the biſhop of Smyrna, and diſciple of John the Apoſtle. This teſtimony concerning Polycarp is given by Irenæus, who in his youth had ſeen him. "I can tell the place," ſaith Irenæus, "in which the bleſſed Polycarp ſat and taught, and his going out and coming in, and the manner of his life, and the form of his perſon, and the diſcourſes he made to the people, and how he related his converſation with John and others who had ſeen the Lord, and how he related their ſayings, and what he had heard concerning the Lord, both concerning his miracles and his doctrine, as he had received them from the eye-witneſſes of the word of life; all which Polycarp related agreeable to the ſcriptures."

Of Polycarp, whoſe proximity to the age and country and perſons of the apoſtles is thus atteſted, we have one undoubted epiſtle remaining; which, though a ſhort performance, contains nearly 40 clear alluſions to the books of the New Teſtament. This is ſtrong evidence of the reſpect which was paid to them by Chriſtians of that age. Among theſe, although the writings of St Paul are more frequently uſed by Polycarp than other parts of Scripture, there are copious alluſions to the Goſpel of St Matthew, ſome to paſſages found in the Goſpels both of Matthew and Luke, and ſome which more nearly reſemble the words in Luke.

He thus fixes the authority of the Lord's Prayer, and the uſe of it among Chriſtians. If, therefore, we pray the Lord to *forgive us, we ought alſo to forgive*. And again, With ſupplication *beſeeching* the all-ſeeing God *not to lead us into temptation*.

In another place, he quotes the words of our Lord: "But remembering what the Lord ſaid, teaching, Judge not, that ye be not judged. Forgive, and ye ſhall be forgiven; be ye merciful, that ye may obtain mercy; with what meaſure ye mete, it ſhall be meaſured to you again*. Suppoſing Polycarp to have had theſe words from the books in which we now find them, it is manifeſt that theſe books were conſidered by him, and by his readers, as he thought, as authentic accounts of Chriſt's diſcourſes; and that this point was incontеſtable.

Scripture.

* Matt. vii. 1. i. 2. v. 7.

He quotes alſo the following books, the firſt of which he aſcribes to St Paul: 1 Corinthians, Epheſians, Philippians, 1 and 2 Theſſalonians; and makes evident references to others, particularly to Acts, Romans, 2 Corinthians, Galatians, 1 Timothy, 2 Timothy, 1 Peter, 1 John.

103 Of Ignatius.

Ignatius, as it is teſtified by ancient Chriſtian writers, became biſhop of Antioch about 37 years after Chriſt's aſcenſion; and therefore, from his time, and place, and ſtation, it is probable that he had known and converſed with many of the apoſtles. Epiſtles of Ignatius are referred to by Polycarp his contemporary. Paſſages, found in the epiſtles now extant under his name, are quoted by Irenæus, A. D. 178, by Origen, A. D. 230; and the occaſion of writing them is fully explained by Euſebius and Jerome. What are called the ſmaller epiſtles of Ignatius are generally reckoned the ſame which were read by Irenæus, Origen, and Euſebius.

They are admitted as genuine by Voſſius, and have been proved to be ſo by biſhop Pearſon with a force of argument which ſeems to admit of no reply. In theſe epiſtles are undoubted alluſions to Matt. iii. 15. xi. 16. to John iii. 8.; and their venerable author, who often ſpeaks of St Paul in terms of the higheſt reſpect, once quotes his epiſtle to the Epheſians by *name*.

104 Of Hermas.

Near the concluſion of the epiſtle to the Romans, St Paul, amongſt others, ſends the following ſalutation: "Salute Aſyncritus, Phlegon, *Hermas*, Patrobus, Hermes, and the brethren which are with them." Of Hermas, who appears in this catalogue of Roman Chriſtians as contemporary with St Paul, there is a book ſtill remaining, the authenticity of which cannot be diſputed. It is called the *Shepherd*, or *Paſtor of Hermas*. Its antiquity is inconteſtable, from the quotations of it in Irenæus, A. D. 178, Clement of Alexandria, A. D. 194, Tertullian, A. D. 200, Origen, A. D. 230. The notes of time extant in the epiſtle itſelf agree with its title, and with the teſtimonies concerning it, which intimate that it was written during the lifetime of Clement. In this piece are tacit alluſions to St Matthew's, St Luke's, and St John's Goſpels; that is to ſay, there are applications of thoughts and expreſſions found in theſe Goſpels, without citing the place or writer from which they were taken. In this form appear in Hermas the confeſſing and denying of Chriſt†; the parable of the ſeed ſown‡; the compariſon of Chriſt's diſciples to little children; the ſaying, "he that putteth away his wife, and marrieth another, committeth adultery§;" the ſingular expreſſion, "having received all power from his father," is probably an alluſion to Matthew xxviii. 18. and Chriſt being the "gate," or only way of coming "to God," is a plain alluſion to John xiv. 6. x. 7, 9. There is alſo a probable alluſion to Acts v. 32.

† Matt. x. 32, 33. or Luke xii. 8, 9.

‡ Matt. xiii. 3. or Luke viii. 5.

§ Luke xvi. 18

The Shepherd of Hermas has been conſidered as a fanciful performance. This, however, is of no importance in the preſent caſe. We only adduce it as evidence that the books to which it frequently alludes exiſted in the firſt century; and for this purpoſe it is ſatiſ-

Scripture. factory, as its authenticity has never been queſtioned. However abſurd opinions a man may entertain while he retains his underſtanding, his teſtimony to a matter of fact will ſtill be received in any court of juſtice.

105 Of Clemens Romanus.

A. D. 96, we are in poſſeſſion of an epiſtle written by Clement biſhop of Rome, whom ancient writers, without any doubt or ſcruple, aſſert to have been the Clement whom St Paul mentions Philippians iv. 3. "with Clement alſo, and other my fellow labourers, whoſe names are in the book of life." This epiſtle is ſpoken of by the ancients as an epiſtle acknowledged by all; and, as Irenæus well repreſents its value, "written by Clement, who had ſeen the bleſſed apoſtles and converſed with them, who had the preaching of the apoſtles ſtill ſounding in his ears, and their traditions before his eyes." It is addreſſed to the church of Corinth; and what alone may ſeem a deciſive proof of its authenticity, Dionyſius biſhop of Corinth, about the year 170, *i. e.* about 80 or 90 years after the epiſtle was written, bears witneſs, "that it had been uſually read in that church from ancient times." This epiſtle affords, among others, the following valuable paſſages: "Eſpecially remembering the words of the Lord Jeſus, which he ſpake, teaching gentleneſs and long ſuffering; for thus he ſaid (r), Be ye merciful, that ye may obtain mercy; forgive, that it may be forgiven unto you; as you do, ſo ſhall it be done unto you; as you give, ſo ſhall it be given unto you; as ye judge, ſo ſhall ye be judged; as ye ſhew kindneſs, ſo ſhall kindneſs be ſhewn unto you; with what meaſure ye mete, with the ſame it ſhall be meaſured to you. By this command, and by theſe rules, let us eſtabliſh ourſelves, that we may always walk obediently to his holy words."

Again, "Remember the words of the Lord Jeſus, for he ſaid, Wo to that man by whom offences come; it were better for him that he had not been born, than that he ſhould offend one of my elect; it were better for him that a milliſtone ſhould be tied about his neck, and that he ſhould be drowned in the ſea, than that he ſhould offend one of my little ones (u)."

He aſcribes the firſt epiſtle to the Corinthians to Paul, and makes ſuch alluſions to the following books as is ſufficient to ſhew that he had ſeen and read them: Acts, Romans, 2 Corinthians, Galatians, Epheſians, Philippians, Coloſſians, 1 Theſſalonians, 1 Timothy, 2 Timothy, Titus, 1 Peter, 2 Peter.

It may be ſaid, as Clement has not mentioned the books by name from which we aſſert theſe alluſions or references are made, it is uncertain whether he refers to any books, or whether he received theſe expreſſions from the diſcourſes and converſation of the apoſtles. Mr Paley has given a very ſatisfactory anſwer to this objection: 1ſt, That Clement, in the very ſame manner, namely, without any mark of reference, uſes a paſſage now found in the epiſtle of the Romans*; which paſſage, from the peculiarity of the words that compoſe it, and from their order, it is manifeſt that he muſt have taken from the epiſtle. The ſame remark may be applied to ſome very ſingular ſentiments in the epiſtle to the Hebrews. Secondly, that there are many ſentences of St Paul's firſt epiſtle to the Corinthians to be found in Clement's epiſtle, without any ſign of quotation, which yet certainly are quotations; becauſe it appears that Clement had St Paul's epiſtle before him; for in one place he mentions it in terms too expreſs to leave us in any doubt. "Take into your hands the epiſtle of the bleſſed apoſtle Paul." Thirdly, that the method of adopting words of ſcripture, without reference or acknowledgment, was a method in general uſe amongſt the moſt ancient Chriſtian writers. Theſe analogies not only repel the objection, but caſt the preſumption on the other ſide; and afford a conſiderable degree of poſitive proof, that the words in queſtion have been borrowed from the places of Scripture in which we now find them. But take it, if you will, the other way, that Clement had heard theſe words from the apoſtles or firſt teachers of Chriſtianity; with reſpect to the preciſe point of our argument, viz. that the Scriptures contain what the apoſtles taught, this ſuppoſition may ſerve almoſt as well.

Scripture.

* Chap. i. 29.

We have now traced the evidence to the times of the apoſtles; but we have not been anxious to draw it out to a great length, by introducing every thing. On the contrary, we have been careful to render it as conciſe as poſſible, that its force might be diſcerned at a glance. The evidence which has been ſtated is of two kinds. Till the time of Juſtin Martyr and Irenæus it conſiſts chiefly of alluſions, references, and expreſſions, borrowed from the books of the New Teſtament, without mentioning them by name. After the time of Irenæus it became uſual to cite the ſacred books, and mention the authors from whom the citations were taken.

106 The alluſions and references to the New Teſtament by the firſt Chriſtian writers prove that it exiſted in their time.

The firſt ſpecies of evidence will perhaps appear to ſome exceptionable; but it muſt be remembered that it was uſual among the ancient Chriſtians as well as Jews to adopt the expreſſions of Scripture without naming the authors. Why they did ſo it is not neceſſary to inquire. The only point of importance to be determined is, whether thoſe references are a ſufficient proof of the exiſtence of the books to which they allude? This, we preſume, will not be denied; eſpecially in the preſent age, when it is ſo common to charge an author with plagiariſm if he happen to fall upon the ſame train of ideas, or expreſs himſelf in a ſimilar manner with authors who have written before him. We may farther affirm, that theſe tacit references afford a complete proof that thoſe ancient writers had no intention of impoſing a forgery upon the world. They prove the exiſtence of the Chriſtian religion and of the apoſtolical writings, without ſhewing any ſuſpicious earneſtneſs that men ſhould believe them. Had theſe books been forged, thoſe who wiſhed to paſs them upon the world would have been at more pains than the firſt Chriſtians were to prove their authenticity. They acted the part of honeſt

(r) "Bleſſed are the merciful, for they ſhall obtain mercy" Matt. v. 7. "Forgive, and ye ſhall be forgiven; give, and it ſhall be given unto you," Luke vi. 37, 38. Judge not, that ye be not judged; for with what judgment ye judge, ye ſhall be judged, and with what meaſure ye mete, it ſhall be meaſured to you again," Mat. vii. 2.

(u) Mat. xviii. 6. "But whoſo ſhall offend one of theſe little ones which believe in me, it were better for him that a millſtone were hanged about his neck, and that he were caſt into the ſea." The latter part of the paſſage in Clement agrees more exactly with Luke xvii. 2. "it were better for him that a millſtone were hanged about his neck, and he caſt into the ſea, than that he ſhould offend one of theſe little ones."

Scripture. honeſt men; they believed them themſelves, and they never imagined that others would ſuſpect their truth.

It is a conſideration of great importance, in reviewing the evidence which has been now ſtated, that the witneſſes lived in different countries; Clemens flouriſhed at Rome, Polycarp at Smyrna, Juſtin Martyr in Syria, Irenæus in France, Tertullian at Carthage, Origen at Alexandria, and Euſebius at Cæſarea. This proves that the books of the New Teſtament were equally well known in diſtant countries by men who had no intercourſe with one another.

107 Teſtimonies of Heretics.

The ſame thing is proved by teſtimonies if poſſible leſs exceptionable. The ancient heretics, whoſe opinions were ſometimes groſſer and more impious than thoſe which any modern ſectary has ventured to broach, and whoſe zeal in the propagation of them equalled that of the moſt flaming enthuſiaſt of the laſt century, never called in queſtion the authenticity of the books of the New Teſtament. When they met with any paſſage in the Goſpels or epiſtles which they could not reconcile to their own heretical notions, they either eraſed it, or denied that the author was inſpired; but they nowhere contend that the book in which it ſtood was not written by the apoſtle or evangeliſt whoſe name it bore. Euſebius relates, that the Ebionites rejected all the epiſtles of Paul, and called him an apoſtate, becauſe he departed from the Levitical law; and they adopted as their rule of faith the Gospel of St Mathew, though indeed they greatly corrupted it. This proves therefore that the goſpel according to Matthew was then publiſhed, and that St Paul's epiſtles were then known.

Of the heretics who eraſed or altered paſſages to make the Scriptures agree with their doctrines, we may produce Marcion as an inſtance, who lived in the beginning of the 2d century. He lived in an age when he could have eaſily diſcovered if the writings of the New Teſtament had been forged; and as he was much incenſed againſt the orthodox party, if ſuch a forgery had been committed, unqueſtionably he would not have failed to make the diſcovery, as it would have afforded the moſt ample means of revenge and triumph, and enabled him to eſtabliſh his own opinions with leſs difficulty. But his whole conduct ſhows clearly, that he believed the writings of the New Teſtament to be authentic. He ſaid that the Goſpel according to St Matthew, the epiſtle to the Hebrews, with thoſe of St Peter and St James, as well as the Old Teſtament in general, were writings not for Chriſtians but for Jews. He publiſhed a new edition of the Goſpel according to Luke, and the firſt ten epiſtles of Paul; in which it has been affirmed by Epiphanius, that he altered every paſſage that contradicted his own opinions; but as many of theſe alterations are what modern critics call *various readings*, though we receive the teſtimony of Epiphanius, we muſt not rely upon his opinion (x) Hence it is evident that the books of the New Teſtament abovementioned did then exiſt, and were acknowledged to be the works of the authors whoſe names they bear.

Dr Lardner, in his General Review, ſums up this head of evidence in the following words: "Noetus, Paul of Samoſata, Sabellius, Marcellus, Photinus, the Novatians, Donatiſts, Manicheans (y), Priſcillianiſts, beſide Artemon, the Audians, the Arians, and divers others, all received moſt or all the ſame books of the New Teſtament which the Catholics received; and agreed in a like reſpect for them as written by apoſtles their diſciples and companions." Scripture.

108 Teſtimonies of Heathens.

Celſus and Porphyry, both enemies of the Chriſtian religion, are powerful witneſſes for the antiquity of the New Teſtament. Celſus, who lived towards the end of the ſecond century, not only mentions by name, but quotes paſſages from the books of the New Teſtament: and that the books to which he refers were no other than our preſent goſpels, is evident from the alluſions to various paſſages ſtill found in them. Celſus takes notice of the genealogies, which fixes two of theſe goſpels; of the precepts, Reſiſt not him that injures you, and, If a man ſtrike thee on the one cheek, offer to him the other alſo; of the woes denounced by Chriſt; of his predictions; of his ſaying that it is impoſſible to ſerve two maſters; of the purple robe, the crown of thorns, and the reed which was put into the hand of Jeſus; of the blood that flowed from his body upon the croſs, a circumſtance which is recorded only by John; and (what is *inſtar omnium* for the purpoſe for which we produce it) of the difference in the accounts given of the reſurrection by the evangeliſts, ſome mentioning two angels at the ſepulchre, others only one. 109 Of Celſus.

It is extremely material to remark, that Celſus not only perpetually referred to the accounts of Chriſt contained in the four Goſpels, but that he referred to no other accounts; that he founded none of his objections to Chriſtianity upon any thing delivered in ſpurious goſpels.

110 Of Porphyry.

The teſtimony of Porphyry is ſtill more important than that of Celſus. He was born in the year 213, of Tyrian origin. Unfortunately for the preſent age, ſays Michaelis, the miſtaken zeal of the Chriſtian emperors has baniſhed his writings from the world; and every real friend of our religion would gladly give the works of one of the pious fathers to reſcue thoſe of Porphyry from the flames. But Mr Marth, the learned and judicious tranſlator of Michaelis, relates, that, according to the accounts of Iſaac Voſſius, a manuſcript of the works of Porphyry is preſerved in the Medicean library at Florence, but kept ſo ſecret that no one is permitted to ſee it. It is univerſally allowed, that Porphyry is the moſt ſenſible, as well as the moſt ſevere, adverſary of the Chriſtian religion that antiquity can produce. He was verſed not only in hiſtory, but alſo in philoſophy and politics. His acquaintance with the Chriſtians was not confined to a ſingle country; for he had converſed with them in Tyre, in Sicily, and in Rome. Enabled by his birth to ſtudy the Syriac as well as the Greek authors, he was of all the adverſaries to the Chriſtian religion the beſt qualified to inquire into the authenticity of the ſacred writings. He poſſeſſed therefore every advantage which natural abilities or a ſcientific education could afford to diſcover whether the New Teſtament was a genuine work of the apoſtles and evangeliſts, or whether it was impoſed upon the world after the deceaſe of its pretended authors. But no trace of this ſuſpicion is anywhere to be found in his writings. In the fragments which ſtill remain, mention

(x) Dr Loeſer has written a learned diſſertation to prove that Marcion did not corrupt the ſacred writings.
(y) This muſt be with an exception, however, of Fauſtus, who lived ſo late as the year 384.

Scripture. mention is made of the Gospels to St Matthew, St Mark, and St John, the Acts of the Apostles, and the epistle to the Galatians; and it clearly appears from the very objections of Porphyry, that the books to which he alludes were the same which we possess at present. Thus he objects to the repetition of a generation in St Matthew's genealogy; to Matthew's call; to the quotation of a text from Isaiah, which is found in a psalm ascribed to Asaph; to the calling of the lake of Tiberias a sea; to the expression in S. Matthew, "the abomination of desolation;" to the variation in Matthew and Mark upon the text "the voice of one crying in the wilderness," Matthew citing it from Isaias, Mark from the prophets; to John's application of the term *Word*; to Christ's change of intention about going up to the feast of tabernacles (John vii. 8.); to the judgement denounced by St Peter upon Ananias and Sapphira, which he calls an imprecation of death.

The instances here alleged serve in some measure to show the nature of Porphyry's objections, and prove that Porphyry had read the Gospels with that sort of attention which a writer would employ who regarded them as the depositaries of the religion which he attacked. Beside these specifications, there exists in the writings of ancient Christians general evidence, that the places of Scripture, upon which Porphyry had made remarks, were very numerous.

III Authenticity of the New Testament proved from internal evidence.

The internal evidence to prove the authenticity of the New Testament consists of two parts: The nature of the style, and the coincidence of the New Testament with the history of the times.

112 From the style.

The style of the New Testament is singular, and differs very widely from the style of classical authors. It is full of Hebraisms and Syriasms; a circumstance which pious ignorance has considered as a fault, and which, even so late as the present century, it has attempted to remove; not knowing that these very deviations from Grecian purity afford the strongest presumption in its favour: for they prove, *that the New Testament was written by men of Hebrew origin, and is therefore a production of the first century*. After the death of the first Jewish converts, few of the Jews turned preachers of the Gospel; the Christians were generally ignorant of Hebrew, and consequently could not write in the style of the New Testament. After the destruction of Jerusalem and the dispersion of the Jews, their language must have been blended with that of other nations, and their vernacular phraseology almost entirely lost. The language of the early fathers, though not always the purest classic Greek, has no resemblance to that of the New Testament, not even excepting the works of the few who had a knowledge of the Hebrew; as Origen, Epiphanius, and Justin Martyr who being a native of Palestine, might have written in a style similar to that of the New Testament, had such a style then prevailed. He that suspects the New Testament to be the forgery of a more recent period, ought to produce some person who has employed a similar diction; but those who are conversant with eastern writings know well that a foreigner, who has not been enured to eastern manners and modes of thinking from his infancy, can never imitate with success the oriental style, much less forge a history or an epistle which contains a thousand incidental allusions, which nothing but truth could suggest. To imitate closely the style of the New Testament is even more difficult than to imitate that of any other oriental book; for there is not a single author, even among the Jews themselves, since the destruction of Jerusalem, that has composed in a style in the least degree like it (*z*). Scripture.

But though the books of the New Testament bear so close a resemblance in idiom, there is a diversity of style which shows them to be the work of different persons. Whoever reads with attention the epistles of Paul, must be convinced that they were all written by the same author. An equal degree of similarity is to be found between the Gospel and 1st epistle of John. The writings of St John and St Paul exhibit marks of an original genius which no imitation can ever attain. The character of Paul as a writer is drawn with great judgement by Michaelis: "His mind overflows with sentiment, yet he never loses sight of his principal object, but hurried on by the rapidity of thought, discloses frequently in the middle a conclusion to be made only at the end. To a profound knowledge of the Old Testament he joins the acuteness of philosophical wisdom, which he displays in applying and expounding the sacred writings; and his explanations are therefore sometimes so new and unexpected, that superficial observers might be tempted to suppose them erroneous. The fire of his genius, and his inattention to style, occasion frequently a twofold obscurity, he being often too concise to be understood except by those to whom he immediately wrote, and not seldom on the other hand so full of his subject, as to produce long and difficult parentheses, and a repetition of the same word even in different senses. With a talent for irony and satire, he unites the most refined sensibility, and tempers the severity of his censures by expressions of tenderness and affection; nor does he ever forget in the vehemence of his zeal the rules of modesty and decorum. He is a writer, in short, of so singular and wonderful a composition, that it would be difficult to find a rival. That truly sensible and sagacious philosopher Locke was of the same opinion, and contended that St Paul was without an equal."

Poems have been forged and ascribed to former ages with some success. Philosophical treatises might be invented which it would be difficult to detect; but there is not a single instance on record where an attempt has been made to forge a history or a long epistle, where the fraud has not been either fully proved, or rendered so suspicious that few are weak enough to believe it. Whoever attempts to forge a history or an epistle in the name of an ancient author, will be in great danger of contradicting the history or the manners of that age, especially if he relate events which are not mentioned in general history, but such as refer to a single city, sect, religion, or school.

The difficulty of forging such histories as the Gospels, and

(*z*) The style of Clemens Romanus may perhaps be an exception. By many eminent critics it has been thought so like to that of the epistle to the Hebrews, as to give room for the opinion that Clemens either was the author of that epistle, or was the person who translated it from the Syro-Chaldaic language, in which it was originally composed.

Scripture. and such epistles as those of Paul, cannot be overcome by all the genius, learning, and industry, of any individual or society of men that ever lived. They contain a purer system of ethics than all the ancient philosophers could invent: They discover a candour and modesty unexampled: They exhibit an originality in the character of Jesus, and yet such a consistency as the imagination of our best poets has never reached. Now it is a very remarkable circumstance, that histories written by four different men should preserve such dignity and consistency, though frequently relating different actions of Jesus, and descending to the most minute circumstances in his life. The scene of action is too extensive, and the agreement of facts with the state of the times as presented by other historians is too close, to admit the possibility of forgery.

The scene of action is not confined to one country, it is successively laid in the greatest cities of the Roman empire; in Rome, in Antioch, in Corinth, in Athens, as well as in Jerusalem and the land of Palestine. Innumerable allusions are made to the manners and opinions of the Greeks the Romans, and the Jews; and respecting the Jews, they extend even to the trifles and follies of their schools. Yet after the strictest examination, the New Testament will be found to have a wonderful coincidence and harmony with Josephus, the principal historian of these times, and an enemy of Christianity.

113 And from remarkable instances of coincidence between Josephus and the New Testament.

It has been a question who the soldiers were who are said in the Gospel of Luke to have addressed John the Baptist in these words, *What shall we do?* An answer to this question may be found in Josephus*. Herod the tetrarch of Galilee was engaged in a war with his father-in-law Aretas, a petty king in Arabia Petræa, at the very time that John was preaching in the wilderness; and the road from Galilee to Arabia running through that wilderness, the soldiers on their march had this interview with the Baptist. A coincidence like this, which has been overlooked by all the commentators, would not probably be attended to in a forgery.

* Antiq. lib. 58. cap. 5. sect. 1, 2.

Another instance of an agreement no less remarkable we shall quote from the valuable work of Michaelis. It has been a question of some difficulty among the learned, who was the Ananias who commanded St Paul to be smitten on the mouth when he was making his defence before the council in Jerusalem*. Krebs, in his remarks taken from Josephus, has shown him to have been the son of Nebedeni. But if so, how can it be reconciled with chronology, that Ananias was, at that time, called high priest, when it is certain from Josephus that the time of his holding that office was much earlier? And how comes it to pass that St Paul says, "I wist not, brethren, that he was the high priest?" The sacerdotal garb must have discovered who he was: a jest would have ill-suited the gravity of a tribunal; and a falsehood is inconsistent with the character of St Paul.

Chap. ii. § 11.

* Acts xxiii. 2—5.

All these difficulties vanish as soon as we examine the special history of that period: "Ananias the son of Nebedeni was high priest at the time that Helena queen of Adiabene supplied the Jews with corn from Egypt, during the famine which took place in the fourth year of Claudius, mentioned in the eleventh chapter of the Acts. St Paul therefore, who took a journey to Jerusalem at that period, could not have been ignorant of the elevation of Ananias to that dignity. Soon after the holding of the first council, as it is called, at Jerusalem, Ananias was dispossessed of his office, in consequence of certain acts of violence between the Samaritans and the Jews, and sent prisoner to Rome; but being afterwards released, he returned to Jerusalem. Now from that period he could not be called *high priest* in the proper sense of the word, though Josephus has sometimes given him the title of ἀρχιερεὺς, taken in the more extensive meaning of a priest, who had a seat and voice in the Sanhedrim; and Jonathan, though we are not acquainted with the circumstances of his elevation, had been raised in the mean time to the supreme dignity in the Jewish church. Between the death of Jonathan, who was murdered by order of Felix, and the high-priesthood of Ismael, who was invested with that dignity by Agrippa, elapsed an interval during which the sacerdotal office was vacant. Now it happened precisely in this interval that St Paul was apprehended in Jerusalem: and, the Sanhedrim being destitute of a president, he undertook of his own authority the discharge of that office, which he executed with the greatest tyranny. It is possible therefore that St Paul, who had been only a few days in Jerusalem, might be ignorant that Ananias, who had been dispossessed of the priesthood, had taken upon himself a trust to which he was not intitled; he might therefore very naturally exclaim, 'I wist not, brethren, that he was the high-priest!' Admitting him on the other hand to have been acquainted with the fact, the expression must be considered as an indirect reproof, and a tacit refusal to recognize usurped authority."

Scripture.

Could such a correspondence as this subsist between truth and falsehood, between a forgery and an authentic history? or is it credible that these events could be related by any person but a contemporary?

114 There are also apparent inconsistencies, but these probably arise from oversight in Josephus;

Impressed with the love of truth, and feeling contempt as well as detestation at pious frauds, we hesitate not to acknowledge, that in some particular facts there is a difference either real or apparent between Josephus and the writers of the New Testament. The objections arising from these differences are of two kinds: 1. Such as would prove a book not to have been written by the author to whom it is ascribed. 2. Such as would prove that the author was mistaken, and therefore not divinely inspired. To the first class belongs the following objection: St Paul says (2 Cor. xi. 32.) that the governor of Damascus was under Aretas the king: but if we are to judge from the 18th book of the Jewish Antiquities, which corresponds with the period of St Paul's journey to Damascus, this city must have belonged at that time to the Romans; and what authority could Aretas, a petty king in Arabia Petræa, have in such a city? In answer to this question, J. G. Hyne, in a dissertation published in 1755, has shown it to be highly probable that Aretas, against whom the Romans, not long before the death of Tiberius, made a declaration of war, which they neglected to put in execution, took the opportunity of seizing Damascus, which had once belonged to his ancestors; an event omitted by Josephus, as forming no part of the Jewish history, and by the Roman historians as being a matter not flattering in itself, and belonging only to a distant province. Secondly, That Aretas was by religion a Jew; a circumstance the more credible, when we reflect that

Judaism

Scripture. Judaism had been widely propagated in that country, and that even kings in Arabia Felix had recognized the law of Moſes. The difficulty then is ſo far removed, that it ceaſes to create ſuſpicion againſt an epiſtle which has ſo many evident marks of authenticity; and it is only to be regretted that, in order to place the ſubject in the cleareſt point of view, we are not ſufficiently acquainted with the particular hiſtory of Damaſcus.

Examples of the ſecond kind are ſuch as, if allowed their full force, might indeed prove a writer not divinely inſpired, but could afford no reaſon to conclude that he was not the author of the writings which bear his name, ſince miſtakes may be committed by the moſt accurate hiſtorian. The chief difficulties of this nature are found in the Goſpel according to St Luke, and do not apply to the writings of Matthew, John, Paul, and Peter. Laying aſide the idea of inſpiration altogether, let us inquire whether Luke or Joſephus be moſt intitled to credit in thoſe paſſages where they differ; which of them is moſt accurate, and which of them had the beſt opportunities of exploring the truth of the facts which they relate. Now Joſephus relates the ſame ſtory differently in different parts of his works, and is ſometimes equally miſtaken in them all. We do not recollect to have ſeen ſuch inconſiſtencies in the writings of St Luke. Luke knew the characters, and witneſſed many of the facts of which he ſpeaks; and he could receive the beſt information reſpecting thoſe facts which were tranſacted in his abſence. Joſephus was born A. D. 37, ſome years after our Saviour's aſcenſion. Now it is a very important obſervation of Michaelis, that the period of hiſtory with which mankind are leaſt acquainted is that which includes the time of their childhood and youth, together with the twenty or thirty years immediately preceding their birth. Concerning the affairs tranſacted during that period, we are much more liable to fall into miſtakes than concerning thoſe of a remoter age. The reaſon is, that authentic hiſtory never comes down to the period of our birth; our knowledge of the period immediately preceding depends on hearſay; and the events, which paſs within the firſt eighteen or twenty years of our lives, we are too young and heedleſs to obſerve with attention. This muſt have been more remarkably the caſe in the time of Joſephus than at preſent, when there were neither daily papers nor periodical journals to ſupply the want of regular annals. There was no hiſtorian from whom Joſephus could derive any knowledge of the times that immediately preceded his birth. There is a period then of forty or fifty years, in which, even with the moſt diligent inquiry, he was expoſed to error.

115 Or to his want of authentic information concerning the events that happened near his birth.

When we find therefore the relations of Luke and Joſephus ſo different as not to be reconciled, it would be very unfair to determine without any further inquiry in favour of Joſephus. Let their character, and works, and ſituation, be ſtrictly examined; let their teſtimony be duly weighed and compared; and then let the preference be given to that author who, according to the ſtricteſt rules of equity and juſtice, ſeems intitled to the higheſt degree of credit. The deciſion of a jury, we ſhall venture to ſay, would in every inſtance turn out in favour of Luke.

Having aſcertained the authenticity of the books of the New Teſtament, the next thing to be conſidered is their inſpiration. It is certainly of ſome importance to know how far the apoſtles and evangeliſts were guided in their writings by the immediate influence of the ſpirit of God; though this knowledge, if attainable, is not equally important with that of the authenticity of theſe writings. Michaelis indeed aſſerts, that the divinity of the New Teſtament may be proved whether we can evince it to be written by immediate inſpiration or not †. "The queſtion (ſays he), whether the books of the New Teſtament are inſpired? is not ſo important as the queſtion, whether they are genuine? The truth of our religion depends upon the latter, not abſolutely on the former. Had the Deity inſpired not a ſingle book of the New Teſtament, but left the apoſtles and evangeliſts without any other aid than that of natural abilities to commit what they knew to writing, admitting their works to be authentic, and poſſeſſed of a ſufficient degree of credibility, the Chriſtian religion would ſtill be well founded. The miracles by which it is confirmed would equally demonſtrate its truth, even if the perſons who atteſted them were not inſpired, but ſimply human witneſſes; and their divine authority is never preſuppoſed, when we diſcuſs the queſtion of miracle but merely their credibility as human evidence. If the miracles are true which the evangeliſts relate, the doctrines of Chriſt recorded in the Goſpels are proved to be infallible oracles of God; and, even if we admit the apoſtles to be miſtaken in certain not eſſential circumſtances, yet as the main points of the religion which Chriſt commiſſioned them to preach are ſo frequently repeated, their epiſtles would inſtruct us as well in the tenets of the Chriſtian ſyſtem, as the works of Maclaurin in the philoſophy of Newton. It is poſſible therefore to doubt, and even deny, the inſpiration of the New Teſtament, and yet be fully perſuaded of the truth of the Chriſtian religion: and many really entertain theſe ſentiments either publicly or in private, to whom we ſhould render great injuſtice, if we ranked them in the claſs of unbelievers

Scripture. 116 Inſpiration of the New Teſtament.

† Chap. iii § 1.

117 Not neceſſary to the truth of Chriſtianity according to the opinion of Michaelis.

"Yet the Chriſtian religion would be attended with difficulty, if our *principium cognoſcendi* reſted not on firmer ground; and it might be objected, that ſufficient care had not been taken for thoſe whoſe conſciences were tender, and who were anxiouſly fearful of miſtaking the ſmalleſt of the divine commands. The chief articles indeed of Chriſtianity are ſo frequently repeated, both by Chriſt and his apoſtles, that even were the New Teſtament not inſpired, we could entertain no doubt of the following doctrines: 'Jeſus was the Meſſias of the Jews, and an infallible meſſenger of God: he died for our iniquity; and by the ſatisfaction made by his death we obtain remiſſion of ſins, if on our part be faith and amendment of life: the Levitical law is aboliſhed, and moral precepts, with the ceremonies of Baptiſm and the Supper of the Lord, are appointed in its ſtead: after the preſent follows an everlaſting life, in which the virtuous ſhall be rewarded and the wicked puniſhed, and where Chriſt himſelf ſhall be the Judge.'

"To the epiſtles indeed (ſays Michaelis), inſpiration is of real conſequence; but with reſpect to the hiſtorical books, *viz.* the Goſpels and the Acts of the Apoſtles, we ſhould really be no loſers if we abandoned the ſyſtem of inſpiration, and in ſome reſpects have a real advantage. We ſhould be no loſers, if we conſidered the apoſtles in hiſtorical facts as merely human witneſſes,

Scripture. as Christ himself has done in saying, 'Ye also shall bear witness, because ye have been with me from the beginning *.' And no one that attempts to convince an unbeliever of the truth of Christianity, would begin his demonstration by presupposing a doctrine which his adversary denies, but would ground his arguments on the credibility of the evangelists as human historians, for the truth of the miracles, the death, and the resurrection of Christ. Even those who examine the grounds of their faith for their own private conviction, must treat the evangelists as human evidence; since it would be arguing in a circle to conclude that the facts recorded in the gospels are true, because they are inspired, when we conclude the Scriptures to be inspired in consequence of their contents. In these cases, then, we are obliged to consider the evangelists as human evidence; and it would be no detriment to the Christian cause to consider them at all times as such in matters of historical fact. We find it nowhere expressly recorded that the public transactions which the apostles knew by their own experience, and of which St Luke informed himself by diligent inquiry, should be particular objects of divine inspiration. We should even be considerable gainers, in adjusting the harmony of the gospels, if we were permitted to suppose that some one of the evangelists had committed an immaterial error, and that St John has rectified some trifling mistakes in the preceding gospels. The most dangerous objections which can be made to the truth of our religion, and such as are most difficult to answer, are those drawn from the different relations of the four evangelists."

* John xv. 27.

118 Different meanings of the word inspiration.

Before any inquiry is made respecting the inspiration of the books of the New Testament, it is necessary to determine the meaning of the term; for theologians have given to it a variety of significations. Most of the German divines make it to consist in an infusion of words as well as ideas. Luther, Beza, and Salmasius, restrict it to ideas alone. Doddridge understands by it an intervention of the Deity, by which the natural faculties of the mind were directed to the discovery of truth. Warburton and Law think it was a negative intervention to preserve the sacred writers from essential errors. Some believe every circumstance was dictated by the Holy Ghost; others suppose that no supernatural assistance was granted except in the epistolary writings. See INSPIRATION.

As there is an evident distinction between inspiration and revelation, and as the origin of the Christian religion may be still proved divine, even though it were denied that those who record its facts and doctrines were inspired in the act of writing, it will be most judicious and safe to employ the word *inspiration* in that sense which can be most easily defended and supported. By doing this much may be gained and nothing lost. It is difficult to prove to a deist that the words of Scripture are divine, because he sees that every writer has words and phrases peculiar to himself. It is difficult also to prove that the ideas were infused into the mind of the authors while they were engaged in the act of writing; because concerning facts they appeal not to divine inspiration, but declare *what they have seen and heard*. In reasoning they add their own sentiments to what they had received from the Lord, and subjoin, especially in their epistles, things not connected with religion. The definition which Doddridge gives, seems applicable to ordinary gifts or the usual endowments of rational creatures, rather than to the extraordinary gifts of the Holy Spirit, which were bestowed on the apostles. Those who maintain that every fact or circumstance was suggested by divine inspiration, will find it no easy matter to prove their position. The opinion of Warburton and Law, with proper explanations, seems most probable. The opinion of Grotius, that only the epistles were inspired, may be easily refuted. Scripture.

The proof of the authenticity of the New Testament depends on human testimony: The proof of its inspiration is derived from the declaration of inspired persons.

119 The proof of it depends on the declarations of Christ and his apostles.

In proving that the New Testament is inspired, we presuppose its authenticity that the sacred books were written by the apostles whose names they bear, and that they have been conveyed to us pure and uncorrupted. This we have already attempted to prove, and we hope with success. The evidence of inspiration is the testimony of Christ and his apostles, which we receive as credible, because they confirmed their doctrines by miracles. From the important mission of Christ and his apostles, we infer that every power was bestowed which divine wisdom thought expedient; and from their conduct we conclude, that it is morally impossible that they could lay claim to any powers which they did not possess. It is proper therefore to inquire into the declarations of Christ and his apostles concerning the nature, degree, and extent, of the inspiration bestowed upon the writers of the sacred books.

120 The declarations of Christ.

If we consider Christ's more immediate promises of inspiration to the apostles, we shall find that he has given them, in the most proper sense of the word, at three several periods, 1st, When he sent the apostles to preach the Gospel†; 2dly, In holding a public discourse relating to the Gospel, at which were present a considerable multitude; 3dly, In his prophecy of the destruction of Jerusalem ‡. When he sent the apostles to preach the Gospel, he thus addressed them: "When they deliver you up, take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak; for it is not you that speak, but the spirit of your Father that speaketh in you." The same promise was made almost in the same words in the presence of an immense multitude (Luke xii. 11, 12.) From these passages it has been urged, that if the apostles were to be inspired in the presence of magistrates in delivering speeches, which were soon to be forgotten, it is surely reasonable to conclude that they would be inspired when they were to compose a standard of faith for the use of all future generations of Christians. If this conclusion be fairly deduced, it would follow that the writings of the New Testament are the dictates of inspiration, not only in the doctrines and precepts, but in the very words. But it is a conclusion to which sincere Christians have made objections; for, say they, though Christ promises to assist his apostles in cases of great emergency, where their own prudence and fortitude could not be sufficient, it does not follow that he would dictate to them those facts which they knew already, or those reasonings which their own calm reflection might supply. Besides, say they, if the New Testament was dictated by the Holy Spirit, and only penned by the apostles, what reason can be given for the care with which Christ instructed them both during his

† Matt. x. 19, 20.

‡ Mark xiii. 11; Luke xxi. 14, 15.

Scripture.

ministry and after his crucifixion in those things pertaining to the kingdom of God?

121 Proper idea of inspiration.

In answer to this, we may observe, that though it be difficult to prove that the identical words of the New Testament were dictated by the Holy Spirit, or the train of ideas infused into the minds of the sacred writers, there is one species of inspiration to which the New Testament has an undoubted claim. It is this, that the memories of the apostles were strengthened and their understandings preserved from falling into essential errors. This we prove from these words of our Saviour, "and I will pray the Father, and he will give you another comforter, that he may abide with you for ever. He shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you *." This promise was surely not restrained to the day of Pentecost: it must have been a permanent gift enabling the apostles at all times to remember with accuracy the discourses of our Saviour. When the apostles therefore (Matthew and John) relate those precepts of Christ which they themselves had heard, they write indeed from memory, but under the protection of the Spirit who secures them from the danger of mistake: and we must of course conclude that their gospels are inspired.

* John xiv. 16, 26.

Were we called upon more particularly to declare what parts of the New Testament we believe to be inspired, we would answer, The doctrines, the precepts, and the prophecies, every thing essential to the Christian religion. From these the idea of inspiration is inseparable. As to the events, the memory of the apostles was sufficient to retain them. If this opinion be just, it would enable us to account for the discrepancies between the sacred writers, which are chiefly confined to the relation of facts and events.

122 Language in which the New Testament was composed.

All the books of the New Testament were originally written in Greek, except the Gospel according to Matthew and the epistle to the Hebrews, which there is reason to believe were composed in the Syro-Chaldaic language, which in the New Testament is called Hebrew.

123 Why the greatest part of it is written in Greek.

Various reasons have been assigned why the greatest part of the New Testament was written in Greek; but the true reason is this, It was the language best understood both by writers and readers. Had St Paul written to a community in the Roman province of Africa, he might have written perhaps in Latin; but epistles to the inhabitants of Corinth, Galatia, Ephesus, Philippi, and Thessalonica, to Timothy, Titus, and Philemon, from a native of Tarsus, could hardly be expected in any other language than Greek. The same may be said of the epistles of St Peter, which are addressed to the Christians of different countries, who had no other language in common than the Greek; and likewise of the epistles of St James, who wrote to Jews, that lived at a distance from Palestine, and were ignorant of Hebrew. The native language of St Luke, as well as of Theophilus, to whom he addressed his gospel, and Acts of the Apostles, appears to have been Greek; and that St John wrote his gospel in that language, and not in Hebrew, is by no means a matter of surprise, since he wrote at Ephesus.

Michaelis, vol. i chap. 4. sect. 1. p. 101.

With respect to the Epistle to the Romans, it may be asked indeed why St Paul did not write in Latin? Now, whoever proposes this question, must presuppose that St Paul was master of the Latin language in such a degree as to find no difficulty in writing it; a matter which remains to be proved. It is very probable that St Paul was acquainted with the Latin; but between understanding a language, and being able to write it, there is a very material difference. As St Paul was a native of Tarsus, his native language was Greek; he had travelled during several years through countries in which no other language was spoken, and when he addressed the Roman centurion at Jerusalem, he spoke not Latin, but Greek. Is it extraordinary, then, that in writing to the inhabitants of Rome he should have used a language which was there so generally understood? It has been long remarked, that Greek was at that time as well known in Rome as French in any court of modern Europe: that according to Juvenal even the female sex made use of Greek as the language of familiarity and passion; and that in letters of friendship Greek words and phrases were introduced with greater freedom than French expressions in German letters, as appears from Cicero's epistles to Atticus, and from those of Augustus preserved in the works of Suetonius. To this must be added a material circumstance, that a great part of the Roman Christians consisted of native Jews, who were better acquainted with Greek than with Latin, as either they themselves or their ancestors had come from Greece, Asia Minor, or Egypt, in which Greek was the language of the country. At least they read the Bible in that language, as no Latin translation of the Old Testament at that time existed; and the Christian church at that period consisting chiefly of Jews, the heathen converts in Rome were of course under the necessity of accustoming themselves to the Greek language. In short, St Paul in his epistle to the Romans made use of a language in which alone those who were ignorant of Hebrew could read the Bible. What has been here advanced respecting the epistle to the Romans is equally applicable to the Greek of St Mark, on the supposition that it was written at Rome.

To the above arguments may be added the example of Josephus, who, as well as the Apostles, was by birth a Jew. He even lived in Rome, which is more than can be said of St Paul and St Mark, who resided there only a certain time: he was likewise younger than either; he came to Italy at an age which is highly suitable to the learning of a language, and previous to that period had spent several years in the Roman camp. The Jewish antiquities, the history of the Jewish war, and the account of his own life, he wrote undoubtedly with a view of their being read by the Romans; and yet he composed all these writings in Greek. He expresses his motive for writing his Greek account of the Jewish war in the following terms: "That having written in his native language (*i. e.* the Hebrew dialect at that time spoken) a history of the war, in order that Parthians, Babylonians, Arabians, Adiabenes, and the Jews beyond the Euphrates, might be informed of those events, he was now resolved to write for the Greeks and Romans, who had not been engaged in the campaigns, a more certain account than had hitherto been given." The motives which induced Josephus to write in Greek are fully as applicable to St Paul and St Mark.

Michaelis vol. i. chap. 4. sect. 3. p. 111.

Michaelis has thus characterized the style of the New Testament. "The New Testament (says he) was written in a language at that time common among the Jews,

Scripture. 124 s full of Hebraisms.

Jews, which may be named Hebraic Greek; the first traces of which we find in the translation of the LXX.

"Every man acquainted with the Greek language, who had never heard of the New Testament, must immediately perceive, on reading only a few lines, that the style is widely different from that of the classic authors. We find this character in all the books of the New Testament in a greater or less degree, but we must not therefore conclude that they possess an uniformity of style. The harshest Hebraisms, which extend even to grammatical errors in the government of cases, are the distinguishing marks of the book of Revelation; but they are accompanied with tokens of genius and poetical enthusiasm, of which every reader must be sensible who has taste and feeling. There is no translation of it which is not read with pleasure even in the days of childhood; and the very faults of grammar are so happily placed as to produce an agreeable effect. The Gospels of St Matthew and St Mark have strong marks of this Hebraic style; the former has harsher Hebraisms than the latter, the fault of which may be ascribed to the Greek translator, who has made too literal a version, and yet the Gospel of St Mark is written in worse language, and in a manner that is less agreeable. The epistles of St James and St Jude are somewhat better; but even these are full of Hebraisms, and betray in other respects a certain Hebrew tone. St Luke has in several passages written pure and classic Greek, of which the four first verses of his gospel may be given as an instance: in the sequel, where he describes the actions of Christ, he has very harsh Hebraisms, yet the style is more agreeable than that of St Matthew or St Mark. In the Acts of the Apostles he is not free from Hebraisms, which he seems to have never studiously avoided; but his periods are more classically turned, and sometimes possess beauty devoid of art. St John has numerous, though not uncouth, Hebraisms both in his gospel and epistles; but he has written in a smooth and flowing language, and surpasses all the Jewish writers in the excellence of narrative. St Paul again is entirely different from them all; his style is indeed neglected and full of Hebraisms, but he has avoided the concise and verse-like construction of the Hebrew language, and has upon the whole a considerable share of the roundness of Grecian composition. It is evident that he was as perfectly acquainted with the Greek manner of expression as with the Hebrew, and he has introduced them alternately, as either the one or the other suggested itself the first, or was the best approved."

125 And foreign idioms.

Michaelis has shown that the New Testament not only contains Hebraisms but Rabbinisms, Syriasms, Chaldaisms, Arabisms, Latinisms, and Persian words, of which he has exhibited many specimens. To theologians, whose duty it certainly is to study the language of the New Testament with attention, we would strenuously recommend the perusal of this work, which in the English translation is one of the most valuable accessions to scriptural criticism that has yet appeared. We speak of the English translation, which the large and judicious notes of Mr Marsh has rendered infinitely superior to the original.

126 Peculiarities in the composition.

To the observations which have been made respecting the language of the New Testament, a few remarks may be added concerning the peculiarities of the style and manner of the sacred writers, particularly the historians. These remarks extend to the Old Testament as well as to the New.—The *first* quality for which the sacred history is remarkable is simplicity in the structure of the sentences. The first five verses of Genesis furnish an example, which consist of eleven sentences. The substantives are not attended by adjectives, nor the verbs by adverbs, no synonymas, no superlatives, no effort at expressing things in a bold, emphatical, or uncommon manner.

Scripture. Dr Campbell's Preliminary Dissertations to his Translation of the Gospels.

2. The second quality is simplicity of sentiment, particularly in the Pentateuch, arising from the very nature of the early and uncultivated state of society about which that book is conversant.

3. Simplicity of design. The subject of the narrative so engrosses the attention of the writer, that he himself is as nobody. He introduces nothing as from himself, no remarks, doubts, conjectures, or reasonings. Our Lord's biographers particularly excel in this quality. This quality of style we meet with in Xenophon and Cæsar.

The Evangelists may be ranked next to Genesis for simplicity of composition in the sentences. John and Matthew are distinguished for it more than Mark and Luke. But the sentiment is not so remarkable for simplicity in the Evangelist as the Pentateuch. The reasons of this difference are, the state of the Jews was totally changed; their manners, customs, &c. split into factions both in religion and politics. 2. The object of our Lord's ministry, which is the great subject of the Gospels, was *to inculcate a doctrine and morality* with which none of their systems perfectly coincided: besides, being constantly opposed by all the great men, the greater part of his history consists of instructions and disputes. 3. As it is occupied with what our Saviour said and what he did, this makes two distinctions of style and manner; that of our Saviour, and the sacred penman's. In their own character, they neither explain nor command, promise nor threaten, praise nor blame. They generally omit the names of our Lord's enemies; thus directing our hatred at the vices they committed, not at the persons. They never mention such persons without necessity; which is the case with the high-priest, Pilate, Herod, and Judas; the three first for the chronology, the fourth to do justice to the eleven.

Herodias is indeed mentioned with dishonour; but her crime was a public one. On the other hand, all persons distinguished for any thing virtuous are carefully mentioned, Joseph of Arimathea, Nicodemus, Zaccheus, Bartimeus, Jairus, Lazarus, Mary, and Martha. They record their own faults (Peter's, Thomas's), nor do they make any merit of their confession. In one uniform strain they relate the most signal miracles and most ordinary facts.

From the narrative is excluded that quality of style which is called *animation*. Nothing that discovers passion in the writer or is calculated to excite the passions of the reader. Every thing is directed to mend the heart.

But in the discourses and dialogues of our Saviour the expression, without losing any thing of its simplicity, is often remarkable for spirit and energy. Respecting harmony and smoothness, qualities which only add an external polish to language, they had not the least solicitude.

Scripture. As to elegance, there is an elegance which reſults from the uſe of ſuch words as are moſt in uſe with thoſe who are accounted fine writers, and from ſuch arrangements in the words and clauſes as have generally obtained their approbation. This is diſclaimed by the ſacred authors. Scripture

But there is an elegance of a ſuperior order more nearly connected with the ſentiment; and in this ſort of elegance they are not deficient. In all the oriental languages great uſe is made of tropes, eſpecially metaphors. When the metaphors employed bear a ſtrong reſemblance, they confer vivacity: if they be borrowed from objects which are naturally agreeable, beautiful, or attractive, they add alſo elegance. The Evangeliſts furniſh us with many examples of this kind of vivacity and elegance. Our Lord borrows tropes from cornfields, vineyards, gardens, &c.

127 Proper method of ſtudying the New Teſtament by analyſis and induction.

As a valuable appendage to this part of our ſubject, we ſhall ſubjoin Dr Campbell's method of ſtudying the books of the New Teſtament. This we offer to our readers as a beautiful inſtance of the judicious application of philoſophy to ſacred ſtudies. It is the ſame method of diſcovering truth by analyſis and induction, which was purſued by Sir Iſaac Newton with ſuch aſtoniſhing ſucceſs, which ſince his time has been uniformly practiſed in natural philoſophy, and has been alſo applied to chemiſtry, to medicine, to natural hiſtory, and to the philoſophy of mind, by the ingenious Dr Reid. This is the path of ſound philoſophy, which can alone lead to the diſcovery of truth. In following it, our progreſs may be ſlow, but it will be ſure. If all theologians would ſteadily adhere to it, we might then entertain the pleaſant hope of diſcarding for ever thoſe abſurd ſyſtems of religion which are founded on ſingle paſſages and detached fragments of Scripture, and of eſtabliſhing opinions and doctrines on a ſolid foundation.

128 Dr Campbell's method. Prel. Dif. to the Goſpels.

"1. To get acquainted with each writer's ſtyle; to obſerve his manner of compoſition, both in ſentences and paragraphs; to remark the words and phraſes peculiar to him, and the peculiar application that he may ſometimes make of ordinary words; for there are few of thoſe writers who have not their peculiarities in all the reſpects now mentioned. This acquaintance with each can be attained only by the frequent and attentive reading of his works in his own language.

"2. To inquire into the character, the ſituation, and the office of the writer, the time, the place, and the occaſion of his writing, and the people for whoſe immediate uſe he originally intended his work. Every one of theſe particulars will ſometimes ſerve to elucidate expreſſions otherwiſe obſcure or doubtful. This knowledge may in part be learned from a diligent and reiterated peruſal of the book itſelf, and in part be gathered from what authentic, or at leaſt probable, accounts have been tranſmitted to us concerning the compilement of the canon.

"3. The laſt general direction is, to conſider the principal ſcope of the book, and the particulars chiefly obſervable in the method by which the writer has purpoſed to execute his deſign. This direction is particularly applicable to the epiſtolary writings, eſpecially thoſe of Paul.

"4. If a particular word or phraſe occur, which appears obſcure, perhaps unintelligible, the firſt thing we ought to do, if ſatisfied that the reading is genuine, is to conſult the context, to attend to the manner wherein the term is introduced, whether in a chain of reaſoning or in a hiſtorical narration, in a deſcription, or included in an exhortation or command. As the concluſion is inferred from the premiſſes, or as from two or more known truths a third unknown or unobſerved before may fairly be deduced; ſo from ſuch attention to the ſentence in connection, the import of an expreſſion, in itſelf obſcure or ambiguous, will ſometimes with moral certainty be diſcovered. This, however, will not always anſwer. Scripture

"5. If it do not, let the ſecond conſideration be, whether the term or phraſe be one of the writer's peculiarities. If ſo, it comes naturally to be inquired, what is the acceptation in which he employs it in other places? If the ſenſe cannot be preciſely the ſame in the paſſage under review, perhaps, by an eaſy and natural metaphor or other trope, the common acceptation may give riſe to one which perfectly ſuits the paſſage in queſtion.—Recourſe to the other places wherein the word or phraſe occurs in the ſame author is of conſiderable uſe, though the term ſhould not be peculiar to him.

"6. But thirdly, if there ſhould be nothing in the ſame writer that can enlighten the place, let recourſe be had to the parallel paſſages, if there be any ſuch, in the other ſacred writers. By parallel paſſages, I mean thoſe places, if the difficulty occur in hiſtory, wherein the ſame or a ſimilar ſtory, miracle, or event, is related; if in teaching or reaſoning, thoſe parts wherein the ſame argument or doctrine is treated, or the ſame parable propounded; and in moral leſſons, thoſe wherein the ſame claſs of duties is recommended; or, if the difficulty be found in a quotation from the Old Teſtament, let the parallel paſſage in the book referred to, both in the original Hebrew, and in the Greek verſion, be conſulted.

"7. But if in theſe there be found nothing that can throw light on the expreſſion of which we are in doubt, the fourth recourſe is to all the places wherein the word or phraſe occurs in the New Teſtament, and in the Septuagint verſion of the Old, adding to theſe the conſideration of the import of the Hebrew or Chaldaic word, whoſe place it occupies, and the extent of ſignification, of which in different occurrences ſuch Hebrew or Chaldaic term is ſuſceptible.

"8. Perhaps the term in queſtion is one of thoſe which very rarely occur in the New Teſtament, or thoſe called απαξ λεγομενα, only once read in Scripture, and not found at all in the tranſlation of the Seventy. Several ſuch words there are. There is then a neceſſity, in the fifth place, for recurring to the ordinary acceptation of the term in claſſical authors. This is one of thoſe caſes wherein the interpretation given by the earlieſt Greek fathers deſerves particular notice. In this, however, I limit myſelf to thoſe comments wherein they give a literal expoſition of the ſacred text, and do not run into viſion and allegory."

129 Manuſcripts of the New Teſtament

The manuſcripts of the New Teſtament are the natural ſource from which the genuine readings of the Greek Teſtament are to be drawn. The printed editions are either copies of more ancient editions, or of manuſcripts; and they have no further authority than as they correſpond to the manuſcripts from which they were originally taken. By manuſcripts of the New Teſtament, we mean thoſe only which were written before the

Scotland. the invention of printing. The moſt ancient of theſe are loſt, and there is no manuſcript now extant older than the ſixth century. Few contain the whole New Teſtament; ſome contain the four Goſpels; ſome the Acts of the Apoſtles and Epiſtles; and others the book of Revelation. The greateſt number are thoſe which contain the firſt part; thoſe which have the ſecond, or the firſt and ſecond together, are likewiſe numerous; but thoſe of the third are extremely few. It muſt be added alſo, that in many manuſcripts thoſe epiſtles are omitted whoſe divine authority was formerly doubted.

There are many manuſcripts which have been examined only for a ſingle text, ſuch as 1. John v. 7. or at leaſt for a very ſmall number. Others have been examined from the beginning to the end, but not completely, and in reſpect of all the readings. A third claſs conſiſts of ſuch as either have been, or are ſaid to have been, completely and accurately collated. But this requires ſuch phlegmatic patience, that we can hardly expect to find in critical catalogues all the various readings which have been only once collated. Wetſtein, in collating many manuſcripts anew, made diſcoveries which had entirely eſcaped the notice of his predeceſſors. The fourth claſs conſiſts of ſuch as have been completely and accurately collated more than once; but here alſo we are in danger of being led into error.—When various readings are transferred from one critical edition to another, as from that of Gregory to Mill's edition, and from the latter to thoſe of Bengel and Wetſtein, the manuſcripts muſt ſometimes be falſely named, and various readings muſt frequently be omitted. And as Wetſtein has marked by ciphers manuſcripts that in former editions had been denoted by their initial letters, he could hardly avoid ſubſtituting, in ſome caſes, one figure inſtead of another. The fifth claſs, which is by far the moſt valuable, conſiſts of ſuch as have been printed word for word, and therefore form an original edition of the Greek Teſtament. We can boaſt but of a very few manuſcripts of this kind. Hearne printed at Oxford, in 1715, the Acts of the Apoſtles in Greek and Latin from the Codex Laudianus 3.; Knittel has annexed to his edition of Ulphilas, p. 53—118, a copy of two very ancient fragments preſerved in the library of Wolfembuttle; the one of the four Goſpels in general, the other of St Luke and St John. Woide printed in 1786 the Codex Alexandrinus, a manuſcript of great antiquity, which ſhall afterwards be more fully deſcribed; and the Univerſity of Cambridge has reſolved to publiſh, in a ſimilar manner, the Cod. Cant. I. or, as it is ſometimes called, the Codex Bezæ, the care of which is intruſted to Dr Kipling, a publication which will be thankfully received by every friend to ſacred criticiſm. It was the intention of the Abbé Spoletti, a few years ago, to publiſh the whole of the celebrated Codex Vaticanus; which would likewiſe have been a moſt valuable acceſſion, ſince a more important manuſcript is hardly to be found in all Europe. He delivered for this purpoſe a memorial to the Pope; but the deſign was not put into execution, either becauſe the Pope refuſed his aſſent, or the Abbé abandoned it himſelf. See the Oriental Bible, vol. xxii. n° 333. and vol. xxiii. n° 348.

"A very valuable library," ſays Michaelis, "might be compoſed of the impreſſions of ancient manuſcripts, which, though too expenſive for a private perſon, ſhould be admitted into every univerſity collection, eſpecially the Alexandrine and Cambridge manuſcripts, to which I would add, if it were now poſſible to procure it, Hearne's edition of the Codex Laudianus 3. A plan of this ſort could be executed only in England, by a private ſubſcription, where a zeal is frequently diſplayed in literary undertakings that is unknown in other countries; and it were to be wiſhed that the project were begun before length of time has rendered the manuſcripts illegible, and the attempt therefore fruitleſs. Ten thouſand pounds would go a great way toward the fulfilling of this requeſt, if the learned themſelves did not augment the difficulty of the undertaking, by adding their own critical remarks, and endeavouring thereby to recommend their publications, rather than by preſenting to the public a faithful copy of the original. Should poſterity be put in poſſeſſion of faithful impreſſions of important manuſcripts, an acquiſition which would render the higheſt ſervice to ſacred criticiſm, all theſe editions of the New Teſtament ſhould be regulated on the ſame plan as Hearne's edition of the Acts of the Apoſtles." It muſt be highly flattering to the patriotic ſpirit of Engliſhmen to hear the encomiums which learned foreigners have ſo profuſely beſtowed on their liberality in ſupporting works of genius and learning and public utility. The plan which Michaelis propoſes to them, in preference to all the other nations in Europe, is noble and magnificent, and would certainly confer immortality on thoſe men who would give it their patronage and aſſiſtance.

Scotland. 130 Michaelis's propoſal of taking an impreſſion of ancient manuſcripts, Vol. ii. p. 182.

There are many ancient manuſcripts, eſpecially in Italy, which have never been collated, but lie ſtill unexplored. Here is a field where much remains to be done. See Marſh's Notes to Michaelis, vol. ii. p. 643.

Michaelis has given a catalogue of ancient manuſcripts, amounting in number to 292, to which he has added a ſhort account of each. In this place we ſhall confine our obſervations to the moſt celebrated, the Alexandrian and Vatican manuſcripts, which we have chiefly extracted from Michaelis.

131 Account of the Alexandrian manuſcript.

The *Alexandrine manuſcript* conſiſts of four volumes; the three firſt of which contain the Old Teſtament, the fourth the New Teſtament, together with the firſt Epiſtle of Clement to the Corinthians, and a fragment of the ſecond. In the New Teſtament, which alone is the object of our preſent inquiry, is wanting the beginning as far as Matthew xxv. 6. ο νυμφιος ηρχεται, likewiſe from John vi. 50. to viii. 52. and from 2 Cor. iv. 13. to xii. 7. It muſt likewiſe be obſerved, that the Pſalms are preceded by the epiſtle of Athanaſius to Marcellinus, and followed by a catalogue, containing thoſe which are to be uſed in prayer for each hour, both of the day and of the night; alſo by 14 hymns, partly apocryphal, partly biblical, the 11th of which is an hymn in praiſe of the Virgin Mary, entitled προσευχη μαριας της θεοτοκου: further, the *Hypotheſes Euſebii* are annexed to the Pſalms, and his Canones to the Goſpels. It is true, that this has no immediate reference to the New Teſtament, but may have influence in determining the antiquity of the manuſcript itſelf.

It has neither accents nor marks of aſpiration; it is written with capital, or, as they are called, *uncial letters*, and

Scripture. a d has very few abbreviations. There are no intervals between the words; but the ſenſe of a paſſage is ſometimes terminated by a point, and ſometimes by a vacant ſpace. Here ariſes a ſuſpicion that the copyiſt did not underſtand Greek, becauſe theſe marks are ſometimes found even in the middle of a word, for inſtance Levit. v. 4. εκαμε . ν for οι ομνον, and Numb. xiii. 29. μω Τους.

This manuſcript was preſented to Charles I. in 1628, by Cyrillus Lucaris patriarch of Conſtantinople. Cyrillus himſelf has given the following account: "We know ſo much of this manuſcript of the holy writings of the Old and New Teſtament, that Thecla an Egyptian lady of diſtinction (*nobilis fœmina Ægyptia*) wrote it with her own hand 1300 years ago (A). She lived ſoon after the council of Nicæa. Her name was formerly at the end of the book; but when chriſtianity was ſubverted in Egypt by the errors of Mahomet, the books of the Chriſtians ſuffered the ſame fate, and the name of Thecla was expunged. But oral tradition of no very ancient date (*memoria et traditio recens*) has preſerved the remembrance of it."

But the reader will ſee that this account is merely traditional. Dr Semler very properly obſerves, that there is no more reaſon to rely on a tradition reſpecting the tranſcriber of an ancient manuſcript, than on a tradition which relates to an ancient relic. The arguments which have been urged by Wetſtein, Semler, Oudin, and Woide, to fix the date of this manuſcript, are ſo many, that it would be tedious to repeat them. But, after all, its antiquity cannot be determined with certainty, though it appears from the formation of the letters, which reſemble thoſe of the fourth and fifth centuries, and the want of accents, that it was not written ſo late as the tenth century. In this century it was placed by Oudin, while Grabe and Schulze have referred it to the fourth, which is the very utmoſt period that can be allowed, becauſe it contains the epiſtles of Athanaſius. Wetſtein, with more probability, has choſen a mean between theſe two extremes, and referred it to the fifth century: but we are not juſtified in drawing this inference from the formation of the letters alone, for it is well known that the ſame mode of forming the letters was retained longer in ſome countries and in ſome monaſteries than in others.

We are now in poſſeſſion of a perfect impreſſion of this manuſcript, which is accompanied with ſo complete and ſo critical a collection of various readings, as is hardly to be expected from the edition of any other manuſcript. Dr Woide publiſhed it in 1786, with types caſt for that purpoſe, line for line, without intervals between the words, as in the manuſcript itſelf: the copy is ſo perfect a reſemblance of the original, that it may ſupply its place. Its title is *Novum Teſtamentum Græcum e codice M. S. Alexandrino qui Londini in Bibliotheca Muſei Britannici aſſervatur deſcriptum.* It is a very ſplendid folio; and the preface of the learned editor contains an accurate deſcription of the manuſcript, with an exact liſt of all its various readings, that takes up no leſs than 89 pages; and each reading is accompanied with a remark, in which is given an account of what his predeceſſors Juninus, Walton, Fell, Mill, Grabe, and Wetſtein, had performed or neglected. Scripture.

132 Account of the Vatican manuſcript.

The *Vatican manuſcript* contained originally the whole Greek Bible, including both the Old and New Teſtament; and in this reſpect, as well as in regard to its antiquity, it reſembles none ſo much as the *Codex Alexandrinus*, but no two manuſcripts are more diſſimilar in their readings, in the New Teſtament as well as in the Old. After the Goſpels, which are placed in the uſual order, come the Acts of the Apoſtles, which are immediately followed by the ſeven Catholic epiſtles. This muſt be particularly noted, becauſe ſome have contended that the ſecond Epiſtle of St Peter, with the ſecond and third of St John, were wanting. Profeſſor Hwiid, in a letter dated Rome, April 12, 1781, aſſured Michaelis that he had ſeen them with his own eyes, that the ſecond Epiſtle of St Peter is placed folio 1434, the ſecond of St John fol. 1442, the third folio 1443; then follow the Epiſtles of St Paul, but not in the uſual order; for the Epiſtle to the Hebrews is placed immediately after thoſe to the Theſſalonians: and it is not improbable, that in the more ancient manuſcript, from which the *Codex Vaticanus* was copied, this Epiſtle was even placed before that to the Epheſians, and immediately after the Epiſtle to the Galatians (B); for the Epiſtles of St Paul are divided into 93 ſections by figures written in the margin with red ink; but the Epiſtle to the Galatians ends with 59, and that to the Epheſians begins with 70; the Epiſtle to the Hebrews, on the contrary, begins with 60, and ends with 69. With the words αμωμον τω θω, Heb. ix. 14. the manuſcript ceaſes, the remaining leaves being loſt. There is wanting, therefore, not only the latter part of this Epiſtle, but the Epiſtles to Timothy, Titus, and Philemon, with the Revelation of St John: but this laſt book, as well as the latter part of the Epiſtle to the Hebrews, has been ſupplied by a modern hand in the 15th century. In many places the faded letters have been alſo retouched by a modern, but careful hand; and when the perſon who made theſe amendments, who appears to have been a man of learning, found a reading in his own manuſcript which differed from that of the *Codex Vaticanus*, he has noted it in the margin, and

(A) He wrote this in the year 1628. According to this account, then, the manuſcript muſt have been written in 328; a date to which ſo many weighty objections may be made, that its moſt ſtrenuous advocates will hardly undertake to defend it. But this error has furniſhed Oudin with an opportunity of producing many arguments againſt the antiquity of the *Codex Alexandrinus*, which ſeem to imply, that Grabe and others, who have referred it to the fourth century, ſuppoſe it to have been written in the abovementioned year. Now it is probable, that the inference which has been deduced from the account of Cyrillus is more than he himſelf intended to expreſs, as he relates that Thecla lived after the council of Nicæa.

(B) Probably becauſe the Epiſtle to the Hebrews, as well as the Epiſtle to the Galatians, relates to the abolition of the Moſaic law.

Scripture. and has generally left the text itſelf untouched, though in ſome few examples he has ventured to eraſe it.

It is certain, that this manuſcript is of very high antiquity, though it has been diſputed which of the two in this reſpect is entitled to the preference, the *Vaticanus* or *Alexandrinus*. The editors of the Roman edition of the Septuagint, in 1587, referred the date of the Vatican manuſcript to the fourth century, the period to which the advocates for its great rival refer the *Codex Alexandrinus*. More moderate, and perhaps more accurate, are the ſentiments of that great judge of antiquity Montfaucon, who, in his *Bibliotheca Bibliothecarum*, p. 3. refers it to the fifth or ſixth century; and adds, that though he had ſeen other manuſcripts of equal antiquity, he had found none at the ſame time ſo complete.

The *Codex Vaticanus* has a great reſemblance to the manuſcripts noted by Wetſtein, C. D. L. 1. 13. 33. 69. 102. and to the Latin, Coptic, and Ethiopic verſions; but it is preferable to moſt of them, in being almoſt entirely free from thoſe undeniable interpolations and arbitrary corrections which are very frequently found in the abovementioned manuſcripts, eſpecially in D. 1. and 69. It may be applied, therefore, as a mean not only of confirming their genuine readings, but of detecting and correcting thoſe that are ſpurious. It is written with great accuracy, and is evidently a faithful copy of the more ancient manuſcript from which it was tranſcribed. Peculiar readings, or ſuch as are found neither in other manuſcripts nor ancient verſions, are ſeldom diſcovered in the *Codex Vaticanus*; and of the few which have been actually found, the greateſt part are of little importance. But in proportion as the number of ſuch readings is ſmall, the number of thoſe is great; in ſupport of which few only, though ancient authorities, have been hitherto produced. But this manuſcript has not throughout the whole New Teſtament the ſame uniform text.

As we have now a beautiful printed edition of the Alexandrine manuſcript by Dr Woide, it is much to be wiſhed that we had alſo an exact impreſſion of the Vatican manuſcript. From the ſuperſtitious fears and intolerant ſpirit of the inquiſition at Rome, all acceſs to this manuſcript was refuſed to the Abbé Spoletti, who preſented a memorial for that purpoſe. Unleſs the pope interpoſe his authority, we muſt therefore deſpair of having our wiſhes gratified; but from the liberality of ſentiment which the preſent pontiff has ſhown on ſeveral occaſions, we hope that the period is not far diſtant when the Vatican library will be open to the learned; and when the pope will think it his greateſt honour to encourage their reſearches.

133 The beſt editions of the Greek New Teſtament are thoſe of Mill,

The moſt valuable editions of the Greek New Teſtament are thoſe of Mill, Bengel, and Wetſtein.

The edition of Mill, which was only finiſhed 14 days before his death, occupied the attention of the author for 30 years.

The collections of various readings which had been made before the time of Mill, the Veleman, the Barberini, thoſe of Stephens, the London Polyglot, and Fell's edition, with thoſe which the Biſhop had left in manuſcript, and whatever he was able to procure elſewhere, be brought together into one large collection. He made likewiſe very conſiderable additions to it. He collated ſeveral original editions more accurately than had been done before: he procured extracts from Greek manuſcripts, which had never been collated; and of ſuch as had been before collated, but not with ſufficient attention, he obtained more complete extracts. It is ſaid that he has collected from manuſcripts, fathers, and verſions, not leſs than 30,000 various readings. This collection, notwithſtanding its many imperfections, and the ſuperiority of that of Wetſtein, is ſtill abſolutely neceſſary to every critic: for Wetſtein has omitted a great number of readings which are to be found in Mill, eſpecially thoſe which are either taken from the Vulgate, or confirm its readings. Mill was indeed too much attached to this verſion; yet he cannot be accuſed of partiality in producing its evidence, becauſe it is the duty of a critic to examine the witneſſes on both ſides of the queſtion: and Wetſtein, by too frequently neglecting the evidence in favour of the Vulgate, has rendered his collection leſs perfect than it would otherwiſe have been. He likewiſe added, as far as he was able, readings from the ancient verſions; and is much to be commended for the great attention which he paid to the quotations of the fathers; the importance of which he had ſagacity enough to diſcern. Scripture.

It cannot, however, be denied, that Mill's Greek Teſtament has many imperfections, and ſome of real importance. His extracts from manuſcripts often are not only incomplete, but erroneous; and it is frequently neceſſary to correct his miſtakes from the edition of Wetſtein. His extracts from the oriental verſions are alſo imperfect, becauſe he was unacquainted with theſe languages; and in ſelecting readings from the Syriac, the Arabic, and Ethiopic, he was obliged to have recourſe to the Latin tranſlations, which are annexed to thoſe verſions in the London Polyglot.

The great diligence which Mill had ſhown in collecting ſo many various readings, alarmed the clergy as if the Chriſtian religion had been in danger of ſubverſion. It gave occaſion for a time to the triumphs of the deiſt, and expoſed the author to many attacks. But it is now univerſally known, that not a ſingle article of the Chriſtian religion would be altered though a deiſt were allowed to ſelect out of Mill's 30,000 readings whatever he ſhould think moſt inimical to the Chriſtian cauſe.

134 Of Bengel.

In 1734, Bengel abbot of Alpirſpach, in the duchy of Wurtemburg, publiſhed a new edition of the Greek Teſtament. The fears which Mill had excited began to ſubſide upon this new publication; for Bengel was univerſally eſteemed a man of piety. Bengel was not only diligent in the examination of various readings, but in the ſtricteſt ſenſe of the word conſcientious; for he conſidered it as an offence againſt the Deity, if, through his own fault, that is, through levity or careleſſneſs, he introduced a falſe reading into the ſacred text. His object was not merely to make a collection of readings, and leave the choice of them to the judgement of the reader, but to examine the evidence on both ſides, and draw the inference: yet he has not given his own opinion ſo frequently as Mill, whom he reſembled in his reverence for the Latin verſion, and in the preference which he gave to harſh and difficult readings, before thoſe which were ſmooth and flowing. It may be obſerved in general, that he was a man of profound learning;

Scripture. learning, and had a cool and found judgment, though it did not prevent him from thinking too highly of the Latin readings, and of the *Codex Alexandrinus*, with other Latinizing manuſcripts.

The imperfections of Bengel's edition ariſe chiefly from his diffidence and caution. He did not venture to inſert into the text any reading which had not already appeared in ſome printed edition, even though he believed it to be the genuine reading. In the book of Revelation indeed he took the liberty to inſert readings which had never been printed; becauſe few manuſcripts had been uſed in the printing of that book.

135 And of Wetſtein. The celebrated edition of John James Wetſtein, which is the moſt important of all, and the moſt neceſſary to thoſe engaged in ſacred criticiſm, was publiſhed at Amſterdam in 1751 and 1752, in two volumes folio. No man will deny that Wetſtein's *Prolegomena* diſcover profound erudition, critical penetration, and an intimate acquaintance with the Greek manuſcripts. It is a work which in many reſpects has given a new turn to ſacred criticiſm, and no man engaged in that ſtudy can diſpenſe with it. Wherever Wetſtein has delivered his ſentiments reſpecting a Greek manuſcript, which he has done leſs frequently than Mill, and indeed leſs frequently than we could have wiſhed, he ſhows himſelf an experienced and ſagacious critic. He is likewiſe more conciſe than Mill in delivering his opinion, and does not ſupport it by producing ſo great a number of readings from the manuſcript in queſtion. This conciſeneſs is the conſequence of that warmth and haſte which were peculiar to Wetſtein's character, and which have ſometimes given birth to miſtakes. The fire of his diſpoſition was likewiſe the cauſe of his advancing conjectures, in regard to the hiſtory of his manuſcripts, which exceed the bounds of probability. But the critical rules which he has delivered are perfectly juſt; and in this reſpect there is a remarkable agreement between him and his eminent predeceſſors Mill and Bengel. In regard to the Latin verſion alone they appear to differ: in Mill and Bengel it has powerful, and perhaps partial, advocates; but in Wetſtein a ſevere and ſagacious judge, who ſometimes condemns it without a cauſe. The Greek manuſcripts which confirm the readings of the Vulgate, and which he ſuppoſed had been corrupted from it, he of courſe condemned with equal ſeverity: and ſome collections of various readings which had been made by Catholics, he made no ſcruple to pronounce a forgery, ſaying, "*Timeo Danaos, et dona ferentes.*" But in conſequence of his antipathy to the Vulgate, his collection of various readings is leſs perfect than it might have been.

It has been aſked, 1. Whether he has quoted his manuſcripts either falſely or imperfectly, in order to eſtabliſh his own religious opinions? or, 2. Whether his diligence and accuracy has been ſuch that we may at all times depend upon them? To the firſt of theſe queſtions there can be no other anſwer, than that Wetſtein, in his character of a critic, is perfectly honeſt. With reſpect to the ſecond, his diligence and accuracy, Michaelis thinks there is leſs reaſon to pronounce him faultleſs. But Mr Marſh has examined the examples on which Michaelis founds his aſſertion, and declares that Michaelis is miſtaken in every one of them.

The diligence of Wetſtein can ſcarcely be queſtioned by any who are acquainted with his hiſtory. He travelled into different countries, and examined with his own eyes a much greater number of manuſcripts than any of his predeceſſors. His collection of various readings amount to *above a million;* and he has not only produced a much greater quantity of matter than his predeceſſors, but has likewiſe corrected their miſtakes. The extracts from manuſcripts, verſions, and printed editions of the Greek Teſtament, which had been quoted by Mill, are generally quoted by Wetſtein. Whenever Wetſtein had no new extracts from the manuſcripts quoted by Mill, or had no opportunity of examining them himſelf, he copied literally from Mill; but wherever Mill has quoted from printed editions, as from the margin of Robert Stephens's for inſtance, or from the London Polyglot, Wetſtein did not copy from Mill, but went to the original ſource as appears from his having corrected many miſtakes in Mill's quotations. Scripture.

In the opinion of Michaelis, there are many defects in the edition of Wetſtein, which require to be ſupplied, and many errors to be corrected. Yet ſtill it muſt be allowed to be a work of immenſe labour, and moſt valuable to thoſe engaged in ſacred criticiſm; and it is ſurpriſing, when we conſider the difficulties and labour which Wetſtein had to encounter, that his errors and imperfections are ſo few.

The propoſal of Michaelis, however, of a new collation of manuſcripts, in order to form a complete collection of various readings, is worthy the attention of the learned. In mentioning this propoſal, Michaelis turns a wiſhful eye towards Britain, the only country, he ſays, which poſſeſſes the will and the means to execute the taſk. Should a reſolution, he adds, be formed in this iſland, ſo happily ſituated for promoting the purpoſes of general knowledge, to make the undertaking a public concern, to enter into a ſubſcription, and to employ men of abilities in collating manuſcripts both at home and abroad, they would be able to do more in ten years than could otherwiſe be done in a century. And could this nation direct its attention to any object more glorious or more uſeful than in aſcertaining the text of the ſacred Scriptures, and giving to poſterity an accurate edition?

136 Punctuation of the New Teſtament. As the ſenſe of Scripture, as well as all other books, is affected by the punctuation, it is of importance to determine whether the ſtops or points which we find in the ſacred books were uſed by the ſacred writers, or have been inſerted by modern tranſcribers.

We are told by Montfaucon, in his *Palæographia Græca*, p. 31. that the perſon who firſt diſtinguiſhed the ſeveral parts of a period in Greek writing, by the introduction of a point, was Ariſtophanes of Byzantium, who lived under Ptolemæus Epiphanes, in the 145th Olympiad. But though points were not uſed in books before this period, they were employed in inſcriptions above 400 years before the birth of Chriſt. See *Mont. Pal. Græc.* p. 135.

Under the article PUNCTUATION we mentioned, on authority which we reckoned unqueſtionable, that the ancient manuſcripts were written without any points. We have now, however, diſcovered, from Woide's edition of the *Codex Alexandrinus*, that the points are uſed in that manuſcript, though omitted in the *fac ſimile* given by

Scripture. by Montfaucon. That they are found too in the *Codex Vaticanus*, though not frequently, is related by Birch in his *Prolegomena*, p. 14.

As the fact has not been generally known, that the ancients pointed their manuſcripts, and as it is an important and intereſting fact, we ſhall preſent our readers with the firſt ſix lines of St John's Goſpel, as they are pointed in the Alexandrine manuſcript:

ΕΝΑΡΧΗΗΝΟΛΟΓΟΣΚΑΙΟΛΟΓΟΣΗΝ
ΠΡΟΣΤΟΝΘΝ ΚΑΙΘΣΗΝΟΛΟΓΟΣ·
ΟΥΤΟΣΗΝΕΝΑΡΧΗΠΡΟΣΤΟΝΘΝ
ΠΑΝΤΑΔΙΑΥΤΟΥΕΓΕΝΕΤΟ·ΚΑΙΧΩ
ΡΙΣΑΥΤΟΥΕΓΕΝΕΤΟΟΥΔΕΕΝ·
ΟΓΕΓΟΝΕΝΕΝΑΥΤΩΖΩΗΗΝ·

Whether any points for marking the ſenſe were uſed by the apoſtles, cannot be determined; but the points now in uſe have been invented ſince.

In the fourth century, Jerome began to add the comma and colon to the Latin verſion; and they were then inſerted in many more ancient manuſcripts. In the fifth century, Euthalius a deacon of Alexandria divided the New Teſtament into lines. This diviſion was regulated by the ſenſe, ſo that each line ended where ſome pauſe was to be made in ſpeaking. And when a copyiſt was diſpoſed to contract his ſpace, and therefore crowded the lines into each other, he then placed a point where Euthalius had terminated the line. In the eighth century, the ſtroke was invented which we call a comma. In the Latin manuſcripts, Jerome's points were introduced by Paul Warnfried and Alcuin, at the command of Charlemagne. In the ninth century, the Greek note of interrogation (;) was firſt uſed. At the invention of printing the editors placed the points arbitrarily, probably without beſtowing the neceſſary attention; and Stephens, in particular, varied his points in every edition (D).

The meaning of many paſſages in the Scripture has been altered by falſe pointing. We ſhall produce one inſtance of this: Matt. v. 34. is commonly pointed in this manner, εγω δε λεγω υμιν, μη ομοσαι ολως· μητε εν τω ουρανω, and conſequently tranſlated, "But I ſay unto you, ſwear not at all." But if, inſtead of the colon placed after ολως, we ſubſtitute a comma, the tranſlation will be, "But I ſay to you that you ought by no means to ſwear, either by heaven, for it is his throne, or by earth, for it is his footſtool." The command of Chriſt therefore applies particularly to the abuſe of oaths among the Phariſees, who on every trivial occaſion ſwore by the heaven, the earth, the temple, the head, &c. but it implies no prohibition to take an oath in the name of the Deity on ſolemn and important occaſions.

137 Diviſion into chapters. The ancients divided the New Teſtament into two kinds of chapters, ſome longer and ſome ſhorter. This method appears to be more ancient than St Jerome, for he expunged a paſſage from the New Teſtament which makes an entire chapter. The longer kind of chapters were called *breves*, the ſhorter *capitula*. St Matthew contained, according to Jerome, 68 breves; Mark contained 48; Luke 83; and John 18. All the evangelits together conſiſted of 217 breves and 1126 capitula. The inventor of our modern diviſion into chapters was Hugo de S. Caro, a French Dominican friar who lived in the 13th century. Scripture.

The ancients had two kinds of verſes, one of which they called στιχοι, and the other ρηματα. The *rimata* were lines which contained a certain number of letters, like our printed books, and therefore often broke off in the middle of a word. Joſephus's 20 books of Antiquities contained 600,000 of them, though in Ittiquis's edition there are only 40,000 broken lines.

Stichi were lines meaſured by the ſenſe: according to an ancient written liſt mentioned by Father Simon, there were in the New Teſtament 18,612 of theſe.

138 Diviſion into verſes. The verſes into which the New Teſtament is now divided are more modern, and an imitation of the diviſion of the Old Teſtament. Robert Stephens, the firſt inventor, introduced them in his edition in the year 1551. He made this diviſion on a journey from Lyons to Paris; and, as his ſon Henry tells us in the preface to the Concordance of the New Teſtament, he made it *inter equitandum*. This phraſe probably means, that when he was weary of riding, he amuſed himſelf with this work at his inn.

139 Its diſadvantages. This invention of the learned printer was ſoon introduced into all the editions of the New Teſtament; and it muſt be confeſſed, that in conſulting and quoting the Scriptures, and in framing concordances for them, a ſubdiviſion into minute parts is of the greateſt utility. But all the purpoſes of utility could ſurely have been gained, without adopting the haſty and indigeſted diviſion of Stephens, which often breaks the ſenſe in pieces, renders plain paſſages obſcure, and difficult paſſages unintelligible. To the injudicious diviſion of Stephens we may aſcribe a great part of the difficulties which attend the interpretation of the New Teſtament, and a great many of thoſe abſurd opinions which have diſgraced the ages of the Reformation. For as ſeparate verſes appear to the eyes of the learned, and to the minds of the unlearned, as ſo many detached ſentences, they have been ſuppoſed to contain complete ſenſe, and they have accordingly been explained without any regard to the context, and often in direct oppoſition to it. Were any modern hiſtory or continued diſcourſe divided into fragments with as little regard to the ſenſe, we ſhould ſoon find, that as many oppoſite meanings could be forced upon them as have been forced upon the books of the New Teſtament. The diviſion into verſes has been ſtill more injurious to the Epiſtles than to the Goſpels, for there is a cloſe connection between the different parts of the Epiſtles, which the verſes entirely diſſolve. It is therefore to be wiſhed that this diviſion into verſes were laid aſide. The Scriptures ought to be divided into paragraphs, according to the ſenſe; and the figures ought to be thrown into the margin. In this way, the figures will retain their utility

(D) The reader will perceive that the account of the origin of points is different from that given under PUNCTUATION. But the beſt authors differ upon this ſubject. We ſhall perhaps reconcile the difference, by ſuppoſing that points were invented at the time here mentioned, but were not in general uſe till the time mentioned under the article PUNCTUATION.

Scripture. without their diſadvantages. Dr Campbell, in his beautiful tranſlation of the Goſpels, has adopted this method with great judgment and ſucceſs; and he who will read that tranſlation, will perceive that this ſingle alteration renders the Goſpels much more intelligible, and, we may add, more entertaining (E).

140 Meaning of the word Goſpel.

The word ΕΥΑΓΓΕΛΙΟΝ ſignifies any joyful tidings, and exactly correſponds to our Engliſh word GOSPEL. In the New Teſtament this term is confined to "the glad tidings of the coming of the Meſſiah." Thus, in Mat. xi. 5. our Lord ſays, "The poor have the Goſpel preached;" that is, The coming of the Meſſiah is preached to the poor. Hence the name of *Goſpel* was given to the hiſtories of Chriſt, in which the good news of the coming of the Meſſiah, with all its joyful circumſtances, are recorded.

141 Goſpel according to St Matthew.

That the Goſpel according to Matthew was compoſed, ſays Dr Campbell, by one born a Jew, familiarly acquainted with the opinions, ceremonies, and cuſtoms of his countrymen; that it was compoſed by one converſant in the ſacred writings, and habituated to their idiom; a man of plain ſenſe, but of little or no learning, except what he derived from the Scriptures of the Old Teſtament; and finally, that it was the production of a man who wrote from conviction, and had attended cloſely to the facts and ſpeeches which he related, but who in writing entertained not the moſt diſtant view of ſetting off himſelf—we have as ſtrong internal evidence as the nature of the thing will admit, and much ſtronger than that wherein the mind ninety-nine caſes out of a hundred acquieſces.

Scripture. 142 Its authenticity.

That the author of this hiſtory of our bleſſed Saviour was Matthew, appears from the teſtimony of the early Chriſtians. It is atteſted by Jerome, Auguſtin, Epiphanius, and Chryſoſtom, and in ſuch a manner as ſhews that they knew the fact to be uncontroverted, and judged it to be incontrovertible. Origen, who flouriſhed in the former part of the 3d century, is alſo reſpectable authority. He is quoted by Euſebius in a chapter * wherein he ſpecially treats of Origen's account of the ſacred canon. "As I have learned (ſays Origen) *by tradition* concerning the four Goſpels, which alone are received without diſpute by the whole church of God under heaven; the firſt was written by Matthew, once a publican, afterwards an apoſtle of Jeſus Chriſt, *who delivered it to the Jewiſh believers, compoſed in the Hebrew language.*" In another place he ſays, "Matthew writing for the Hebrews who expected him who was to deſcend from Abraham and David, ſays the lineage of Jeſus Chriſt, ſon of David, ſon of Abraham." It muſt be obſerved, that the Greek word παραδοσις does not exactly correſpond to the Engliſh word *tradition*, which ſignifies any thing delivered orally from age to age. Παραδοσις properly implies any thing tranſmitted from former ages, whether by oral or written teſtimony. In this acceptation we find it uſed in Scripture†: "Hold the traditions (τας παραδοσεις) which ye have been taught, *whether by word or our epiſtle.*" The next authority to which we ſhall have recourſe is that of Irenæus biſhop of Lyons, who had been a diſciple of Polycarp. He ſays in the only book of his extant, that "Matthew, among the Hebrews, wrote a Goſpel

* Hiſt. lib. 6. cap. 25

† Theſſ. ii. 15.

Euſeb. Hiſt. Eccl. lib. 5. cap. 8.

(E) We ſhall here ſubjoin, as a curioſity, what the anonymous author terms *the Old and New Teſtament diſſected.* It contains an enumeration of all the books, chapters, verſes, words, and letters, which occur in the Engliſh Bible and Apocrypha. It is ſaid to have occupied three years of the author's life, and is a ſingular inſtance of the trifling employments to which ſuperſtition has led mankind.

The OLD and NEW TESTAMENT diſſected.

Books in the Old -	39	in the New -	27	Total -	66
Chapters - -	929	- -	260	-	1,189
Verſes - -	23,214	- -	7,959	-	31,173
Words - - -	592,439	- -	181,253	-	773,692
Letters -	2,728,100	- -	838,380	-	3,566,480

Apocrypha.	
Chapters	183
Verſes -	6,081
Words -	152,185

The middle Chapter and the leaſt in the Bible is Pſalm 117.
The middle Verſe is the 8th of the 118th Pſalm.
The middle Time is the 2d of Chronicles, 4th Chap. 16th Verſe.
The word *And* occurs in the Old Teſtament 35,543 times.
The ſame in the New Teſtament occurs 10,684 times.
The word JEHOVAH occurs 6855 times.

OLD TESTAMENT.

The middle Book is Proverbs.
The middle Chapter is Job 29th.
The middle Verſe is 2d Chron. 20th Chap. between 17th and 18th Verſes.
The leaſt Verſe is 1 Chron. 1ſt Chap. and 1ſt Verſe.

NEW TESTAMENT.

The middle Book is Theſſalonians 2d.
The middle Chapter is between the 13th and 14th Romans.
The middle Verſe is 17th Chap. Acts, 17th Verſe.
The leaſt Verſe is 11th Chap. John, Verſe 35.

The 21ſt Verſe of the 7th Chap. of Ezra has all the Letters of the Alphabet.
The 19th Chapter of 2d Kings and 37th of Iſaiah are alike.

Scripture.

Gospel in their own language, whilst Peter and Paul were preaching the Gospel at Rome, and founding the church there."

To the testimony of these writers it may be objected, that, except Irenæus, they all lived in the third and fourth centuries, and consequently their evidence is of little importance. But there is such unanimity in the testimony, that it must have been derived from some authentic source. And is it fair to question the veracity of respectable men merely because we know not from what writings they received their information? Many books which were then extant are now lost; and how do we know but these might have contained sufficient evidence? Irenæus at least had the best opportunities of information, having been well acquainted in his youth with Polycarp, the disciple of John; no objection can therefore be made to his evidence. But we can quote an authority still nearer the times of the apostles. Papias bishop of Hierapolis, in Cæsarea, who flourished about A. D. 116, affirms that Matthew wrote his Gospel in the Hebrew tongue, which every one interpreted as he was able§. Papias was the companion of Polycarp, and besides must have been acquainted with many persons who lived in the time of the apostles. The fact therefore is fully established, that Matthew, the apostle of our Saviour, was the author of that Gospel which is placed first in our editions of the New Testament.

§ Euseb. Hist. Eccl. lib. 3. cap. 39.

143 Language in which it was written.

The next subject of inquiry respects the language in which it was written. This we are assured by Papias, by Irenæus, and Origen, was the Hebrew; but the truth of this fact has been disputed by Erasmus, Whitby, and others. Whitby urges the improbability that Providence would have suffered the original of this Gospel to be lost, and nothing to remain but a translation. This is an argument of no force against written testimony; indeed, we are always in danger of drawing false conclusions when we argue from our own opinions of the conduct of Providence. *For His ways are not as our ways, nor His thoughts as our thoughts.* But though we are forced to acknowledge that the Gospel according to Matthew, which we possess is a translation, it is evidently a close one; and the very circumstance that it has superseded the original, is a clear proof that it was thought equally valuable by the ancient Christians. It is necessary to remark, that the language in which the Gospel according to Matthew was orignally composed, and which is called Hebrew by Papias, Irenæus, and Origen, is not the same with the Hebrew of the Old Testament: it was what Jerome very properly terms Syro-Chaldaic, having an affinity to both languages, but much more to the Chaldean than to the Syrian.

144 Date,

The time when this Gospel was composed has not been precisely ascertained by the learned. Irenæus says that "Matthew published his Gospel when Peter and Paul were preaching at Rome." Now Paul arrived at Rome A. D. 60 or 61, and it is very probable suffered martyrdom in A. D. 65. This may be justly concluded from comparing the relation of Tacitus with that of Orosius, a writer of the fifth century. Orosius having given an account of Nero's persecution of the Christians, and of the death of the two apostles in it, adds, that it was followed by a pestilence in the city, and other disasters. And Tacitus relates that a pestilence prevailed in the city, and violent storms took place in Italy, in the year of Christ 65. Matthew's Gospel was therefore written between the year 60 and 65.

Lardner's Hist. of the Apostles.

Scripture.

145 Intended for the use of the Jews.

That this history was primarily intended for the use of the Jews, we have, besides historical evidence, very strong presumptions from the book itself. Every circumstance is carefully pointed out which might conciliate the faith of that nation; every unnecessary expression is avoided, which might in any way serve to obstruct it. To come to particulars, there was no sentiment relating to the Messiah, with which the Jews were more strongly possessed, than that he must be of the race of Abraham, and of the family of David. Matthew, therefore, with great propriety, begins his narrative with the genealogy of Jesus. That he should be born in Bethlehem, in Judea, is another circumstance in which the learned among the Jews were universally agreed. His birth in that city, with some very memorable circumstances that attended it, this historian has also taken the first opportunity to mention. Those passages in the prophets, or other sacred books, which either foretel any thing that should happen to him, or admit an allusive appellation, or were in that age generally understood to be applicable to events which respect the Messiah, are never passed over in silence by this Evangelist. The fulfilment of prophecy was always to the Jews, who were convinced of the inspiration of their sacred writings, strong evidence. Accordingly none of the Evangelists has been more careful than Matthew, that nothing of this kind should be overlooked.

Dr Campbell's Preface to Matthew's Gospel.

146 Distinguishing character.

That which chiefly distinguishes Matthew's writings from those of the other Evangelists, is the minute and distinct manner in which he has related many of our Lord's discourses and moral instructions. Of these his sermon on the mount, his charge to the apostles, his illustrations of the nature of his kingdom, and his prophecy on mount Olivet, are examples. He has also wonderfully united simplicity and energy in relating the replies of his master to the cavils of his adversaries. Being early called to the apostleship, he was an eye and ear witness of most of the things which he relates. And there are circumstances which incline Dr Campbell to think that Matthew has approached as near the precise order of time in which the events happened as any of the Evangelists.

Concerning the life of the apostle Matthew we have nothing to add, as the principal circumstances in his life have already been mentioned. See MATTHEW.

The Gospel according to Matthew is cited seven times in the epistle of Barnabas, twice in the first epistle of Clemens Romanus to the Corinthians, eight times in the Shepherd of Hermas, six times in Polycarp's small epistle to the Philippians, and seven times in the smaller epistles of Ignatius. These citations may be seen at full length in *Jones's New and Full Method of settling the Canon*, with the parallel passages in the Gospel according to Matthew.

147 Gospel according to St Mark.

That Mark was the author of the Gospel which bears his name, and that it was the second in the order of time, is proved by the unanimous testimony of the ancient Christians. Many authorities are therefore unnecessary; we shall only mention those of Papias and Irenæus. Eusebius has preserved the following passage of Papias: "This is what was related by the elder (that is, John, not the apostle, but a disciple of Jesus); Mark being

148 Its authenticity.

Hist. Eccl. lib. 3. cap. 39.

Scripture. being Peter's interpreter wrote exactly whatever he remembered, not indeed in the order wherein things were ſpoken and done by the Lord; for he was not himſelf a hearer or follower of our Lord; but he afterwards, as I ſaid, followed Peter who gave inſtructions as ſuited the occaſions, but not as a regular hiſtory of our Lord's teaching. Mark, however, committed no miſtake in writing ſuch things as occurred to his memory: for of this one thing he was careful, to omit nothing which he had heard, and to inſert no falſehood into his narrative." Such is the teſtimony of Papias, which is the more to be regarded as he aſſigns his authority. He ſpake not from hearſay, but from the information which he had received from a moſt credible witneſs, John the elder, or preſbyter, a diſciple of Jeſus, and a companion of the apoſtles.

149 And date. Irenæus, after telling us that Matthew publiſhed his Goſpel whilſt Peter and Paul were preaching at Rome, adds: "After their departure (ἐξόδου), Mark, alſo, the diſciple and interpreter of Peter, delivered to us in writing, the things which had been preached by Peter." The Greek, ἔξοδος, like the Engliſh word *departure*, may either denote death, which is a departure out of the world, or mean a departure out of the city. It is probably in the former of theſe ſenſes it is here uſed. Yet by the accounts given by ſome others, Mark's Goſpel was publiſhed in Peter's lifetime, and had his approbation. The Goſpel of Mark is ſuppoſed to be but two years poſterior in date to that of Matthew. The preciſe year, however, cannot be determined with certainty; and it is a matter of no importance, ſince we have aſcertained the author and the time in which he lived.

Adv. Haer. lib. 3. cap. 1.

Mark has generally been ſuppoſed to be the ſame perſon who is mentioned in the Acts and ſome of Paul's epiſtles, who is called John, and was the nephew of Barnabas. But as this perſon was the attendant of Paul and Barnabas, and is nowhere in Scripture ſaid to have accompanied Peter in his apoſtolical miſſion, which ancient writers inform us the author of the Goſpel did, Dr Campbell has juſtly concluded that theſe were different perſons. The author of the Goſpel is certainly meant by Peter when he ſays *Marcus my ſon ſalutes you* ‖.

Preface to Mark.

‖ 1 Pet. v. 13.

That Mark wrote his Goſpel in Greek, is as evidently conformable to the teſtimony of antiquity, as that Matthew wrote his in Hebrew or Syro-Chaldaic. The cardinals Baronius and Bellarmine, anxious to exalt the language in which the Vulgate was written, have maintained that this Evangeliſt publiſhed his work in Latin. The only appearance of teſtimony which has been produced in ſupport of this opinion is the inſcription ſubjoined to this Goſpel in Syriac, and in ſome other oriental verſions. But theſe poſtſcripts are not the teſtimonies of the tranſlators: they proceed from the conjecture of ſome tranſcriber; but when written, or by whom, is equally unknown. Againſt poſitive teſtimony therefore they are entitled to no credit.

150 Language in which it was written.

151 Deſign of it.

From the Hebraiſms in the ſtyle, we ſhould readily conclude that the author was by birth and education a Jew. There are alſo expreſſions which ſhow that he had lived for ſome time among the Latins, as κεντυρίαν, "centurion," and σπεκουλάτωρ, "ſentinel:" words which do not occur in the other Goſpels. There are other internal evidences that this Goſpel was written beyond the confines of Judea. The firſt time the Jordan is mentioned, ποταμος, "river," is added to the name for explanation; for though no perſon in Judea needed to be informed that Jordan was a river, the caſe was different in diſtant countries. The word *Gehenna*, which is tranſlated *Hell* in the New Teſtament, originally ſignified the *Valley of Hinnom*, where infants had been ſacrificed by fire to Moloch, and where a continual fire was afterwards kept up to conſume the filth of Jeruſalem. As this word could not have been underſtood by a foreigner, the Evangeliſt adds, by way of explanation, πυρ το ασβεστον, "the unquenchable fire." Inſtead of the word *Mammon*, he uſes the common term χρηματα "riches" When he employs the oriental word *Corban*, he ſubjoins the interpretation ὁ ἐστι δωρον, that is, "a gift" Theſe peculiarities will corroborate the hiſtorical evidence that has been already mentioned, that Mark intended his Goſpel for the uſe of the Gentiles.

Scripture. Dr Campbell's Preface to Mark's Goſpel.

152 Mark not the abridger of Matthew.

It has been affirmed that this Evangeliſt is the abridger of Matthew. It is true that Mark ſometimes copies the expreſſions uſed by Matthew; but he is not to be conſidered as a mere abridger, for he omits altogether ſeveral things related by Matthew, viz. our Lord's pedigree, his birth, the viſit of the Magians, Joſeph's flight into Egypt, and the cruelty of Herod. Dr Lardner has given a liſt of thirty-three paſſages, wherein circumſtances are related which are omitted by the other evangeliſts. There is one parable, and an account of two miracles peculiar to Mark. The parable or ſimilitude is mentioned in chap. iv. 26. One of theſe miracles was the curing of a deaf and dumb man, chap. vii. 31, 37. The other was the giving ſight to a blind man at Bethſaida, chap. viii. 22, 26. The ſtyle of Mark, inſtead of being more conciſe than that of Matthew, is more diffuſe. That he had read Matthew's Goſpel cannot be doubted, but that he abridged it, is a miſtake.

153 But derived his information from Peter.

According to the teſtimony which has been already produced, Mark derived his information from the apoſtle Peter. It would be improper, therefore, not to remark, that this evangeliſt has omitted many things tending to Peter's honour, which are related in the other Goſpels, and has given the moſt particular account of Peter's fall. This Goſpel is ſeven times cited by Irenæus, and nine times by Tertullian.

154 Goſpel according to St Luke.

That the author of the Goſpel which is the third in order was Luke, the companion of the apoſtle Paul, is evident from the teſtimonies of Irenæus, Clemens of Alexandria, Origen, Tertullian, and many ſucceeding writers. But it has been diſputed whether he was a Jew or a Gentile. That Luke was a Jew by birth, or at leaſt by religion, may be argued from his being a conſtant companion of Paul. If he had been an uncircumciſed Gentile, exceptions would have been made to him, eſpecially at Jeruſalem; but nothing of that kind appears. It is alſo rendered highly probable, from his mode of computing time by the Jewiſh feſtivals, and from his frequent uſe of the Hebrew idiom. It has been ſuppoſed that Luke was one of the 70 diſciples; but he does not pretend to have been a witneſs of our Lord's miracles and teaching; on the contrary, he tells us in his introduction, that he received his information from others.

155 Deſign of it.

The deſign of Luke in writing his Goſpel was to ſu-

perſede

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perſede ſome imperfect and inaccurate hiſtories of our Saviour, which had then been publiſhed. What theſe were, it is impoſſible now to determine, as they are not mentioned by any contemporary writer, and probably did not ſurvive the age in which they were compoſed.

156 From what ſource of information it was derived.

It has been ſuppoſed that Luke chiefly derived his information from the apoſtle Paul, whom he faithfully attended in his travels; but, from Luke's own words, we are led to conclude, that the principal ſource of his intelligence, as to the facts related in the Goſpel, was from thoſe who had been eye and ear witneſſes of what our Lord both did and taught. Now Paul evidently was not of this number. It was from converſing with ſome of the twelve apoſtles or diſciples of our Lord, who heard his diſcourſes and ſaw his miracles, that he obtained his information.

As to the time when this Goſpel was written, we have hardly any thing but conjecture to guide us. But as Origen, Euſebius, and Jerome, have ranged it after thoſe of Matthew and Mark, we have no reaſon to doubt but they were written in the ſame order.

157 Has ſupplied many omiſſions of the two former Goſpels.

The Goſpel by Luke has ſupplied us with many intereſting particulars which had been omitted both by Matthew and Mark. It has given a diſtinct narration of the circumſtances attending the birth of John the Baptiſt and the nativity of our Saviour. It has given an account of ſeveral memorable incidents and cures which had been overlooked by the reſt; the converſion of Zaccheus the publican; the cure of the woman who had been bowed down for 18 years; the cure of the dropſical man; the cleanſing of the ten lepers; the inhoſpitable treatment of our Saviour by the Samaritans, and the inſtructive rebuke which he gave on that occaſion to two of his diſciples for their intemperate zeal; alſo the affecting interview which he had after his reſurrection with two of his diſciples. Luke has alſo added many edifying parables to thoſe which the other evangeliſts had recorded. Moſt of theſe are ſpecified by Irenæus as particularly belonging to this Goſpel, and has thereby ſhown to us, without intending it, that the Goſpel of Luke was the ſame in his time that it is at preſent.

Dr Campbell's Preface to Luke's Goſpel.

158 Style and compoſition of it.

The ſtyle of this evangeliſt abounds as much with Hebraiſms as any of the ſacred writings, but it contains more of the Grecian idiom than any of them. It is alſo diſtinguiſhed by greater variety and copiouſneſs; qualities which may be juſtly aſcribed to the ſuperior learning of the author. His occupation as a phyſician would naturally induce him to employ ſome time in reading, and give him earlier acceſs to the company of the great than any of the other evangeliſts. As an inſtance of Luke's copiouſneſs, Dr Campbell has remarked that each of the evangeliſts has a number of words which are uſed by none of the reſt; but in Luke's Goſpel the number of ſuch peculiarities or words, uſed in none of the other Goſpels, is greater than that of the peculiar words found in all the three other Goſpels put together; and that the terms peculiar to Luke are for the moſt part long and compound words. The ſame judicious writer has alſo obſerved, that there is more of compoſition in Luke's ſentences than is found in the other three, and conſequently leſs ſimplicity. Of this the very firſt ſentence is an example, which occupies no leſs than four verſes. Luke, too, has a greater reſemblance to other hiſtorians, in giving what may be called his own verdict in the narrative part of this work; a freedom which the other evangeliſts have ſeldom or never ventured to uſe. He calls the Phariſees *lovers of money*: in diſtinguiſhing Judas Iſcariot from the other Judas, he uſes the phraſe *he who proved a traitor*, (ὃς καὶ ἐγένετο προδότης). Matthew and Mark expreſs the ſame ſentiment in milder language, "he who delivered him up." In recording the moral inſtructions of our Lord, eſpecially his parables, this evangeliſt has united an affecting ſweetneſs of manner with genuine ſimplicity.

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Chap. xvi. 14.

159 Cited by ancient Chriſtian authors.

This Goſpel is frequently cited by Clemens Romanus, the contemporary of the Apoſtles, by Ignatius, and Juſtin Martyr. Irenæus has made above a hundred citations from it. In his *lib. 3. adv. Hæreſ. c. 14.* he vindicates the authority and perfection of Luke's Goſpel, and has produced a collection of thoſe facts which are only recorded by this evangeliſt.

160 Goſpel according to John.

That the Goſpel which is placed laſt in our editions of the New Teſtament was written by John, one of our Saviour's apoſtles, is confirmed by the unanimous teſtimony of the ancient Chriſtians. He was the ſon of Zebedee, a fiſherman of Bethſaida in Galilee, by his wife Salome, and the brother of James, ſurnamed the elder or greater. He was the beloved diſciple of our Saviour, and was honoured, along with Peter and James, with many marks of diſtinction which were not conferred on the other diſciples. He poſſeſſed a high degree of intrepidity and zeal, a warm and affectionate heart, and was ſtrongly attached to his maſter. His brother James and he were honoured with the title of Boanerges, or *Sons of Thunder*. He was anxious to reſtrain whatever he conſidered as a mark of diſreſpect againſt his maſter, and to puniſh his enemies with ſeverity. He was incenſed againſt ſome perſons for attempting to caſt out demons in the name of Jeſus; and required them to deſiſt becauſe they were not his diſciples. James and he propoſed to our Saviour to call down fire from heaven to puniſh the inhoſpitable Samaritans. Nor was the courage of John leſs ardent than his zeal. When Peter had diſowned his lord, and all the other diſciples had fled, John continued to attend his maſter. He was preſent at his trial, and followed him to the croſs, where he was a ſpectator of his ſufferings and death. The interview between Jeſus and this diſciple at Calvary, though conciſely related, is an event which will ſtrongly affect every man of feeling, while it convinces him of the unalterable affection of Jeſus to his beloved diſciple, as well as diſcovers his reſpectful tenderneſs for his mother. See JOHN.

161 Motives for writing it.

The ancients inform us, that there were two motives which induced John to write his Goſpel: the one, that he might refute the hereſies of Cerinthus and the Nicolaitans, who had attempted to corrupt the Chriſtian doctrine; the other motive was, that he might ſupply thoſe important events in the life of our Saviour which the other evangeliſts had omitted. Of the former of theſe motives Ireneus gives us the following account: "John, deſirous to extirpate the errors ſown in the minds of men by Cerinthus, and ſome time before by thoſe called Nicolaitans, publiſhed his Goſpel; wherein he acquaints us that there is one God, who made all things by his word, and not, as they ſay, one who is the Creator of the world, and another who is the father

of

Scripture. of the Lord; one the ſon of the Creator, and another the Chriſt, from the ſupercelestial abodes who deſcended upon Jeſus, the ſon of the Creator, but remained impaſſible, and and afterwards fled back into his own pleroma or fulneſs." As Irenæus is the moſt ancient author who has written upon this ſubject, many appeals have been made to his authority. The authority of Irenæus is certainly reſpectable, and we have often referred to his teſtimony with confidence; but we think it neceſſary to make a diſtinction between receiving his teſtimony to a matter of fact, and implicity adopting his opinion. He does not tell us, that he derived his information from any preceding writer, or indeed from any perſon at all. Nay, he ſeems to have believed that John wrote againſt theſe hereſies by a prophetic ſpirit; for he ſays in another place, chap. xx. 30. "As John the diſciple of our Lord aſſures us, ſaying, but theſe are written, that ye might believe that Jeſus is the Chriſt, the ſon of God, and that believing ye might have life through his name; *FORESEEING theſe blaſphemous notions that divide the Lord, ſo far as it is in their power.*"

162 Not to confute heretics;

Indeed it ſeems very improbable that an apoſtle ſhould write a hiſtory of our Lord on purpoſe to confute the wild opinions of Cerinthus or any other heretic. Had John conſidered ſuch a confutation neceſſary, it is more likely that he would introduce it into an epiſtle than blend it with the actions of his venerable maſter. But were the opinion of Irenæus well-founded, we ſhould ſurely diſcover ſome traces of it in the Goſpel of John; yet except in the introduction, there is nothing that can with the leaſt ſhadow of probability be applied to the opinions of Cerinthus; and few, we preſume, will affirm, that the Goſpel of John was compoſed merely for the ſake of the firſt eighteen verſes.

163 But to prove that Jeſus was the Meſſiah the Son of God.

The intention of John in writing his Goſpel was far more extenſive and important than to refute the opinions of a few men who were to ſink into oblivion in the courſe of a few centuries. It was evidently (according to the opinion of Clemens of Alexandria) to ſupply the omiſſions of the other evangeliſts: It was to exhibit the evidences of the Chriſtian religion in a diſtinct and perſpicuous manner: It was, as he himſelf in the concluſion of his Goſpel aſſures us, to convince his readers, *that Jeſus is the Meſſiah, the Son of God, and that believing they might have life through his name**. Now it will appear to any perſon who reads this Goſpel with attention, that he has executed his plan with aſtoniſhing ability, and has given the moſt circumſtantial and ſatisfactory evidence that Jeſus was the Meſſiah the Son of God. After declaring the pre-exiſtence of Jeſus, he proceeds to deliver the teſtimony of John the Baptiſt, and ſelects ſome of the greateſt miracles of Jeſus to prove his divine miſſion. In the fifth chapter he preſents us with a diſcourſe which our Saviour delivered in the temple in the preſence of the Jews, wherein he ſtates in a very diſtinct manner the proofs of his miſſion from, 1. The teſtimony of John; 2. His own miracles; 3. The declaration of the Father at his baptiſm; 4. The Jewiſh Scriptures. Indeed the concluſion that Jeſus was the Meſſiah the Son of God, naturally ariſes from almoſt every miracle which our Saviour is ſaid to have performed and from every diſcourſe that he delivered. This declaration is very often made by our Saviour himſelf; particularly to the woman of Samaria, to Nicodemus, and to the blind man whom he had cured. Scripture.

* John xv. 31.

164 Is a ſupplement to the other three Goſpels.

It muſt be evident to every reader, that John ſtudiouſly paſſes over thoſe paſſages in our Lord's hiſtory and teaching which had been treated at large by the other evangeliſts, or if he mentions them at all he mentions them ſlightly. This confirms the teſtimony of ancient writers, that the firſt three Gospels were written and publiſhed before John compoſed his Goſpel. Except the relation of our Saviour's trial, death, and reſurrection, almoſt every thing which occurs in this book is new. The account of our Saviour's nativity, of his baptiſm, and of his temptation in the wilderneſs, is omitted; nor is any notice taken of the calling of the twelve apoſtles, or of their miſſion during our Saviour's life. It is remarkable, too, that not one parable is mentioned, nor any of the predictions relating to the deſtruction of Jeruſalem. All the miracles recorded by the other evangeliſts are paſſed over, except the miraculous ſupply of proviſion, by which five thouſand were fed: and it is probable that this miracle was related for the ſake of the diſcourſe to which it gave birth. The other miracles which are mentioned are few in number but in general they are minutely detailed. They conſiſt of theſe; the turning of water into wine at Cana; the cure of the diſeaſed man at the pool of Bethesda; the cure of the man that had been blind from his birth; the reſtoring of Lazarus to life; and the healing of the ſervant's ear which Peter had cut off. But valuable would this Goſpel be, though it had only recorded the conſolation of Jeſus to his diſciples previous to his departure; which exhibits a moſt admirable view of our Saviour's character, of his care and tender regard for his diſciples. Having opened every ſource of comfort to their deſponding minds; exhorted them to mutual love, and to the obedience of his Father's precepts; having warned them of the impending dangers and ſorrows—our Saviour concludes with a prayer, in the true ſpirit of piety and benevolence; ardent without enthuſiaſm, ſober and rational without luke-warmneſs. Dr Campbell's Preface to John's Goſpel.

165 Time at which it was written.

The time in which this goſpel was written has not been fixed with any preciſion. Irenæus informs us, that it was written at Epheſus, but leaves us to conjecture whether it was written before or after John's return from Patmos. He was baniſhed to Patmos by Domitian, who reigned 15 years, and according to the beſt computation died A. D. 96. The perſecution which occaſioned the exile of John commenced in the 14th year of Domitian's reign. If John wrote his Goſpel after his return to Epheſus, which is affirmed by Epiphanius to have been the caſe, we may fix the date of it about the year 97 (F).

166 Style of it.

This goſpel is evidently the production of an illiterate

(F) It has been argued from a paſſage in this Goſpel, that it muſt have been written before the deſtruction of Jeruſalem. In ſpeaking of the pool of Bethesda, John uſes the preſent tenſe: His words are, "There is at Jeruſalem,"

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rate Jew, and its ſtyle is remarkable for ſimplicity. It abounds more with Hebraiſms than any of the other goſpels; and contains ſome ſtrong oriental figures which are not readily underſtood by an European.

167 Often quoted by ancient Chriſtians

This goſpel is cited once by Clemens Romanus, by Barnabas three times, by Ignatius five times, by Juſtin Martyr ſix times, by Irenæus, and above forty times, by Clemens Alexandrinus.

168 Acts of the Apoſtles.

The book which we intitle the Acts of the Apoſtles connects the Goſpels and the Epiſtles. It is evidently a continuation of Luke's Goſpel, which appears both from the introduction and from the atteſtations of ancient Chriſtians. Both are dedicated to Theophilus; and in the beginning of the Acts a reference is made to his Goſpel, which he calls *a former treatiſe*, recording the actions and diſcourſes of Jeſus till his aſcenſion to heaven. Luke is mentioned as the author of the Acts of the Apoſtles by Irenæus, by Tertullian, by Origen, and Euſebius.

From the frequent uſe of the firſt perſon plural, it is manifeſt that Luke the author was preſent at many of the tranſactions which he relates. He appears to have accompanied Paul from Troas to Philippi. He attended him alſo to Jeruſalem, and afterwards to Rome, where he remained for two years. He is mentioned by Paul in ſeveral of thoſe epiſtles which were written from Rome, particularly in the 2d epiſtle to Timothy, and in the epiſtle to Philemon.

This book contains the hiſtory of the Chriſtian church for the ſpace of about 28 or 30 years, from the time of our Saviour's aſcenſion to Paul's arrival at Rome in the year 60 or 61. As it informs us that Paul reſided two years in Rome, it muſt have been written after the year 63; and as the death of Paul is not mentioned, it is probable it was compoſed before that event, which happened A. D. 65.

169 Contents of that book.

The Acts of the Apoſtles may be divided into ſeven parts. 1. The account of our Saviour's aſcenſion, and of the occurrences which happened on the firſt Pentecoſt after that event, contained in chap. i. ii. 2. The tranſactions of the Chriſtians of the circumciſion at Jeruſalem, in Judea, and Samaria, chap. iii.—ix. xi. 1—21. xii 3 Tranſactions in Cæſarea, and the admiſſion of the Gentiles, chap. x. 4. The firſt circuit of Barnabas and Paul among the Gentiles, chap. xi. 22. xiii. xiv. 5. Embaſſy to Jeruſalem, and the firſt council held in that city, chap. xv. 6. Paul's ſecond journey, chap. xvi—xxi. 7. His arreſtment, trial, appeal to Cæſar, and journey to Rome, chap. xxi. to the end of the book.

170 Often cited by the early Chriſtians.

The Acts of the Apoſtles are cited by Clemens Romanus, by Polycarp, by Juſtin Martyr, thirty times by Irenæus, and ſeven times by Clemens Alexandrinus.

171 The epiſtles.

All the eſſential doctrines and precepts of the Chriſtian religion were certainly taught by our Saviour himſelf, and are contained in the Goſpels. The Epiſtles may be conſidered as commentaries on the doctrines of the Goſpel, addreſſed to particular ſocieties, accommodated to their reſpective ſituations; intended to refute the errors and falſe notions which prevailed among them, and to inculcate thoſe virtues in which they were moſt deficient.

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172 General plan of them.

The plan on which theſe LETTERS are written is, firſt, to decide the controverſy, or refute the erroneous notions which had ariſen in the ſociety to which the epiſtle was addreſſed: And, ſecondly, to recommend thoſe duties which their falſe doctrines might induce them to neglect; at the ſame time inculcating in general exhortations the moſt important precepts of Chriſtian morality.

173 Arranged in chronological order.

Of the epiſtles fourteen were written by St Paul. Theſe are not placed according to the order of time in which they were compoſed, but according to the ſuppoſed precedence of the ſocieties or perſons to whom they were addreſſed. It will be proper therefore to exhibit here their chronological order according to Dr Lardner.

A TABLE of St PAUL'S EPISTLES, with the Places where, and Times when, written, according to Dr Lardner.

Epiſtles.	Places.	A. D.
1 Theſſalonians	Corinth	52
2 Theſſalonians	Corinth	52
Galatians	Corinth or Epheſus	near the end of 52 or beginning of 53
1 Corinthians	Epheſus	the beginning of 53
1 Timothy	Macedonia	56
Titus	Macedonia or near it	bef. the end of 56
2 Corinthians	Macedonia	about October 57
Romans	Corinth	about February 58
Epheſians	Rome	about April 61
2 Timothy	Rome	about May 61
Philippians	Rome	bef. the end of 62
Coloſſians	Rome	bef. the end of 62
Philemon	Rome	bef. the end of 62
Hebrews	Rome or Italy	in Spring of 63

A TABLE of the CATHOLIC EPISTLES and the REVELATION, according to Dr Lardner.

Epiſtles.	Places.	A. D.
James	Judea	61 or begin. of 62
The two Epiſtles of Peter	Rome	64
1 John	Epheſus	about - 80
2d and 3d of John	Epheſus	between - 80 and - 90
Jude	Unknown	64 or 65
Revelation	Patmos or Epheſus	95 or 96

174 Cauſes of their obſcurity.

It is more difficult to underſtand the epiſtolary writings than the Goſpels; the cauſe of which is evident. Many things are omitted in a letter, or ſlightly mentioned becauſe ſuppoſed to be known by the perſon to whom it is addreſſed. To a ſtranger this will create much difficulty.

Jeruſalem." Now if theſe words had been written after the deſtruction of Jeruſalem, it is urged the paſt tenſe would have been uſed, and not the preſent. This argument is more ſpecious than forcible. Though Jeruſalem was demoliſhed, does it follow that the pool of Bethesda was dried up?

Scripture. difficulty. The buſineſs about which St Paul wrote was certainly well known to his correſpondents; but at this diſtance of time we can obtain no information concerning the occaſion of his writing, of the character and circumſtances of thoſe perſons for whom his letters were intended, except what can be gleaned from the writings themſelves. It is no wonder, therefore, tho' many alluſions ſhould be obſcure. Beſides, it is evident from many paſſages that he anſwers letters and queſtions which his correſpondents had ſent him. If theſe had been preſerved, they would have thrown more light upon many things than all the notes and conjectures of the commentators.

175 Cauſes of obſcurity peculiar to St Paul's epiſtles

The cauſes of obſcurity which have been now mentioned are common to all the writers of the epiſtles; but there are ſome peculiar to St Paul. 1. As he had an acute and fertile mind, he ſeems to have written with great rapidity, and without attending much to the common rules of method and arrangement. To this cauſe we may aſcribe his numerous and long parentheſes. In the heat of argument he ſometimes breaks off abruptly to follow out ſome new thought; and when he has exhauſted it, he returns from his digreſſion without informing his readers; ſo that it requires great attention to retain the connection. 2. His frequent change of perſon, too, creates ambiguity: by the pronoun *I* he ſometimes means himſelf; ſometimes any Chriſtian; ſometimes a Jew, and ſometimes any man. In uſing the pronoun WE he ſometimes intends himſelf, ſometimes comprehends his companions, ſometimes the apoſtles; at one time he alludes to the converted Jews, at another time to the converted Gentiles. 3. There is a third cauſe of obſcurity; he frequently propoſes objections, and anſwers them without giving any formal intimation. There are other difficulties which ariſe from our uncertainty who are the perſons he is addreſſing, and what are the particular opinions and practices to which he refers. To theſe we may add two external cauſes, which have increaſed the difficulty of underſtanding the epiſtles. 1. The dividing them into chapters and verſes, which diſſolves the connection of the parts, and breaks them into fragments. If Cicero's epiſtles had been ſo diſjointed, the reading of them would be attended with leſs pleaſure and advantage, and with a great deal more labour. 2. We are accuſtomed to the phraſeology of the epiſtles from our infancy; but we have either no idea at all when we uſe it, or our idea of it is derived from the articles or ſyſtem which we have eſpouſed. But as different ſects have arbitrary definitions for St Paul's phraſes, we ſhall never by following them diſcover the meaning of St Paul, who certainly did not adjuſt his phraſeology to any man's ſyſtem.

The beſt plan of ſtudying the epiſtles is that which was propoſed and executed by Mr Locke. This we ſhall preſent to our readers in the words of that acute and judicious author.

176 Mr Locke's plan of ſtudying the epiſtles.

"After I had found by long experience, that the reading of the text and comments in the ordinary way proved not ſo ſucceſsful as I wiſhed to the end propoſed, I began to ſuſpect that in reading a chapter as was uſual, and thereupon ſometimes conſulting expoſitors upon ſome hard places of it, which at that time moſt affected me, as relating to points then under conſideration in my own mind, or in debate amongſt others, was not a right method to get into the true ſenſe of theſe epiſtles. I ſaw plainly, after I began once to reflect on it, that if any one ſhould write me a letter as long as St Paul's to the Romans, concerning ſuch a matter as that is, in a ſtyle as foreign, and expreſſions as dubious as his ſeem to be, if I ſhould divide it into fifteen or ſixteen chapters, and read one of them to-day, and another to-morrow, &c. it is ten to one I ſhould never come to a full and clear comprehenſion of it. The way to underſtand the mind of him that writ it, every one would agree, was to read the whole letter through from one end to the other all at once, to ſee what was the main ſubject and tendency of it: or if it had ſeveral views and purpoſes in it, not dependent one of another, nor in a ſubordination to one chief aim and end, to diſcover what thoſe different matters were, and where the author concluded one, and began another; and if there were any neceſſity of dividing the epiſtle into parts, to make the boundaries of them.

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"In the proſecution of this thought, I concluded it neceſſary, for the underſtanding of any one of St Paul's epiſtles, to read it all thro' at one ſitting, and to obſerve as well as I could the drift and deſign of his writing it. If the firſt reading gave me ſome light, the ſecond gave me more; and ſo I perſiſted on reading conſtantly the whole epiſtle over at once till I came to have a good general view of the apoſtle's main purpoſe in writing the epiſtle, the chief branches of his diſcourſe wherein he proſecuted it, the arguments he uſed, and the diſpoſition of the whole.

"This, I confeſs, is not to be obtained by one or two haſty readings; it muſt be repeated again and again with a cloſe attention to the tenor of the diſcourſe, and a perfect neglect of the diviſions into chapters and verſes. On the contrary, the ſafeſt way is to ſuppoſe that the epiſtle has but one buſineſs and one aim, till by a frequent peruſal of it you are forced to ſee there are diſtinct independent matters in it, which will forwardly enough ſhow themſelves.

"It requires ſo much more pains, judgment, and application, to find the coherence of obſcure and abſtruſe writings, and makes them ſo much the more unfit to ſerve prejudice and preoccupation when found; that it is not to be wondered that St Paul's epiſtles have with many paſſed rather for diſjointed, looſe, pious diſcourſes, full of warmth and zeal, and overflows of light, rather than for calm, ſtrong, coherent reaſonings, that carried a thread of argument and conſiſtency all through them."

Mr Locke tells us he continued to read the ſame epiſtle over and over again till he diſcovered the ſcope of the whole, and the different ſteps and arguments by which the writer accompliſhes his purpoſe. For he was convinced before reading his epiſtles, that Paul was a man of learning, of ſound ſenſe, and knew all the doctrines of the Goſpel by revelation. The ſpeeches recorded in the Acts of the Apoſtles convinced this judicious critic that Paul was a cloſe and accurate reaſoner: and therefore he concluded that his epiſtles would not be written in a looſe, confuſed, incoherent ſtyle. Mr Locke accordingly followed the chain of the apoſtle's diſcourſe, obſerved his inferences, and carefully examined from what premiſes they were drawn, till he obtained a general outline of any particular epiſtle. If every divine would follow this method, he would ſoon acquire ſuch a know-

Scripture. ledge of Paul's ſtyle and manner, that he would peruſe his other Epiſtles with much greater eaſe.

177 Epiſtle to the Romans. That the Epiſtle to the Romans was written at Corinth by St Paul, is aſcertained by the teſtimony of the ancient Chriſtians. It was compoſed in the year 58, in the 24th year after Paul's converſion, and is the ſeventh epiſtle which he wrote.

178 Its date. From the Acts of the Apoſtles we learn that it muſt have been written within the ſpace of three months; for that was the whole period of Paul's reſidence in Greece. (Acts xx. 1, 2, 3.)

The following analyſis of this epiſtle we have taken from a valuable little treatiſe, intitled A Key to the New Teſtament, which was written by Dr Percy biſhop of Dromore. It exhibits the intention of the apoſtle, and the arguments which he uſes to prove his different propoſitions, in the moſt conciſe, diſtinct, and connected manner, and affords the beſt view of this Epiſtle that we have ever ſeen.

179 General deſign. "The Chriſtian church at Rome appears not to have been planted by any apoſtle; wherefore St Paul, leſt it ſhould be corrupted by the Jews, who then ſwarmed in Rome, and of whom many were converted to Chriſtianity, ſends them an abſtract of the principal truths of the Goſpel, and endeavours to guard them againſt thoſe erroneous notions which the Jews had of juſtification, and of the election of their own nation.

"Now the Jews aſſigned three grounds for juſtification. Firſt, 'The extraordinary piety and merits of their anceſtors, and the covenant made by God with theſe holy men.' They thought God could not hate the children of ſuch meritorious parents: and as he had made a covenant with the patriarchs to bleſs their poſterity, he was obliged thereby to pardon their ſins. Secondly, 'A perfect knowledge and diligent ſtudy of the law of Moſes.' They made this a plea for the remiſſion of all their ſins and vices. Thirdly, 'The works of the Levitical law,' which were to expiate ſin, eſpecially circumciſion and ſacrifices. Hence they inferred that the Gentiles muſt receive the whole law of Moſes, in order to be juſtified and ſaved.

"The doctrine of the Jews concerning election was, 'That as God had promiſed to Abraham to bleſs his ſeed, to give him not only ſpiritual bleſſings, but alſo the land of Canaan, to ſuffer him to dwell there in proſperity, and to conſider him as his church upon earth:' That therefore this bleſſing extended to their whole nation, and that God was bound to fulfil theſe promiſes to them, whether they were righteous or wicked, faithful or unbelieving. They even believed that a prophet ought not to pronounce againſt their nation the prophecies with which he was inſpired; but was rather to beg of God to expunge his name out of the book of the living.

"Theſe previous remarks will ſerve as a key to unlock this difficult Epiſtle, of which we ſhall now give a ſhort analyſis. See *Michaelis's Lectures on the New Teſtament*.

180 And analyſis of it. "I. The Epiſtle begins with the uſual ſalutation with which the Greeks began their letters, (chap. i. 1—7.)

"II. St Paul profeſſes his joy at the flouriſhing ſtate of the church at Rome, and his deſire to come and preach the Goſpel (ver. 8—19): then he inſenſibly introduces the capital point he intended to prove, *viz.*

"III. The ſubject of the Goſpel (ver. 16, 17.), that it reveals a righteouſneſs unknown before, which is derived ſolely from faith, and to which Jews and Gentiles have an equal claim. Scripture.

"IV. In order to prove this, he ſhows (chap. i. 18.—iii. 20.) that both Jews and Gentiles are 'under ſin,' *i. e.* that God will impute their ſins to Jews as well as to Gentiles.

"His arguments may be reduced to theſe ſyllogiſms (ch. ii. 1. 17—24.) 1. 'The wrath of God is revealed againſt thoſe who hold the truth in unrighteouſneſs; *i. e.* who acknowledge the truth, and yet ſin againſt it. 2. The Gentiles acknowledged truths; but, partly by their idolatry, and partly by their other deteſtable vices, they ſinned againſt the truth they acknowledged. 3. Therefore the wrath of God is revealed againſt the Gentiles, and puniſheth them. 4. The Jews have acknowledged more truths than the Gentiles, and yet they ſin. 5. Conſequently the Jewiſh ſinners are yet more expoſed to the wrath of God' (ch. ii. 1—12.) Having thus proved his point, he anſwers certain objections to it. *Obj.* 1. 'The Jews were well grounded in their knowledge, and ſtudied the law.' He anſwers, if the knowledge of the law without obſerving it, could juſtify them, then God could not have condemned the Gentiles, who knew the law by nature, (ch. ii. 13—16.) *Obj.* 2. 'The Jews were circumciſed.' *Anſ.* That is, ye are admitted by an outward ſign into the covenant with God. This ſign will not avail you when ye violate that covenant (ch. ii. 25. to the end). *Obj.* 3. 'According to this doctrine of St Paul, the Jews have no advantage before others.' *Anſ.* Yes, they ſtill have advantages; for unto them are committed the oracles of God. But their privileges do not extend to this, that God ſhould overlook their ſins, which, on the contrary, Scripture condemns even in the Jews (ch. iii. 1—19.) *Obj.* 4. 'They had the Levitical law and ſacrifices.' *Anſ.* From hence is no remiſſion, but only the knowledge of ſin, (ch. iii. 20.)

"V. From all this St Paul concludes, that Jews and Gentiles may be juſtified by the ſame means, namely, without the Levitical law, through faith in Chriſt: And in oppoſition to the imaginary advantages of the Jews, he ſtates the declaration of Zechariah, that God is the God of the Gentiles as well as of the Jews, (ch. iii. 21. to the end.)

"VI. As the whole bleſſing was promiſed to the faithful deſcendants of Abraham, whom both Scripture and the Jews call his children, he proves his former aſſertion from the example of Abraham; who was an idolator before his call, but was declared juſt by God, on account of his faith, long before his circumciſion. Hence he takes occaſion to explain the nature and fruits of faith, (ch. iv. 1. v. 11.)

"VII. He goes on to prove from God's juſtice, that the Jews had no advantages over the Gentiles with reſpect to juſtification. Both Jews and Gentiles had forfeited life and immortality, by the means of one common father of their race, whom they themſelves had not choſen. Now as God was willing to reſtore immortality by a new ſpiritual head of a covenant, *viz.* Chriſt, it was juſt that both Jews and Gentiles ſhould ſhare in this new repreſentative of the whole race (ch. v. 12. to the end).—Chap. v. ver. 15. 6. amounts to this negative queſtion, 'Is it not fitting that the free-gift ſhould extend as far as the offence?'

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"VIII. He shows that the doctrine of justification, as stated by him, lays us under the strongest obligations of holiness, (ch. vi. 1. to the end.)

"IX. He shows that the law of Moses no longer concerns us at all; for our justification arises from our appearing in God's sight, as if actually dead with Christ on account of our sins; but the law of Moses was not given to the dead. On this occasion he proves at large, that the eternal power of God over us is not affected by this; and that whilst we are under the law of Moses we perpetually become subject to death, even by sins of inadvertency, (ch. vii. 1. to the end.)

"X. Hence he concludes, that all those, and those only, who are united with Christ, and for the sake of this union, do not live according to the flesh, are free from all condemnation of the law, and have an undoubted share in eternal life, (ch. viii. 1—17.)

"XI. Having described their blessedness, he is aware that the Jews, who expected a temporal happiness, should object to him, that Christians notwithstanding endure much suffering in this world. He answers this objection at large, (ch. viii. 18. to the end.)

"XII. He shows that God is not the less true and faithful, because he doth not justify, but rather rejects and punishes, those Jews who would not believe the Messiah, (ch. ix. x. xi.) In discussing this point, we may observe the cautious manner in which, on account of the Jewish prejudices, he introduces it (ch. ix. 1—5.), as well as in the discussion itself.

"He shows that the promises of God were never made to all the posterity of Abraham, and that God always reserved to himself the power of choosing those sons of Abraham whom, for Abraham's sake, he intended to bless, and of punishing the wicked sons of Abraham; and that with respect to temporal happiness or misery, he was not even determined in his choice by their works. Thus he rejected Ishmael, Esau, the Israelites in the desert in the time of Moses, and the greater part of that people in the time of Isaiah, making them a sacrifice to his justice, (ch. ix. 6—29.)

"He then proceeds to show that God had reason to reject most of the Jews then living, because they would not believe in the Messiah, though the Gospel had been preached to them plainly enough, (ch. ix. 30. x. to the end). However, that God had not rejected all his people, but was still fulfilling his promise upon many thousand natural descendants of Abraham, who believed in the Messiah, and would in a future period fulfil them upon more; for that all Israel would be converted, (ch. xi. 1—32.) And he concludes with admiring the wise counsels of God, (ver. 33. to the end.)

"XIII. From the doctrine hitherto laid down, and particularly from this, that God has in mercy accepted the Gentiles; he argues, that the Romans should consecrate and offer themselves up wholly to God. This leads him to mention in particular some Christian duties, (ch. xii.). *viz*

"XIV. He exhorts them to be subject to magistrates (ch. xiii. 1—7.); the Jews at that time being given to sedition.

"XV. To love one another heartily (ver. 2—10.) And,

"XVI. To abstain from those vices which were considered as things indifferent among the Gentiles, (ver. 11. to the end.)

"XVII. He exhorts the Jews and Gentiles in the Christian church to brotherly unity, (ch. xiv. 2. xv. 13.) Scripture

"XVIII. He concludes his Epistle with an excuse for having ventured to admonish the Romans, whom he had not converted; with an account of his journey to Jerusalem; and with some salutations to those persons whom he meant to recommend to the church at Rome." See *Michaelis's Lectures on the New Testament.*

181 First Epistle to the Corinthians.

Corinth was a wealthy and luxurious city, built upon the isthmus which joins the Morea to the northern parts of Greece. In this city Paul had spent two years founding a Christian church, which consisted of a mixture of Jews and Gentiles, but the greater part Gentiles.

182 Its date.

About three years after the apostle had left Corinth, he wrote this Epistle from Ephesus in the year 56 or 57, and in the beginning of Nero's reign. That it was written from Ephesus, appears from the salutation with which the Epistle closes, (chap. xvi. 19.) "The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord." From these words it is evident, in the 1st place, that the Epistle was written in Asia. 2dly, It appears from Acts xviii. 18, 19. that Aquila and Priscilla accompanied Paul from Corinth to Ephesus, where they seem to have continued till Paul's departure

St Paul had certainly kept up a constant intercourse with the churches which he had founded; for he was evidently acquainted with all their revolutions. They seem to have applied to him for advice in those difficult cases which their own understanding could not solve; and he was ready on all occasions to correct their mistakes.

183 General design of it

This Epistle consists of two parts. 1. A reproof for those vices to which they were most propense; 2. An answer to some queries which they had proposed to him.

The Corinthians, like the other Greeks, had been accustomed to see their philosophers divide themselves into different sects; and as they brought along with them into the Christian church their former opinions and customs, they wished, as before, to arrange themselves under different leaders.

184 The apostle reproves the Corinthians for their vices

In this Epistle Paul condemns these divisions as inconsistent with the spirit of Christianity, which inculcates benevolence and unanimity, and as opposite to the conduct of Christian teachers, who did not, like the philosophers, aspire after the praise of eloquence and wisdom. They laid no claim to these nor to any honour that cometh from men. The apostle declares, that the Christian truths were revealed from heaven; that they were taught with great plainness and simplicity, and proved by the evidence of miracles, (chap. i. 1). He dissuades them from their divisions and animosities, by reminding them of the great trial which every man's work must undergo; of the guilt they incurred by polluting the temple or church of God; of the vanity of human wisdom; and of glorying in men. He admonishes them to esteem the teachers of the Gospel only as the servants of Christ; and to remember that every superior advantage which they enjoyed was to be ascribed to the goodness of God, (chap. iii. 4).

2 In the fifth chapter the apostle considers the case of a notorious offender, who had married his stepmother;

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ther; and tells them, that he ought to be excommunicated. He also exhorts the Christians not to associate with any person who led such an openly prophane life.

3. He censures the Corinthians for their litigious disposition, which caused them to prosecute their Christian brethren before the Heathen courts. He expresses much warmth and surprise that they did not refer their differences to their brethren; and concludes his exhortations on this subject, by assuring them that they ought rather to allow themselves to be defrauded than to seek redress from Heathens (chap. v. 1—9).

4. He inveighs against those vices to which the Corinthians had been addicted before their conversion, and especially against fornication, the criminality of which they did not fully perceive, as this vice was generally overlooked in the systems of the philosophers, (ch. vi. 10. to the end).

185 And answers certain questions which they had proposed to him.

Having thus pointed out the public irregularities with which they were chargeable, he next replies to certain questions which the Corinthians had proposed to him by letter. He, 1. Determines some questions relating to the marriage state; as, 1st, Whether it was good to marry under the existing circumstances of the church? And, 2d, Whether they should withdraw from their partners if they continued unbelievers? (ch. vii.).

2. He instructs them how to act with respect to idol offerings. It could not be unlawful in itself to eat the food which had been offered to idols; for the consecration of flesh or wine to an idol did not make it the property of the idol, an idol being nothing and therefore incapable of property. But some Corinthians thought it lawful to go to a feast in the idol temples, which at the same time were places of resort for lewdness, and to eat the sacrifices whilst praises were sung to the idol. This was publicly joining in the idolatry. He even advises to abstain from such participation as was lawful, rather than give offence to a weak brother; which he enforces by his own example, who had abstained from many lawful things, rather than prove a scandal to the Gospel, (chap. viii. ix. x.)

3. He answers a third query concerning the manner in which women should deliver any thing in public, when called to it by a divine impulse. And here he censures the unusual dress of both sexes in prophesying, which exposed them to the contempt of the Greeks, among whom the men usually went uncovered and the women veiled.

Being thus led to the consideration of the abuses that prevailed in their public worship, he goes on to censure the irregularities which were committed at their love-feasts, or, as we term them, the *Lord's Supper*. It was a common practice with the Greeks at their social suppers for every man to bring his own provisions along with him, not, however, to share them with the company, but to feast upon them in a solitary manner. Thus the rich eat and drank to excess, while the poor were totally neglected. The Corinthians introduced the same practice in the celebration of the Lord's Supper, thus confounding it with their ordinary meals, and without ever examining into the end of the institution. It was this gross abuse that Paul reproves in the 11th chapter. He also censures their conduct in the exercise of the extraordinary gifts of the Holy Ghost; he shows them they all proceeded from the same Spirit, and were intended for the instruction of Christian societies; that all Christians ought to be united in mutual love; and that tenderness ought to be shown to the most inconsiderable member, as every one is subservient to the good of the whole (chap. xii). In the 13th chapter he gives a beautiful description of benevolence, which has been much and justly admired. He represents it as superior to the supernatural gifts of the Spirit, to the most exalted genius, to universal knowledge, and even to faith. In the 14th chapter he cautions the Corinthians against ostentation in the exercise of the gift of languages, and gives them proper advices.

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4. He asserts the resurrection of the dead, in opposition to some of the Corinthians who denied it, founding it upon the resurrection of Jesus Christ, which he considers as one of the most essential doctrines of Christianity. He then answers some objections to the resurrection, drawn from our not being capable of understanding how it will be accomplished, (chap. xv.) He then concludes with some directions to the Corinthian church concerning the manner of collecting alms; promises them a visit, and salutes some of the members.

186 The second Epistle to the Corinthians.

The second Epistle to the Corinthians was written from Macedonia in the year 57, about a year after the former. See 2 Cor. ix. 1—5. viii. and xiii. 1.

187 State of the Corinthian church

St Paul's first Epistle had wrought different effects among the Corinthians: many of them examined their conduct; they excommunicated the incestuous man; requesting St Paul's return with tears; and vindicated him and his office against the false teacher and his adherents. Others of them still adhered to that adversary of St Paul, expressly denied his apostolic office, and even furnished themselves with pretended arguments from that Epistle. He had formerly promised to take a journey from Ephesus to Corinth, thence to visit the Macedonians, and return from them to Corinth (2 Cor. i. 15, 16). But the unhappy state of the Corinthian church made him alter his intention (verse 23.), since he found he must have treated them with severity. Hence his adversaries partly argued, 1. That St Paul was irresolute and unsteady, and therefore could not be a prophet: 2. The improbability of his ever coming to Corinth again, since he was afraid of them. Such was the state of the Corinthian church when St Paul, after his departure from Ephesus, having visited Macedonia, (Acts xx. 1.) received an account of the above particulars from Titus (2 Cor. vii. 5, 6.), and therefore wrote them his second Epistle about the end of the same year, or the beginning of 58.

188 View of the contents of this Epistle.

But to give a more distinct view of the contents of this Epistle:

1. The apostle, after a general salutation, expresses his grateful sense of the divine goodness; professing his confidence in God, supported by a sense of his own integrity; makes an apology for not having visited the Corinthians as he had intended, and vindicates himself from the charge of fickleness, (chap. i.)

2. He forgives the incestuous man, whose conduct had made so deep an impression on the apostle's mind, that one reason why he had deferred his journey to Corinth was, that he might not meet them in grief, nor till he had received advice of the effect of his apostolical admonitions. He mentions his anxiety to meet Titus at Troas, in order to hear of their welfare; expresses

Scripture. his thankfulneſs to God for the ſucceſs attending his miniſtry, and ſpeaks of the Corinthians as his credentials, written by the finger of God, (chap. ii. iii. 1—6.)

3. He treats of the office committed to him of preaching the redemption; and highly prefers it to preaching the law: to which probably his adverſaries had made great pretences. They had ridiculed his ſufferings; which he ſhows to be no diſgrace to the Goſpel or its miniſters; and here he gives a ſhort abſtract of the doctrine he preaches, (chap. iii. 6. v. to the end).

He expatiates with great copiouſneſs on the temper with which, in the midſt of afflictions and perſecutions, he and his brethren executed their important embaſſy; and with great affection and tenderneſs he exhorts them to avoid the pollution of idolatry, (chap. vi.) He endeavours to win their confidence, by telling them how much he rejoiced in their amendment and welfare, and how ſorry he had been for the diſtreſs which his neceſſary reproofs had occaſioned, (chap. vii). He then exhorts them to make liberal contributions for the Chriſtians in Judæa. He recommends to them the example of the Macedonians, and reminds them of the benevolence of the Lord Jeſus. He expreſſes his joy for the readineſs of Titus to aſſiſt in making the collection; and makes alſo honourable mention of other Chriſtian brethren, whom he had joined with Titus in the ſame commiſſion, (chap. viii). He then, with admirable addreſs, urges a liberal contribution, and recommends them to the divine bleſſing, (chap ix).

4. Next he obviates ſome reflections which had been thrown upon him for the mildneſs of his conduct, as if it had proceeded from fear. He aſſerts his apoſtolical power and authority, cautioning his opponents againſt urging him to give too ſenſible demonſtrations of it, (chap. x). He vindicates himſelf againſt the inſinuations of ſome of the Corinthians, particularly for having declined pecuniary ſupport from the church; an action which had been ungenerouſly turned to his diſadvantage. To ſhow his ſuperiority over thoſe deſigning men who had oppoſed his preaching, he enumerates his ſufferings; gives a detail of ſome extraord nary revelations which he had received; and vindicates himſelf from the charge of boaſting, by declaring that he had been forced to it by the deſire of ſupporting his apoſtolical character, (chap. xi. xii.) He cloſes the Epiſtle, by aſſuring them with great tenderneſs how much it would grieve him to demonſtrate his divine commiſſion by ſeverer methods.

189 Epiſtle to the Galatians.

The Galatians were deſcended from thoſe Gauls who had formerly invaded Greece, and afterwards ſettled in Lower Aſia. St Paul had preached the Goſpel among them in the year 51, ſoon after the council held at Jeruſalem, (Acts xvi. 6.) Aſia ſwarmed at that time with zealots for the law of Moſes, who wanted to impoſe it upon the Gentiles, (Acts xv. 1). Soon after St Paul had left the Galatians, theſe falſe teachers had got among them, and wanted them to be circumciſed, &c. This occaſioned the following Epiſtle, which Michaelis thinks was written in the ſame year, before St Paul left Theſſalonica. Dr Lardner dates it about the end of the year 52, or in the very beginning of 53, before St Paul ſet out to go to Jeruſalem by way of Epheſus.

190 Its date.

The ſubject of this Epiſtle is much the ſame with that of the Epiſtle to the Romans; only this queſtion is more fully conſidered here, "Whether circumciſion, and an obſervance of the Levitical law, be neceſſary to the ſalvation of a Chriſtian convert?" It appears, theſe Judaizing Chriſtians, whoſe indirect views St Paul expoſes (Acts xv. 1. Gal. v. 3, 9.), at firſt only repreſented circumciſion as neceſſary to ſalvation; but afterwards they inſiſted upon the Chriſtians receiving the Jewiſh feſtivals, (Gal. iv. 10).

Scripture. 191 And contents of it.

As St Paul had founded the churches of Galatia, and inſtructed them in the Chriſtian religion, he does not ſet before them its principal doctrines, as he had done in the Epiſtle to the Romans; but referring them to what he had already taught (chap. i. 8, 9.), he proceeds at once to the ſubject of the Epiſtle.

As it appears from ſeveral paſſages of this Epiſtle, particularly chap. i. 7, 8, 10. and chap. v. 11. that the Judaizing Chriſtians had endeavoured to perſuade the Galatians that Paul himſelf had changed his opinion, and now preached up the Levitical law; he denies that charge, and affirms that the doctrines which he had taught were true, for he had received them from God by immediate revelation. He relates his miraculous converſion; aſſerts his apoſtolical authority, which had been acknowldged by the diſciples of Jeſus; and, as a proof that he had never inculcated a compliance with the Moſaic law, he delares that he had oppoſed Peter at Antioch for yielding to the prejudices of the Jews.

192 Argument by which the apoſtle proves that the law of Moſes was not obligatory on the Galatians.

Having now vindicated his character from the ſuſpicion of ſickleneſs, and ſhown that his commiſſion was divine, he argues that the Galatians ought not to ſubmit to the law of Moſes: 1. Becauſe they had received the Holy Ghoſt and the gifts of miracles, not by the law, but by the Goſpel, (chap. iii. 1—5). 2. Becauſe the promiſes which God made to Abraham were not reſtricted to his circumciſed deſcendants, but extended to all who are his children by faith, (chap. iii. 6—18). In anſwer to the objection, *To what then ſerveth the law?* he replies, That it was given becauſe of tranſgreſſion; that is, to preſerve them from idolatry till the Meſſiah himſelf ſhould come. 3. Becauſe all men, whether Jews or Gentiles, are made the children of God by faith, or by receiving the Chriſtian religion, and therefore do not ſtand in need of circumciſion, (ch. iii. 26—29.) From the 1ſt verſe of chapter iv. to the 11th, he argues that the law was temporary, being only fitted for a ſtate of infancy; but that the world, having attained a ſtate of manhood under the Meſſiah, the law was of no further uſe. In the remaining part of chap. iv. he reminds them of their former affection to him, and aſſures them that he was ſtill their ſincere friend. He exhorts them to ſtand faſt in the liberty with which Chriſt had made them free; for the ſons of Agar, that is, thoſe under the law given at Mount Sinai, are in bondage, and to be caſt out; the inheritance being deſigned for thoſe only who are the free-born ſons of God under the ſpiritual covenant of the Goſpel.

Locke on the Epiſtles.

193 How he vindicates his own character from falſe aſperſions.

The apoſtle next confutes the falſe report which had been ſpread abroad among the Galatians, that Paul himſelf preached up circumciſion. He had already indirectly refuted this calumny by the particular account which he gave of his life; but he now directly and openly contradicts it in the following manner:

1. By

Scripture.

1. By assuring them, that all who thought circumcision necessary to salvation could receive no benefit from the Christian religion, (chap. v. 2—4).

2. By declaring, that he expected justification only by faith, (ver. 5, 6.)

3. By testifying, that they had once received the truth, and had never been taught such false doctrines by him, (ver. 7, 8).

4. By insinuating that they should pass some censure on those who misled them (ver. 9. 10.), by declaring that he was persecuted for opposing the circumcision of the Christians, (ver. 11).

5. By expressing a wish that those persons should be cut off who troubled them with his doctrine.

This Epistle affords a fine instance of Paul's skill in managing an argument. The chief objection which the advocates for the Mosaic law had urged against him was, that he himself preached circumcision. In the beginning of the Epistle he overturns this slander by a statement of facts, without taking any express notice of it; but at the end fully refutes it, that it might leave a strong and lasting impression upon their minds.

He next cautions them against an idea which his arguments for Christian liberty might excite, that it consisted in licentiousness. He shows them it does not consist in gratifying vicious desires; for none are under stronger obligations to moral duties than the Christian. He recommends gentleness and meekness to the weak (chap. vi. 1—5), and exhorts them to be liberal to their teachers, and unto all men (ver. 6—10). He concludes with exposing the false pretences of the Judaizing teachers, and asserting the integrity of his own conduct.

194 Epistle to the Ephesians.

Ephesus was the chief city of all Asia on this side Mount Taurus. St Paul had passed through it in the year 54, but without making any stay, (Acts xviii. 19—21). The following year he returned to Ephesus again, and staid there three years, (chap xix.) During his abode there he completed a very flourishing church of Christians, the first foundations of which had been laid by some inferior teachers. As Ephesus was frequented by persons of distinction from all parts of Asia Minor, St Paul took the opportunity of preaching in the ancient countries (ver. 10.); and the other churches of Asia were considered as the daughters of the church of Ephesus; so that an Epistle to the Ephesians was, in effect, an Epistle to the other churches of Asia at the same time.

195 The date

Dr Lardner shows it to be highly probable that this Epistle was written in the year 61, soon after Paul's arrival at Rome.

196 And design of it.

As Paul was in a peculiar manner the apostle of the Gentiles, and was now a prisoner at Rome in consequence of having provoked the Jews, by asserting that an observance of the Mosaic law was not necessary to obtain the favour of God, he was afraid lest an advantage should be taken of his confinement to unsettle the minds of those whom he had converted. Hearing that the Ephesians stood firm in the faith of Christ, without submitting to the law of Moses, he writes this Epistle to give them more exalted views of the love of God, and of the excellence and dignity of Christ This Epistle is not composed in an argumentative or didactic style: The first three chapters consist almost entirely of thanksgivings and prayers, or glowing descriptions of the blessings of the Christian religion. This circumstance renders them a little obscure; but by the assistance of the two following epistles, which were written on the same occasion, and with the same design, the meaning of the apostle may be easily discovered. The last three chapters contain practical exhortations. He first inculcates unity, love, and concord, from the consideration that all Christians are members of the same body, of which Christ is the head. He then advises them to forsake the vices to which they had been addicted while they remained heathens. He recommends justice and charity; strenuously condemns lewdness, obscenity, and intemperance, vices which seem to have been too common among the Ephesians. In the 6th chapter he points out the duties which arise from the relations of husbands and wives, parents and children, masters and servants; and concludes with strong exhortations to fortitude, which he describes in an allegorical manner.

Scripture.

197 Epistle to the Philippians.

The church at Philippi had been founded by Paul, Silas, and Timothy (Acts xvi.), in the year 51, and had continued to show a strong and manly attachment to the Christian religion, and a tender affection for the apostle. Hearing of his imprisonment at Rome, they sent Epaphroditus, one of their pastors, to supply him with money. It appears from this Epistle that he was in great want of necessaries before this contribution arrived; for as he had not converted the Romans, he did not consider himself as intitled to receive supplies from them. Being a prisoner, he could not work as formerly; and it was a maxim of his never to accept any pecuniary assistance from those churches where a faction had been raised against him. From the Philippians he was not averse to receive a present in the time of want, because he considered it as a mark of their affection, and because he was assured that they had conducted themselves as sincere Christians.

198 The date.

It appears from the apostle's own words, that this letter was written while he was a prisoner at Rome, (chap. i. 7, 13. iv. 22.): and from the expectation which he discovers (chap. ii. 24.) of being soon released and restored to them, compared with Philemon v. 22. and Heb. xiii. 13. where he expresses a like expectation in stronger terms, it is probable that this Epistle was written towards the end of his first imprisonment in the year 62.

199 And design of it.

The apostle's design in this Epistle, which is quite of the practical kind, seems to be, "to comfort the Philippians under the concern they had expressed at the news of his imprisonment; to check a party-spirit that appears to have broke out among them, and to promote, on the contrary, an entire union and harmony of affection; to guard them against being reduced from the purity of the Christian faith by Judaizing teachers; to support them under the trials with which they struggled; and, above all, to inspire them with a concern to adorn their profession by the most eminent attainments in the divine life." After some particular admonitions in the beginning of the 4th chapter, he proceeds in the 8th verse to recommend virtue in the most extensive sense, mentioning all the different foundations in which it had been placed by the Grecian philosophers. Towards the close of the Epistle, he makes his acknowledgments to the Philippians for the seasonable and liberal

Scripture.

ral ſupply which they had ſent him, as it was ſo convincing a proof of their affection for him, and their concern for the ſupport of the Goſpel, which he preferred far above any private ſecular intereſt of his own; expreſsly diſclaiming all ſelfiſh, mercenary views, and aſſuring them with a noble ſimplicity, that he was able upon all occaſions to accommodate his temper to his circumſtances; and had learned, under the teachings of Divine Grace, in whatever ſtation Providence might ſee fit to place him, therewith to be content. After which, the apoſtle, having encouraged them to expect a rich ſupply of all their wants from their God and Father, to whom he devoutly aſcribes the honour of all, concludes with ſalutations from himſelf and his friends at Rome to the whole church, and a ſolemn benediction, (verſe 10. to the end); and declares, that he rejoiced in their liberality chiefly on their own account.

200 Epiſtle to the Coloſſians.—Date and deſign of it,

The Epiſtle to the Coloſſians was written while Paul was in priſon (chap. iv. 3.), and was therefore probably compoſed, in the year 62. The intention of the apoſtle, as far as can be gathered from the Epiſtle itſelf, was to ſecure the Coloſſians from the influence of ſome doctrines that were ſubverſive of Chriſtianity, and to excite them to a temper and behaviour worthy of their ſacred character. A new ſect had ariſen, which had blended the oriental philoſophy with the ſuperſtitious opinions of the Jews.

201 To guard the Coloſſians againſt the dangerous doctrines of the Jews.

Percy's Key to the New Teſtament.

They held, 1. That God was ſurrounded by demons or angels, who were mediators with God, and therefore to be worſhipped. 2. That the ſoul is defiled by the body; that all bodily enjoyments hurt the ſoul, which they believed to be immortal, though they ſeem to have denied the reſurrection of the body, as it would only render the ſoul ſinful by being reunited to it. 3. That there was a great myſtery in numbers, particularly in the number ſeven; they therefore attributed a natural holineſs to the ſeventh or Sabbath day, which they obſerved more ſtrictly than the other Jews. They ſpent their time moſtly in contemplation; abſtained from marriage, and every gratification of the ſenſes; uſed waſhings, and thought it ſinful to touch certain things; regarded wine as poiſon, &c.

202 The arguments which the apoſtle employs.

The arguments againſt theſe doctrines are managed with great ſkill and addreſs. He begins with expreſſing great joy for the favourable character which he had heard of them, and aſſures them that he daily prayed for their farther improvement. Then he makes a ſhort digreſſion, in order to deſcribe the dignity of Jeſus Chriſt; declares that he had created all things, whether thrones or dominions, principalities and powers; that he alone was the head of the church, and had reconciled men to the father. The inference from this deſcription is evident, that Jeſus was ſuperior to angels; that they were created beings, and ought not to be worſhipped. Thus he indirectly confutes one doctrine before he formally oppoſes it. Paul now returns from his digreſſion in the 21ſt verſe to the ſentiments with which he had introduced it in the 13th and 14th verſes, and again expreſſes his joy that the Philippians remained attached to the Goſpel, which was to be preached to the Gentiles, without the reſtraints of the ceremonial law. Here again he ſtates a general doctrine, which was inconſiſtent with the opinions of thoſe who were zealous for the law of Moſes; but he leaves the Coloſſians to draw the inference, (chap. i.)

Having again aſſured them of his tender concern for their welfare, for their advancement in virtue, and that they might acknowledge the myſtery of God, that is, that the Goſpel was to ſuperſede the law of Moſes, he proceeds directly to caution them againſt the philoſophy of the new teachers, and their ſuperſtitious adherence to the law; ſhows the ſuperiority of Chriſt to the angels, and warns Chriſtians againſt worſhipping them. He cenſures the obſervation of Sabbaths, and rebukes thoſe who required abſtinence from certain kinds of food, and cautions them againſt perſons who aſſume a great appearance of wiſdom and virtue, (chap. ii.)

Scripture.

203 Exhortations.

In the 3d chapter he exhorts them, that, inſtead of being occupied about external ceremonies, they ought to cultivate pure morality. He particularly guards them againſt impurity, to which they had before their converſion been much addicted. He admoniſhes them againſt indulging the iraſcible paſſions, and againſt committing fornication. He exhorts them to cultivate the benevolent affections, and humility, and patience. He recommends alſo the relative duties between huſbands and wives, parents and children, maſters and ſervants. He enjoins the duties of prayer and thankſgiving (ch. iv. 2.), and requeſts them to remember him in their petitions. He enjoins affability and mild behaviour to the unconverted heathens (verſe 6th); and concludes the Epiſtle with matters which are all of a private nature, except the directions for the reading this Epiſtle in the church of Laodicea, as well as in the church of Coloſſe.

204 Firſt Epiſtle to the Theſſalonians.

This Epiſtle is addreſſed to the inhabitants of Theſſalonica, the capital of Macedonia, a large and populous city. It appears from the acts, chapter xvii. 1. that the Chriſtian religion was introduced into this city by Paul and Silas, ſoon after they had left Philippi. At firſt they made many converts; but at length the Jews, ever jealous of the admiſſion of the Gentiles to the ſame privileges with themſelves, ſtirred up the rabble, which aſſaulted the houſe where the apoſtle and his friends lodged; ſo that Paul and Silas were obliged to flee to Berea, where their ſucceſs was ſoon interrupted by the ſame reſtleſs and implacable enemies. The apoſtle then withdrew to Athens; and Timothy, at his deſire, returned to Theſſalonica (1. Theſſ. iii. 2.) to ſee what were the ſentiments and behaviour of the inhabitants after the perſecution of the Jews. From Athens Paul went to Corinth, where he ſtayed a year and ſix months; during which, Timothy returned with the joyful tidings, that the Theſſalonians remained ſteadfaſt to the faith, and firmly attached to the apoſtle, notwithſtanding his flight. Upon this he ſent them this Epiſtle, A. D. 52, in the 12th year of Claudius.

205 The date

This is generally reckoned the firſt Epiſtle which Paul wrote; and we find he was anxious that it ſhould be read to all the Chriſtians. In chap. v. 27. he uſes theſe words; "I adjure you by the Lord, that this Epiſtle be read unto all the holy brethren." This direction is very properly inſerted in his firſt Epiſtle.

206 And deſign of it.

The intention of Paul in writing this Epiſtle was evidently to encourage the Theſſalonians to adhere to the Chriſtian religion. This church being ſtill in its infancy, and oppreſſed by the powerful Jews, required to be eſtabliſhed in the faith. St Paul, therefore, in the three firſt chapters, endeavours to convince the Theſſalonians of the truth and divinity of his Goſpel, both by the

Scripture. the miraculous gifts of the Holy Ghoſt which had been imparted, and by his own conduct when among them.

While he appeals, in the firſt chapter, to the miraculous gifts of the Holy Spirit, he is very liberal in his commendations. He vindicates himſelf from the charge of timidity probably to prevent the Theſſalonians from forming an unfavourable opinion of his fortitude, which his flight might have excited. He aſſerts that he was not influenced by ſelfiſh or diſhonourable motives, but that he was anxious to pleaſe God and not man. He expreſſes a ſtrong affection for them, and how anxious he was to impart the bleſſings of the Goſpel. He congratulates himſelf upon his ſucceſs; mentions it to their honour that they received the Goſpel as the word of God and not of man, and therefore did not renounce it when perſecution was raiſed by the Jews. He expreſſes a ſtrong deſire to viſit the Theſſalonians; and aſſures them he had been hitherto retained againſt his will.

As a farther proof of his regard, the apoſtle informs them, that when he came to Athens, he was ſo much concerned, leſt, being diſcouraged by his ſufferings, they ſhould be tempted to caſt off their profeſſion, that he could not forbear ſending Timothy to comfort and ſtrengthen them; and expreſſes, in very ſtrong terms, the ſenſible pleaſure he felt, in the midſt of all his afflictions, from the favourable account he received of their faith and love; to which he adds, that he was continually praying for their farther eſtabliſhment in religion, and for an opportunity of making them another viſit, in order to promote their edification which lay ſo near his heart, (chap. iii. throughout.)

Having now ſhown his paternal affection for them, with great addreſs he improves all that influence which his zeal and fidelity in their ſervice muſt naturally have given him to inculcate upon them the precepts of the Goſpel. He recommends chaſtity, in oppoſition to the prevailing practice of the heathens; juſtice, in oppoſition to fraud. He praiſes their benevolence, and encourages them to cultivate higher degrees of it. He recommends induſtry and prudent behaviour to their heathen neighbours. In order to comfort them under the loſs of their friends, he aſſures them that thoſe who were fallen aſleep in Jeſus ſhould be raiſed again at the laſt day, and ſhould, together with thoſe who remained alive, be caught up to meet their Lord, and ſhare his triumph, (chap. iv.) He admoniſhes them to prepare for this ſolemn event, that it might not come upon them unawares; and then concludes the Epiſtle with various exhortations.

207 Second Epiſtle to the Theſſalonians.

The ſecond Epiſtle to the Theſſalonians appears to have been written ſoon after the firſt, and from the ſame place: for Silvanus or Silas, and Timothy, are joined together with the apoſtle in the inſcriptions of this Epiſtle, as well as of the former.

208 Contents of it.

The apoſtle begins with commending the faith and charity of the Theſſalonians, of which he had heard a favourable report. He expreſſes great joy on account of the patience with which they ſupported perſecution; and obſerves that their perſecution was a proof of a righteous judgment to come, where their perſecutors would meet with their proper recompence, and the righteous be delivered out of all their afflictions. He aſſures them of his conſtant prayers for their farther improvement, in order to attain the felicity that was promiſed, (chap. i.) Scripture.

From miſunderſtanding a paſſage in his former letter, it appears that the Theſſalonians believed the day of judgment was at hand. To rectify this miſtake, he informs them that the day of the Lord will not come till a great apoſtacy has overſpread the Chriſtian world, the nature of which he deſcribes (G). Symptoms of this myſtery of iniquity had then appeared; but the apoſtle expreſſes his thankfulneſs to God that the Theſſalonians had eſcaped this corruption. He exhorts them to ſtedfaſtneſs, and pays that God would comfort and ſtrengthen them, (chap. ii.)

He requeſts the prayers of the Theſſalonians for him and his two aſſiſtants, at the ſame time expreſſing his confidence that they would pay due regard to the inſtructions which he had given them. He then proceeds to correct ſome irregularities. Many of the Theſſalonians ſeem to have led an idle diſorderly life; theſe he ſeverely reproves, and commands the faithful to ſhun their company if they ſtill remained incorrigible.

209 First Epiſtle to Timothy, when written.

When the firſt Epiſtle to Timothy was written, it is difficult to aſcertain. Lardner dates it in 56; Mill, Whitby, and Macknight, place it in 64: but the arguments on which each party founds their opinion are too long to inſert here.

210 Intention and contents of it.

Timothy was the intimate friend and companion of Paul, and is always mentioned by that apoſtle with much affection and eſteem. Having appointed him to ſuperintend the church of Epheſus during a journey which he made to Macedonia, he wrote this letter, in order to direct him how to diſcharge the important truſt which was committed to him. This was the more neceſſary, as Timothy was young and unexperienced, (1 Tim. iv. 12.) In the beginning of the Epiſtle he reminds him of the charge with which he had intruſted him, to wit, to preſerve the purity of the Goſpel againſt the pernicious doctrines of the Judaizing teachers, whoſe opinions led to frivolous controverſies, and not to a good life. He ſhows the uſe of the law of Moſes, of which theſe teachers were ignorant. This account of the law, he aſſures Timothy, was agreeable to the repreſentation of it in the Goſpel, with the preaching of which he was intruſted. He then makes a digreſſion, in the fulneſs of his heart, to expreſs the ſenſe which he felt of the goodneſs of God towards him.

In the ſecond chapter the apoſtle preſcribes the manner in which the worſhip of God was to be performed in the church of Epheſus; and in the third explains the qualifications of the perſons whom he was to ordain as biſhops and deacons. In the fourth chapter he foretels the great corruptions of the church which were to prevail in future times, and inſtructs him how to ſupport the ſacred character. In the fifth chapter he

(G) For an explanation of this prophecy, Dr Hurd's Sermons may be conſulted. He applies it to the papal power, to which it correſponds with aſtoniſhing exactneſs.

Scripture

he teaches Timothy how to admonish the old and young of both sexes; mentions the age and character of such widows as were to be employed by the society in some peculiar office; and subjoins some things concerning the respect due to elders. In the sixth chapter he describes the duties which Timothy was to inculcate on slaves; condemns trifling controversies and pernicious disputes; censures the excessive love of money, and charges the rich to be rich in good works.

211 Second Epistle to Timothy.

That the second epistle to Timothy was written from Rome is universally agreed; but whether it was during his first or second imprisonment has been much disputed. That Timothy was at Ephesus or in Asia Minor when this Epistle was sent to him, appears from the frequent mention in it of persons residing at Ephesus.

212 Design and contents of it.

The apostle seems to have intended to prepare Timothy for those sufferings which he foresaw he would be exposed to. He exhorts him to constancy and perseverance, and to perform with a good conscience the duties of the sacred function.

The false teachers, who had before thrown this church into confusion, grew every day worse: insomuch that not only Hymenæus, but Philetus, another Ephesian heretic, now denied the resurrection of the dead. They were led into this error by a dispute about words. At first they only annexed various improper significations to the word *resurrection*, but at last they denied it altogether (H); pretending that the resurrection of the dead was only a resurrection from the death of sin, and so was already past. This error was probably derived from the eastern philosophy, which placed the origin of sin in the body (chapter ii.) He then forewarns him of the fatal apostacy and declension that was beginning to appear in the church; and at the same time animates him, from his own example and the great motives of Christianity, to the most vigorous and resolute discharge of every part of the ministerial office.

213 Epistle to Titus.

This Epistle is addressed to Titus, whom Paul had appointed to preside over the church of Crete. It is difficult to determine either its date or the place from which it was sent. The apostle begins with reminding Titus of the reasons for which he had left him at

214 Design and contents of it.

Crete; and directs him on what principles he was to act in ordaining Christian pastors; the qualifications of whom he particularly describes. To show him how cautious he ought to be in selecting men for the sacred office, he reminds him of the arts of the Judaizing teachers, and the bad character of the Cretans (chapter i.)

He advises him to accommodate his exhortations to the respective ages, sexes, and circumstances, of those whom it was his duty to instruct; and to give the greater weight to his instructions, he admonishes him to be an example of what he taught, (chap. ii.) He exhorts him also to teach obedience to the civil magistrate, because the Judaizing Christians affirmed that no obedience was due from the worshippers of the true God to magistrates who were idolaters. He cautions against censoriousness and contention, and recommends meekness; for even the best Christians had formerly been wicked, and all the blessings which they enjoyed they derived from the goodness of God. He then enjoins Titus strenuously to inculcate good works, and to avoid useless controversies; and concludes with directing him how to proceed with those heretics who attempted to sow dissension in the church.

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215 Epistle to Philemon. —Date and design of it.

The Epistle to Philemon was written from Rome at the same time with the Epistles to the Colossians and Philippians, about A. D. 62 or 63. The occasion of the letter was this: Onesimus, Philemon's slave, had robbed his master and fled to Rome; where, happily for him, he met with the apostle, who was at that time a prisoner at large, and by his instructions and admonitions was converted to Christianity, and reclaimed to a sense of his duty. St Paul seems to have kept him for some considerable time under his eye, that he might be satisfied of the reality of the change; and, when he had made a sufficient trial of him, and found that his behaviour was entirely agreeable to his profession, he would not detain him any longer for his own private convenience, though in a situation that rendered such an assistant peculiarly desirable (compare ver. 13, 14.), but sent him back to his master; and, as a mark of his esteem, entrusted him, together with Tychicus, with the charge of delivering his Epistle to the church at Colosse, and giving them a particular account of the state of things at Rome, recommending him to them, at the same time, as a faithful and beloved brother, (Col. iv. 9). And as Philemon might well be supposed to be strongly prejudiced against one who had left his service in so infamous a manner, he sends him this letter, in which he employs all his influence to remove his suspicions, and reconcile him to the thoughts of taking Onesimus into his family again. And whereas St Paul might have exerted that authority which his character as an apostle, and the relation in which he stood to Philemon as a spiritual father, would naturally give him, he chooses to intreat him as a friend; and with the softest and most insinuating address urges his suit, conjuring him by all the ties of Christian friendship that he would not deny him his request: and the more effectually to prevail upon him, he represents his own peace and happiness as deeply interested in the event; and speaks of Onesimus in such terms as were best adapted to soften his prejudices, and dispose him to receive one who was so dear to himself, not merely as a servant, but as a fellow Christian and a friend.

Dod-dridge's Family Expositor.

216 The skill and address which the apostle discovers in this Epistle

It is impossible to read over this admirable Epistle, without being touched with the delicacy of sentiment, and the masterly address that appear in every part of it. We see here, in a most striking light, how perfectly consistent true politeness is, not only with all the warmth and sincerity of the friend, but even with the dignity of the Christian and the apostle. And if this letter were to be considered in no other view than as a mere human composition, it must be allowed a master-piece in its kind. As an illustration of this remark, it may not be improper

(H) This is by no means uncommon amongst men; to begin to dispute about the signification of words, and to be led gradually to deny the thing signified. This appears to have been the cause of most disputes, and the general beginnings of scepticism and infidelity.

Scripture.

improper to compare it with an epiſtle of Pliny, that ſeems to have been written upon a ſimilar occaſion, (*lib.* ix. *let.* 21.); which, though penned by one that was reckoned to excel in the epiſtolary ſtyle, and though it has undoubtedly many beauties, yet muſt be acknowledged, by every impartial reader, vaſtly inferior to this animated compoſition of the apoſtle.

217 Epiſtle to the Hebrews was compoſed by Paul.

The Epiſtle to the Hebrews has been generally aſcribed to Paul; but the truth of this opinion has been ſuſpected by others, for three reaſons: 1. The name of the writer is nowhere mentioned, neither in the beginning nor in any other part of the epiſtle. 2. The ſtyle is ſaid to be more elegant than Paul's. 3. There are expreſſions in the Epiſtle which have been thought unſuitable to an apoſtle's character. 1. In anſwer to the firſt objection, Clemens Alexandrinus has aſſigned a very good reaſon: "Writing to the Hebrews (ſays he), who had conceived a prejudice againſt him, and were ſuſpicious of him, he wiſely declined ſetting his name at the beginning, leſt he ſhould offend them." 1. Origen and Jerome admired the elegance of the ſtyle, and reckoned it ſuperior to that which Paul has exhibited in his Epiſtles: but as ancient teſtimony had aſſigned it to Paul, they endeavoured to anſwer the objection, by ſuppoſing that the ſentiments were the apoſtle's, but the language and compoſition the work of ſome other perſon. If the Epiſtle, however, be a tranſlation, which we believe it to be, the elegance of the language may belong to the tranſlator. As to the compoſition and arrangement, it cannot be denied that there are many ſpecimens in the writings of this apoſtle not inferior in theſe qualities to the Epiſtle to the Hebrews. 3. It is objected, that in Heb. ii. 3. the writer of this Epiſtle joins himſelf with thoſe who had received the Goſpel from Chriſt's apoſtles. Now Paul had it from Chriſt himſelf. But Paul often appeals to the teſtimony of the apoſtles in ſupport of thoſe truths which he had received from Revelation: We may inſtance 1 Cor. xv. 5, 6, 7, 8.; 2 Tim. ii. 2.

Macknight on the Epiſtles.

218 Quoted as his by ancient writers.

This Epiſtle is not quoted till the end of the ſecond century, and even then does not ſeem to have been univerſally received. This ſilence might be owing to the Hebrews themſelves, who ſuppoſing this letter had no relation to the Gentiles, might be at no pains to diffuſe copies of it. The authors, however, on whoſe teſtimony we receive it as authentic, are entitled to credit; for they lived ſo near the age of the apoſtles, that they were in no danger of being impoſed on; and from the numerous liſt of books which they rejected as ſpurious, we are aſſured that they were very careful to guard againſt impoſition. It is often quoted as Paul's by Clemens Alexandrinus, about the year 194. It is received and quoted as Paul's by Origen, about 230; by Dionyſius biſhop of Alexandria in 247; and by a numerous liſt of ſucceeding writers.

219 Written in the Syro-Chaldaic language.

The Epiſtle to the Hebrews was originally written in Hebrew, or rather Syro-Chaldaic; a fact which we believe on the teſtimony of Clemens Alexandrinus, Jerome, and Euſebius. To this it has been objected, that as theſe writers have not referred to any authority, we ought to conſider what they ſay on this ſubject merely as an opinion. But as they ſtate no reaſons for adopting this opinion, but only mention as a fact that Paul wrote to the Hebrews in their native language, we muſt allow that it is their teſtimony which they produce, and not their opinions. Euſebius informs us, that ſome ſuppoſed Luke the Evangeliſt, and others Clemens Romanus, to have been the tranſlator.

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According to the opinion of ancient writers, particularly Clemens Alexandrinus, Jerome, and Euthalius, this Epiſtle was addreſſed to the Jews in Paleſtine.—The ſcope of the Epiſtle confirms this opinion.

220 Date of it.

Having now given ſufficient evidence that this Epiſtle was written by Paul, the time when it was written may be eaſily determined: For the ſalutation from the ſaints of Italy (chap. iv. 24.), together with the apoſtle's promiſe to ſee the Hebrews (ver. 23.), plainly intimate, that his confinement was then either ended or on the eve of being ended. It muſt therefore have been written ſoon after the Epiſtles to the Coloſſians, Epheſians, and Philemon, and not long before Paul left Italy, that is, in the year 61 or 62.

Percy's Key to the New Teſtament.

As the zealous defenders of the Moſaic law would naturally inſiſt on the divine authority of Moſes, on the majeſty and glory attending its promulgation by the miniſtry of angels, and the great privileges it afforded thoſe who adhered to it; the apoſtle ſhows,

1. That in all theſe ſeveral articles Chriſtianity had an infinite ſuperiority to the law.

221 Deſign of it to prove to the Jews the truth of the Chriſtian religion, and its ſuperiority to the law of Moſes;

This topic he purſues from chap. i. to xi. wherein he reminds the believing Hebrews of the extraordinary favour ſhown them by God, in ſending them a revelation by his own ſon, whoſe glory was far ſuperior to that of angels (chap. i. throughout); very naturally inferring from hence the danger of deſpiſing Chriſt on account of his humiliation, which, in perfect conſiſtence with his dominion over the world to come, was voluntarily ſubmittd to by him for wiſe and important reaſons; particularly to deliver us from the fear of death, and to encourage the freedom of our acceſs to God (chap. ii. throughout). With the ſame view he magnifies Chriſt as ſuperior to Moſes, their great legiſlator; and from the puniſhment inflicted on thoſe who rebelled againſt the authority of Moſes, infers the danger of contemning the promiſes of the Goſpel (chap. iii. 2—13). And as it was an eaſy tranſition to call to mind on this occaſion that reſt in Canaan to which the authority inveſted in Moſes was intended to lead them; the apoſtle hence cautions them againſt unbelief, as what would prevent their entering into a ſuperior ſtate of reſt to what the Jews ever enjoyed (chap. iii. 14. iv. 11). This caution is ſtill farther enforced by awful views of God's omniſcience, and a lively repreſentation of the high prieſthood of Chriſt (chap. iv. to the end; and chap. v. throughout). In the next place, he intimates the very hopeleſs ſituation of thoſe who apoſtatiſe from Chriſtianity (chap. vi. 1—9.); and then, for the comfort and confirmation of ſincere believers, diſplays to them the goodneſs of God, and his faithful adherence to his holy engagements; the performance of which is ſealed by the entrance of Chriſt into heaven as our forerunner (chap. vi. 9. to the end). Still farther to illuſtrate the character of our Lord, he enters into a parallel between him and Melchizedec as to their title and deſcent; and, from inſtances wherein the prieſthood of Melchizedec excelled the Levitical, infers, that the glory of the prieſthood of Chriſt ſurpaſſed that under the law (chap. vii. 1—17). From theſe premiſes the apoſtle argues, that the Aaronical prieſthood was not only excelled, but conſummated by that of Chriſt,

Scripture. to which it was only introductory and subservient; and of course, that the obligation of the law was henceforth dissolved (chap. vii. 18. to the end). Then recapitulating what he had already demonstrated concerning the superior dignity of Christ's priesthood, he thence illustrates the distinguished excellence of the new covenant, as not only foretold by Jeremiah, but evidently enriched with much better promises than the old (ch. viii. throughout): Explaining farther the doctrine of the priesthood and intercession of Christ, by comparing it with what the Jewish high-priests did on the great day of atonement (chap. ix. 1—14). Afterwards he enlarges on the necessity of shedding Christ's blood, and the sufficiency of the atonement made by it (chap. ix. 15. to the end); and proves that the legal ceremonies could not by any means purify the conscience: whence he infers the insufficiency of the Mosaic law, and the necessity of looking beyond it (chap. x. 1—15.) He then urges the Hebrews to improve the privileges which such an high-priest and covenant conferred on them, to the purposes of approaching God with confidence, to a constant attendance on his worship, and most benevolent regards to each other (chap. x. 15—25).

The apostle having thus obviated the insinuations and objections of the Jews, for the satisfaction and establishment of the believing Hebrews, proceeds,

222 And to animate them to bear persecution with fortitude.

II. To prepare and fortify their minds against the storm of persecution which in part had already befallen them, which was likely to continue and be often renewed, he reminds them of those extremities they had endured, and of the fatal effects which would attend their apostacy (chap. x. 26. to the end); calling to their remembrance the eminent examples of faith and fortitude exhibited by holy men, and recorded in the Old Testament (chap. xi. 1—29). He concludes his discourse with glancing at many other illustrious worthies; and besides those recorded in Scripture, refers to the case of several who suffered under the persecution of Antiochus Epiphanes (2 Maccab. chap. viii. &c. chap. xi. 30. xii. 2).

Having thus finished the argumentative part of the Epistle, the apostle proceeds to a general application; in which he exhorts the Hebrew Christians to patience, peace, and holiness (Chap. xii. 3—14.); cautions them against secular views and sensual gratifications, by laying before them the incomparable excellence of the blessings introduced by the Gospel, which even the Jewish economy, glorious and magnificent as it was, did by no means equal; exhorts them to brotherly affection, purity, compassion, dependence on the divine care, stedfastness in the profession of truth, a life of thankfulness to God, and benevolence to man: and concludes the whole with recommending their pious ministers to their particular regard, intreating their prayers, saluting and granting them his usual benediction.

223 The seven Catholic epistles.

The seven following Epistles, one of James, two of Peter, three of John, and one of Jude, have been distinguished by the appellation of *catholic* or *general* epistles, because most of them are inscribed, not to particular churches or persons, but to the body of Jewish or Gentile converts over the world. The authenticity of some of these has been frequently questioned, viz, the Epistle of James, the second of Peter, the Epistle of Jude, and the second and third of John. The ancient Christians were very cautious in admitting any books into their canon whose authenticity they had any reason to suspect. They rejected all the writings forged by heretics in the name of the apostles, and certainly, therefore, would not receive any without first subjecting them to a severe scrutiny. Now, though these five epistles were not immediately acknowledged as the writings of the apostles, this only shows that the persons who doubted had not received complete and incontestable evidence of their authenticity. But as they were afterwards universally received, we have every reason to conclude, that upon a strict examination they were found to be the genuine productions of the apostles. The truth is, so good an opportunity had the ancient Christians of examining this matter, so careful were they to guard against imposition, and so well founded was their judgment concerning the books of the New Testament, that, as Dr Lardner observes, no writing which they pronounced genuine has yet been proved spurious, nor have we at this day the least reason to believe any book genuine which they rejected. Scripture. Macknight on the Epistles.

224 Epistle of James the Less.

That the Epistle of James was written in the apostolical age is proved by the quotations of ancient authors. Clemens Romanus and Ignatius seem to have made references to it. Origen quotes it once or twice.—There are several reasons why it was not more generally quoted by the first Christian writers. Being written to correct the errors and vices which prevailed among the Jews, the Gentiles might think it of less importance to them, and therefore take no pains to procure copies of it. As the author was sometimes denominated James the Just, and often called bishop of Jerusalem, it might be doubted whether he was one of the apostles. But its authenticity does not seem to have been suspected on account of the doctrines which it contains. In modern times, indeed, Luther called it a strawy epistle (*epistola straminea*), and excluded it from the sacred writings, on account of its apparent opposition to the apostle Paul concerning justification by faith.

This Epistle could not be written by James the Elder, the son of Zebedee, and brother of John, who was beheaded by Herod in the year 44, for it contains passages which refer to a later period. It must, therefore, have been the composition of James the Less, the son of Alpheus, who was called *the Lord's brother*, because he was the son of Mary, the sister of our Lord's mother. As to the date of this Epistle, Lardner fixes it in the year 61 or 62. 225 The date

James the Less statedly resided at Jerusalem, whence he hath been styled by some ancient fathers bishop of that city, though without sufficient foundation. Now James being one of the apostles of the circumcision, while he confined his personal labours to the inhabitants of Judea, it was very natural for him to endeavour by his writings to extend his services to the Jewish Christians who were dispersed abroad in more distant regions. For this purpose, there are two points which the apostle seems to have principally aimed at, though he hath not pursued them in an orderly and logical method, but in the free epistolary manner, handling them jointly or distinctly as occasions naturally offered. And these were, "to correct those errors both in doctrine and practice into which the Jewish Christians had fallen, which might otherwise have produced fatal consequences; Dod-dridge's Family Expositor.

226 And design of it

Scripture. ces; and then to eſtabliſh the faith and animate the hope of ſincere believers, both under their preſent and their approaching ſufferings."

The opinions which he is moſt anxious to refute are theſe, that God is the author of ſin, (ch. i. 13.); that the belief of the doctrines of the Goſpel was ſufficient to procure the favour of God for them, however deficient they were in good works, (ch. ii.) He diſſuades the Jews from aſpiring to the office of teachers in the third chapter, becauſe their prejudices in favour of the law of Moſes might induce them to pervert the doctrines of the Goſpel. He therefore guards them againſt the ſins of the tongue, by repreſenting their pernicious effects; and as they thought themſelves wiſe and intelligent, and were ambitious of becoming teachers, he adviſes them to make good their pretenſions, by ſhowing themſelves poſſeſſed of that wiſdom which is from above, (ch. iii.)

The deſtruction of Jeruſalem was now approaching; the Jews were ſplit into factions, and often ſlaughtered one another; the apoſtle, therefore, in the fourth chapter, admoniſhes them to purify themſelves from thoſe vices which produced tumults and bloodſhed. To rouſe them to repentance, he foretels the miſeries that were coming upon them. Laſtly, he checks an irreligious ſpirit that ſeems to have prevailed, and concludes the Epiſtle with ſeveral exhortations.

227 First Epiſtle of Peter.

The authenticity of the firſt Epiſtle of Peter has never been denied. It is referred to by Clemens Romanus, by Polycarp, and is quoted by Papias, Irenæus, Clemens Alexandrinus, and Tertullian. It is addreſſed to the ſtrangers ſcattered through Pontus, &c. who are evidently Chriſtians in general, as appears from chap. ii 10. "In time paſt they were not a people, but are now the people of God." From Peter's ſending the ſalutation of the church at Babylon to the Chriſtians in Pontus, &c. it is generally believed that he wrote it in Babylon. There was a Babylon in Egypt and another in Aſſyria. It could not be the former, for it was an obſcure place, which ſeems to have had no church for the four firſt centuries. We have no authority to affirm that Peter ever was in Aſſyria. The moſt probable opinion is that of Grotius, Whitby, Lardner, as well as of Euſebius, Jerome, and others, that by Babylon Peter figuratively means Rome.

228 The date

Lardner dates it in 63 or 64, or at the latest 65.

229 And deſign of it.

St Peter's chief deſign is to confirm the doctrine of St Paul, which the falſe teachers pretended he was oppoſing; and to aſſure the proſelytes that they ſtood in the true grace of God, (ch. v. 12.) With this view he calls them elect; and mentions, that they had been declared ſuch by the effuſion of the Holy Ghoſt upon them, (ch. i. 1, 2.) He aſſures them that they were regenerate without circumciſion, merely through the Goſpel and reſurrection of Chriſt, (ver. 3, 4, 21—25.); and that their ſufferings were no argument of their being under the diſpleaſure of God, as the Jews imagined, (ver. 6—12). He recommends it to them to hope for grace to the end, (ver. 13.) He teſtifies, that they were not redeemed by the Paſchal lamb, but through Chriſt, whom God had pre-ordained for this purpoſe before the foundation of the world, (ver. 18—20.)

The ſecond Epiſtle of Peter is not mentioned by any ancient writer extant till the fourth century, from which time it has been received by all Chriſtians except the Syrians. Jerome acquaints us, that its authenticity was diſputed, on account of a remarkable difference between the ſtyle of it and the former Epiſtle. But this remarkable difference in ſtyle is confined to the 2d chapter of the 2d Epiſtle. No objection, however, can be drawn from this circumſtance; for the ſubject of that chapter is different from the reſt of Peter's writings, and nothing is ſo well known as that different ſubjects ſuggeſt different ſtyles. Peter, in deſcribing the character of ſome flagitious impoſtors, feels an indignation which he cannot ſuppreſs: it breaks out, therefore, in the bold and animated figures of an oriental writer. Such a diverſity of ſtyle is not uncommon in the beſt writers, eſpecially when warmed with their ſubject.

Scripture. 230 Second Epiſtle of Peter. The authenticity of it proved.

231 From internal evidence.

This objection being removed, we contend that this Epiſtle was written by Peter, from the inſcription, *Simon Peter, a ſervant and an apoſtle of Jeſus Chriſt*. It appears from chap. i. 16, 17, 18, that the writer was one of the diſciples who ſaw the transfiguration of our Saviour. Since it has never been aſcribed to James, or John, it muſt therefore have been Peter. It is evident, from chap. iii. 1. that the author had written an Epiſtle before to the ſame perſons, which is another circumſtance that proves Peter to be the author.

It is acknowledged, however, that all this evidence is merely internal; for we have not been able to find any external evidence upon the ſubject. If, therefore, the credit which we give to any fact is to be in proportion to the degree of evidence with which it is accompanied, we ſhall allow more authority due to the Goſpels than to the Epiſtles; more to thoſe epiſtles which have been generally acknowledged than to thoſe which have been controverted; and therefore no doctrine of Chriſtianity ought to be founded ſolely upon them. It may alſo be added, that perhaps the beſt way of determining what are the eſſential doctrines of Chriſtianity would be to examine what are the doctrines which occur oftenеſt in the Goſpels; for the Goſpels are the plaineſt parts of the New Teſtament; and their authenticity is moſt completely proved. They are therefore beſt fitted for common readers. Nor will it be denied, we preſume, that our Saviour taught all the doctrines of the Chriſtian religion himſelf; that he repeated them on different occaſions, and inculcated them with an earneſtneſs proportionable to their importance. The Epiſtles are to be conſidered as a commentary on the eſſential doctrines of the Goſpel, adapted to the ſituation and circumſtances of particular churches, and perhaps ſometimes explaining doctrines of inferior importance. 1. The eſſential doctrines are therefore firſt to be ſought for in the Goſpels, and to be determined by the number of times they occur. 2. They are to be ſought for, in the next place, in the uncontroverted Epiſtles, in the ſame manner. 3. No eſſential doctrine ought to be founded on a ſingle paſſage, nor on the authority of a controverted Epiſtle.

That Peter was old, and near his end, when he wrote this Epiſtle, may be inferred from chap. i. 14. "Knowing that ſhortly I muſt put off this tabernacle, even as our Lord Jeſus has ſhewn me." Lardner thinks it was written ſoon after the former. Others, perhaps with more accuracy, date it in 67.

232 Deſign of

The general deſign of this Epiſtle is, to confirm the doctrines and inſtructions delivered in the former; "to excite the Chriſtian converts to adorn, and ſtedfaſtly adhere

Scripture. here to their holy religion, as a religion proceeding from God, notwithſtanding the artifices of falſe teachers, whoſe character is at large deſcribed; or the perſecution of their bitter and inveterate enemies."

233 First Epiſtle of John. Its authenticity and ſtyle. The firſt Epiſtle of John is aſcribed by the unanimous ſuffrage of the ancients to the beloved diſciple of our Lord. It is referred to by Polycarp, is quoted by Papias, by Irenæus, and was received as genuine by Clemens Alexandrinus, by Dionyſius of Alexandria, by Cyprian, by Origen, and Euſebius. There is ſuch a reſemblance between the ſtyle and ſentiments of this Epiſtle and thoſe of the Goſpel according to John, as to afford the higheſt degree of internal evidence that they are the compoſition of the ſame author. In the ſtyle of this apoſtle there is a remarkable peculiarity, and eſpecially in this Epiſtle. His ſentences, conſidered ſeparately, are exceeding clear and intelligible; but when we ſearch for their connection, we frequently meet with greater difficulties than we do even in the Epiſtles of St Paul. The principal ſignature and characteriſtic of his manner is an artleſs and amiable ſimplicity, and a ſingular modeſty and candour, in conjunction with a wonderful ſublimity of ſentiment. His conceptions are apparently delivered to us in the order in which they aroſe to his own mind, and are not the product of artificial reaſoning or laboured inveſtigation.

It is impoſſible to fix with any preciſion the *date* of this Epiſtle, nor can we determine to what perſons it was addreſſed.

234 Deſign of it. The leading deſign of the apoſtle is to ſhow the inſufficiency of faith, and the external profeſſion of religion, ſeparate from morality; to guard the Chriſtians to whom he writes againſt the deluſive arts of the corruptors of Chriſtianity, whom he calls Antichriſt; and to inculcate univerſal benevolence. His admonitions concerning the neceſſity of good morals, and the inefficacy of external profeſſions, are ſcattered over the Epiſtle, but are moſt frequent in the 1ſt, 2d, and 3d chapters. The enemies or corruptors of Chriſtianity, againſt whom he contends, ſeem to have denied that Jeſus was the Meſſiah, the Son of God (chap. ii. 22. v. 1.), and had actually come into the world in a human form (chap. iv. 2, 3.) The earneſtneſs and frequency with which this apoſtle recommends the duty of benevolence is remarkable. He makes it the diſtinguiſhing characteriſtic of the diſciples of Jeſus, the only ſure pledge of our love to God, and the only aſſurance of eternal life, (chap. iii. 14, 15.) Benevolence was his favourite theme, which he affectionately preſſed upon others, and conſtantly practiſed himſelf. It was conſpicuous in his conduct to his great Maſter, and in the reciprocal affection which it inſpired in his ſacred breaſt. He continued to recommend it in his laſt words. When his extreme age and infirmities had ſo waſted his ſtrength that he was incapable to exerciſe the duties of his office, the venerable old man, anxious to exert in the ſervice of his Maſter the little ſtrength which ſtill remained, cauſed himſelf to be carried to church, and, in the midſt of the congregation, he repeated theſe words, "Little children, love one another."

235 Second and third Epiſtle of John. It has been obſerved by Dr Mill that the ſecond and third Epiſtles of John are ſo ſhort, and reſemble the firſt ſo much in ſentiment and ſtyle, that it is not worth while to contend about them. The ſecond Epiſtle conſiſts only of 13 verſes; and of theſe eight may be found Scripture. in the 1ſt Epiſtle, in which the ſenſe or language is preciſely the ſame.

The ſecond Epiſtle is quoted by Irenæus, and was received by Clemens Alexandrinus. Both were admitted by Athanaſius, by Cyril of Jeruſalem, and by Jerome. The ſecond is addreſſed to a woman of diſtinction whoſe name is by ſome ſuppoſed to be *Cyria* (taking κυρια for a proper name), by others *Electa*. The third is inſcribed to Gaius, or Caius according to the Latin orthography, who, in the opinion of Lardner, was an eminent Chriſtian, that lived in ſome city of Aſia not far from Epheſus, where St John chiefly reſided after his leaving Judea. The time of writing theſe two Epiſtles cannot be determined with any certainty. They are ſo ſhort that an analyſis of them is not neceſſary.

236 Epiſtle of Jude. Its authenticity The Epiſtle of Jude is cited by no ancient Chriſtian writer extant before Clemens Alexandrinus about the year 194; but this author has tranſcribed eight or ten verſes in his Stromata and Pedagogue. It is quoted once by Tertullian about the year 200; by Origen frequently about 230. It was not however received by many of the ancient Chriſtians, on account of a ſuppoſed quotation from a book of Enoch. But it is not certain that Jude quotes any book. He only ſays that *Enoch propheſied, ſaying, The Lord cometh with ten thouſand of his ſaints.* Theſe might be words of a prophecy preſerved by tradition, and inſerted occaſionally in different writings. Nor is there any evidence that there was ſuch a book as Enoch's prophecies in the time of Jude, though a book of that name was extant in the ſecond and third centuries. As to the date of this Epiſtle nothing beyond conjecture can be produced.

237 And deſign. The deſign of it is, by deſcribing the character of the falſe teachers, and the puniſhments to which they were liable, to caution Chriſtians againſt liſtening to their ſuggeſtions, and being thereby perverted from the faith and purity of the Goſpel.

238 The Apocalypſe. It authenticity proved. The Apocalypſe or Revelation has not always been unanimouſly received as the genuine production of the apoſtle John. Its authenticity is proved, however, by the teſtimony of many reſpectable authors of the firſt centuries. It is referred to by the martyrs of Lyons: it was admitted by Juſtin Martyr as the work of the apoſtle John. It is often quoted by Irenæus, by Theophilus biſhop of Antioch, by Clement of Alexandria, by Tertullian, by Origen, and by Cyprian of Carthage. It was alſo received by Heretics, by Novatus and his followers, by the Donatiſts, and by the Arians. For the firſt two centuries no part of the New Teſtament was more univerſally acknowledged, or mentioned with higher reſpect. But a diſpute having ariſen about the millennium, Caius with ſome others, about the year 212, to end the controverſy as ſpeedily and effectually as poſſible, ventured to deny the authority of the book which had given occaſion to it.

239 The date of it. The book of Revelation, as we learn from Rev. i. 9. was written in the iſle of Patmos. According to the general teſtimony of ancient authors, John was baniſhed into Patmos in the reign of Domitian, and reſtored by his ſucceſſor Nerva. But the book could not be publiſhed till after John's releaſe, when he returned to Epheſus. As Domitian died in 96, and his perſecution did

Scripture.

did not commence till near the end of his reign, the Revelation might therefore be published in 96 or 97.

Here we should conclude; but as the curious reader may desire to be informed how the predictions revealed in this book of St John have usually been interpreted and applied, we shall consistently with our subject subjoin *a key to the prophecies contained in the Revelation.* This is extracted from the learned dissertations of Dr Newton, bishop of Bristol (1): to which the reader is referred for a more full illustration of the several parts, as the conciseness of our plan only admits a short analysis or abridgment of them.

Percy's Key to the New Testament.

240 Dr Newton's explication of the prophecies which have been already accomplished.

Nothing of a prophetical nature occurs in the first three chapters, except, 1. What is said concerning the church of Ephesus, that her "candlestick shall be removed out of its place," which is now verified, not only in this, but in all the other Asiatic churches which existed at that time; the light of the Gospel having been taken from them, not only by their heresies and divisions from within, but by the arms of the Saracens from without: And, 2. Concerning the church of Smyrna, that she shall "have tribulation ten days;" that is, in prophetic language, "ten years;" referring to the persecution of Diocletian, which alone of all the general persecutions lasted so long.

The next five chapters relate to the opening of the *Seven Seals;* and by these seals are intimated so many different periods of the prophecy. Six of these seals are opened in the sixth and seventh chapters.

The *first seal* or period is memorable for conquests. It commences with Vespasian, and terminates in Nerva; and during this time Judea was subjugated. The *second seal* is noted for war and slaughter. It commences with Trajan, and continues through his reign, and that of his successors. In this period, the Jews were entirely routed and dispersed; and great was the slaughter and devastation occasioned by the contending parties. The *third seal* is characterised by a rigorous execution of justice, and an abundant provision of corn, wine, and oil. It commences with Septimius Severus. He and Alexander Severus were just and severe emperors, and at the same time highly celebrated for the regard they paid to the felicity of their people, by procuring them plenty of every thing, and particularly corn, wine, and oil. This period lasted during the reigns of the Septimian family. The *fourth seal* is distinguished by a concurrence of evils, such as war, famine, pestilence, and wild beasts; by all which the Roman empire was remarkably infested from the reign of Maximin to that of Diocletian. The *fifth seal* begins at Diocletian, and is signalized by the great persecution, from whence arose that memorable era, the Era of Martyrs. With Constantine begins the *sixth seal,* a period of revolutions, pictured forth by great commotions in earth and in heaven, alluding to the subversion of Paganism and the establishment of Christianity. This period lasted from the reign of Constantine the Great to that of Theodosius the first. The *seventh seal* includes under it the remaining parts of the prophecy, and comprehends seven periods distinguished by the sounding of seven trumpets. Scripture.

As the seals foretold the state of the Roman empire before and till it became Christian, so the trumpets foreshow the fate of it afterwards; each trumpet being an alarm to one nation or other, rousing them up to overthrow that empire.

Four of these trumpets are sounded in the eighth chapter.

At the sounding of the first, Alaric and his Goths invade the Roman empire, besiege Rome twice, and set it on fire in several places. At the sounding of the second, Attila and his Huns waste the Roman provinces, and compel the eastern emperor Theodosius the second, and the western emperor Valentinian the third, to submit to shameful terms. At the sounding of the third, Genseric and his Vandals arrive from Africa; spoil and plunder Rome, and set sail again with immense wealth and innumerable captives. At the sounding of the fourth, Odoacer and the Heruli put an end to the very name of the western empire; Theodoric founds the kingdom of the Ostrogoths in Italy; and at last Italy becomes a province of the eastern empire, Rome being governed by a duke under the exarch of Ravenna. As the foregoing trumpets relate chiefly to the downfal of the western empire, so do the two following to that of the eastern. They are sounded in the ninth, tenth, and part of the eleventh chapters. At the sounding of the fifth trumpet, Mahomet, that blazing star, appears, opens the bottomless pit, and with his locusts the Arabians darkens the sun and air. And at the sounding of the sixth, a period not yet finished, the four angels, that is, the four sultans, or leaders of the Turks and Othmans, are loosed from the river Euphrates. The Greek or Eastern empire was cruelly "hurt and tormented" under the fifth trumpet; but under the sixth, it was "slain," and utterly destroyed.

The Latin or Western Church not being reclaimed by the ruin of the Greek or Eastern, but still persisting in that idolatry and wickedness; at the beginning of the tenth chapter, and under the sound of this sixth trumpet, is introduced a vision preparative to the prophecies respecting the Western Church, wherein an angel is represented, having in his hand a little book, or codicil, describing the calamities that should overtake that church. The measuring of the temple shows, that during all this period there will be some true Christians, who will conform themselves to the rule of God's word, even whilst the outer court, that is, the external and more extensive part of this temple or church, is trodden under foot by Gentiles, *i. e.* such Christians as, in their idolatrous worship and persecuting practice, resemble and outdo the Gentiles themselves. Yet against these corrupters of religion there will always be some true witnesses to protest, who, however they may be overborne at times, and in appearance reduced to death, yet will arise again from time to time, till at last they triumph and gloriously ascend. The eleventh chapter concludes with the sounding of the seventh trumpet.

In

(1) Dissertations on the prophecies which have remarkably been fulfilled, and at this time are fulfilling, in the world, vol. iii. 8vo.

Scripture, Scrivener.

In the twelfth chapter, by the woman bearing a man-child is to be underſtood the Chriſtian church; by the great red dragon, the heathen Roman empire; by the man-child whom the woman bore, Conſtantine the Great; and by the war in heaven, the conteſts between the Chriſtian and Heathen religions.

In the thirteenth chapter, by the beaſt with ſeven heads and ten horns, unto whom the dragon gave his power, ſeat, and great authority, is to be underſtood, not Pagan but Chriſtian, not imperial but papal Rome; in ſubmitting to whoſe religion, the world did in effect ſubmit again to the religion of the dragon. The ten-horned beaſt therefore repreſents the Romiſh church and ſtate in general: but the beaſt with two horns like a lamb is the Roman clergy; and that image of the ten-horned beaſt, which the two horned beaſt cauſed to be made, and inſpired with life, is the pope; whoſe number is 666, according to the numerical powers of the letters conſtituting the Roman name Λατινος, *Latinus*, or its equivalent in *Hebrew*, רומית *Romiith*.

Λ	30	ר	200
A	1	ו	6
T	300	מ	40
E	5	י	10
I	10	י	10
N	50	ת	400
O	70		
Σ	200		
	666		666

Chapter xiv. By the lamb on mount Sion is meant Jeſus; by the hundred forty and four thouſand, his church and followers; by the angel preaching the everlaſting Goſpel, the firſt principal effort made towards a reformation by that public oppoſition formed againſt the worſhip of ſaints and images by emperors and biſhops in the eighth and ninth centuries; by the angel crying, "Babylon is fallen," the Waldenſes and Albigenſes, who pronounced the church of Rome to be the Apocalyptic Babylon, and denounced her deſtruction; and by the third angel, Martin Luther and his fellow reformers, who proteſted againſt all the corruptions of the church of Rome, as deſtructive to ſalvation. For an account of the doctrines and precepts contained in the Scriptures, ſee Theology. For proofs of their divine origin, ſee Religion, Prophecy, and Miracles.

SCRIVENER, one who draws contracts, or whoſe buſineſs it is to place money at intereſt. If a ſcrivener is intruſted with a bond, he may receive the intereſt; and if he fails, the obligee ſhall bear the loſs: and ſo it is if he receive the principal and deliver up the bond; for being entruſted with the ſecurity itſelf, it muſt be preſumed that he is truſted with power to receive intereſt or principal; and the giving up the bond on payment of the money ſhall be a diſcharge thereof. But if a ſcrivener ſhall be entruſted with a mortgage-deed, he hath only authority to receive the intereſt, not the principal; the giving up the deed in this caſe not being ſufficient to reſtore the eſtate, but there muſt be a reconveyance, &c. It is held, where a ſcrivener puts out his client's money on a bad ſecurity, which upon inquiry might have been eaſily found ſo, yet he cannot in equity be charged to anſwer for the money; for it is here ſaid, no one would venture to put out money of another upon a ſecurity, if he were obliged to warrant and make it good in caſe a loſs ſhould happen, without any fraud in him.

Scrobiculus Scrupi

SCROBICULUS CORDIS, the ſame as Anticardium.

SCROFANELLO, in ichthyology, a name by which ſome have called a ſmall fiſh of the Mediterranean, more uſually known by the name of the *ſcorpæna*.

SCROLL, in Heraldry. See that article, chap. iv. ſect 9. When the motto relates to the creſt, the ſcroll is properly placed above the achievement; otherwiſe it ſhould be annexed to the eſcutcheon. Thoſe of the order of knighthood are generally placed round ſhields.

SCROPHULA, the King's evil. See Medicine, n° 349.

SCROPHULARIA, Figwort, in botany: A genus of the angioſpermia order, belonging to the didynamia claſs of plants; and in the natural method ranking under the 40th order, *Perſonatæ*. The calyx is quinquefid; the corolla almoſt globoſe, and reſupinated; the capſule bilocular. There are ſeveral ſpecies, of which the moſt remarkable are, 1. *Nodoſa*, or the common figwort, which grows in woods and hedges. The root is tuberous; the ſtalks are four or five feet high, and branched towards the top; the leaves are heart-ſhaped, ſerrated, and acute. The flowers are of a dark red colour, ſhaped like a cap or helmet; the lower lip greeniſh: they grow in looſe dichotomous ſpikes or *racemi* at the top of the branches. The leaves have a fetid ſmell and bitter taſte. A decoction of them is ſaid to cure hogs of the meaſles. An ointment made of the root was formerly uſed to cure the piles and ſcrophulous ſores, but is at preſent out of practice. 2. *Aquatica*, water-figwort, or betony. The root is fibrous; ſtem erect, ſquare, about four feet high. The leaves are oppoſite, elliptical, pointed, ſlightly ſcalloped, on decurrent footſtalks. Flowers purple, in looſe naked ſpikes. It grows on the ſides of rivulets and other wet places, and has a fetid ſmell, though not ſo ſtrong as the preceding. The leaves are uſed in medicine as a corrector of ſena, and in powder to promote ſneezing. 3. *Scorodonia*, or balm-leaved figwort. The ſtem is erect, ſquare, about two feet high. The leaves are oppoſite, doubly ſerrated. The flowers are duſky purple, in compoſite bunches. It grows on the banks of rivulets, &c. in Cornwall. 4. *Vernalis*, or yellow figwort. The ſtalks are ſquare, hairy, brown, about two feet high. The leaves are heart-ſhaped, roundiſh, hairy, indented, oppoſite. The flowers are yellow, on ſingle forked footſtalks from the alæ of the leaves. It grows in hedges in Surry.

SCROTUM. See Anatomy, n° 107.

SCRUPI, in natural hiſtory, the name of a claſs of foſſils, formed in detached maſſes, without any cruſts; of no determinate figure or regular ſtructure; and compoſed of a cryſtalline or ſparry matter, debaſed by an admixture of earth in various proportions. Under this claſs are comprehended, 1. The *telangia*. 2. The *petridia*. 3. The *lithozugia*. 4. The *jaſpides* or jaſpers.

SCRUPLE, Scrupulus, or *Scrupulum*, the leaſt of the weights uſed by the ancients, which amongſt the Romans was the 24th part of an ounce, or the 3d part of a dram. The ſcruple is ſtill a weight among us,

Scruple, Scrutiny.

us, containing the 3d part of a dram, or 20 grains. Among goldſmiths it is 24 grains.

SCRUPLE, in Chaldean chronology, is $\frac{1}{1080}$ part of an hour, called by the Hebrews *helakin*. Theſe ſcruples are much uſed by the Jews, Arabs, and other eaſtern people, in computations of time.

Scruples of half Duration, an arch of the moon's orbit, which the moon's centre deſcribes from the beginning of an eclipſe to its middle.

Scruples of Immerſion or *Incidence*, an arch of the moon's orbit, which her centre deſcribes from the beginning of the eclipſe to the time when its centre falls into the ſhadow.

Scruples of Emerſion, an arch of the moon's orbit, which her centre deſcribes in the time from the firſt emerſion of the moon's limb to the end of the eclipſe.

SCRUTINY, *(Scrutinium)*, in the primitive church, an examination or probation practiſed in the laſt week of Lent, on the catechumens, who were to receive baptiſm on the Eaſter day. The ſcrutiny was performed with a great many ceremonies. Exorciſms and prayers were made over the heads of the catechumens; and on Palm Sunday, the Lord's Prayer and Creed were given them, which they were afterwards made to rehearſe. This cuſtom was more in uſe in the church of Rome than anywhere elſe; though it appears, by ſome miſſals, to have been likewiſe uſed, though much later, in the Gallican church. It is ſuppoſed to have ceaſed about the year 860. Some traces of this practice ſtill remain at Vienne, in Dauphiné, and at Liege.

SCRUTINY is alſo uſed, in the canon law, for a ticket or little paper billet, wherein at elections the electors write their votes privately, ſo as it may not be known for whom they vote. Among us the term *ſcrutiny* is chiefly uſed for a ſtrict peruſal and examination of the ſeveral votes hatily taken at an election; in order to find out any irregularities committed therein, by unqualified voters, &c.

Scrutore ll Sculponeæ.

SCRUTORE, or SCRUTOIR (from the French *eſcritoire)*, a kind of cabinet, with a door or lid opening downwards, for conveniency of writing on, &c.

SCRY, in falconry, denotes a large flock of fowl.

SCUDDING, the movement by which a ſhip is carried precipitately before a tempeſt. As a ſhip flies with amazing rapidity through the water whenever this expedient is put in practice, it is never attempted in a contrary wind, unleſs when her condition renders her incapable of ſuſtaining the mutual effort of the wind and waves any longer on her ſide, without being expoſed to the moſt imminent danger of being overſet.

A ſhip either ſcuds with a ſail extended on her foremaſt, or, if the ſtorm is exceſſive, without any ſail: which, in the ſea-phraſe, is called *ſcudding under bare poles*. In ſloop and ſchooners, and other ſmall veſſels, the ſail employed for this purpoſe is called the *ſquare-ſail*. In large ſhips, it is either the foreſail at large, reefed, or with its gooſe wings extended, according to the degree of the tempeſt; or it is the fore-top ſail, cloſe reefed, and lowered on the cap; which laſt is particularly uſed when the ſea runs ſo high as to becalm the foreſail occaſionally, a circumſtance which expoſes the ſhip to the danger of broaching-to. The principal hazards incident to ſcudding are generally, a pooping ſea; the difficulty of ſteering, which expoſes the veſſel perpetually to the riſk of broaching-to; and the want of ſufficient ſea-room. A ſea ſtriking the ſhip violently on the ſtern may daſh it inwards, by which ſhe muſt inevitably founder. In broaching-to (that is, inclining ſuddenly to windward), ſhe is threatened with being immediately overturned; and, for want of ſea-room, ſhe is endangered by ſhipwreck on a lee ſhore, a circumſtance too dreadful to require explanation.

SCULPONEÆ, among the Romans, a kind of ſhoes worn by ſlaves of both ſexes. Theſe ſhoes were only blocks of wood made hollow, like the French ſabots.

SCULPTURE,

1 Definition of ſculpture. Origin of it.

IS the art of carving wood or hewing ſtone into images. It is an art of the moſt remote antiquity, being practiſed, as there is reaſon to believe, before the general deluge. We are induced to aſſign it to this early origin, by conſidering the expedients by which, in the firſt ſtages of ſociety, men have everywhere ſupplied the place of alphabetic characters. Theſe, it is univerſally known, have been picture-writing, ſuch as that of the Mexicans, which, in the progreſs of refinement and knowledge, was gradually improved into the hieroglyphics of the Egyptians and other ancient nations. See HIEROGLYPHICS.

That mankind ſhould have lived near 1700 years, from the creation of the world to the flood of Noah, without falling upon any method to make their conceptions permanent, or to communicate them to a diſtance, is extremely improbable; eſpecially when we call to mind that ſuch methods of writing have been found, in modern times, among people much leſs enlightened than thoſe muſt have been who were capable of building ſuch a veſſel as the ark. But if the antediluvians were acquainted with any kind of writing, there can be little doubt of its being hieroglyphical writing. Mr Bryant has proved that the Chaldeans were poſſeſſed of that art before the Egyptians; and Beroſus * informs us, that a delineation of all the monſtrous forms which inhabited the chaos, when this earth was in that ſtate, was to be ſeen in the temple of Belus in Babylon. This delineation, as he deſcribes it, muſt have been a hiſtory in hieroglyphical characters; for it conſiſted of human figures with wings, with two heads, and ſome with the horns and legs of goats. This is exactly ſimilar to the hieroglyphical writing of the Egyptians; and it was preſerved, our author ſays, both in drawings and *engravings* in the temple of the god of Babylon. As Chaldee was the firſt peopled region of the earth after the flood, and as it appears from Pliny †, as well as from Beroſus, that the art of engraving upon bricks baked in the ſun was there carried to a conſiderable degree of perfection at a very early period, the probability certainly

* Apud Syncellum, P. 37.

† Hiſt. Nat. lib. 7. cap. 56.

tainly is, that the Chaldeans derived the art of hieroglyphical writing, and consequently the rudiments of the art of ſculpture from their antediluvian anceſtors.

2 Not ſolely from idolatry,

It is generally thought that ſculpture had its origin from idolatry, as it was found neceſſary to place before the people the images of their gods to enliven the fervour of their devotion: but this is probably a miſtake. The worſhip of the heavenly bodies, as the only gods of the heathen nations, prevailed ſo long before the deification of dead men was thought of (ſee POLYTHEISM), that we cannot ſuppoſe mankind to have been, during all that time, ignorant of the art of hieroglyphical writing. But the deification of departed heroes undoubtedly gave riſe to the almoſt univerſal practice of repreſenting the gods by images of a human form; and therefore we muſt conclude, that the elements of ſculpture were known before that art was employed to enliven the devotion of idolatrous worſhippers. The pyramids and obeliſks of Egypt, which were probably temples, or rather altars, dedicated to the ſun (ſee PYRAMID), were covered from top to bottom with hieroglyphical emblems of men, beaſts, birds, fiſhes, and reptiles, at a period prior to that in which there is any unexceptionable evidence that mere ſtatue-worſhip prevailed even in that nurſery of idolatry.

3 Though it probably contributed to carry the art to perfection.

But though it appears thus evident that picture-writing was the firſt employment of the ſculptor, we are far from imagining that idolatrous worſhip did not contribute to carry his art to that perfection which it attained in ſome of the nations of antiquity. Even in the dark ages of Europe, when the other fine arts were almoſt extinguiſhed, the mummery of the church of Rome, and the veneration which ſhe taught for her ſaints and martyrs, preſerved among the Italians ſome veſtiges of the ſiſter-arts of ſculpture and painting; and therefore, as human nature is everywhere the ſame, it is reaſonable to believe that a ſimilar veneration for heroes and demigods would, among the ancient nations, have a ſimilar effect. But if this be ſo, the preſumption is, that the Chaldeans were the firſt who invented the art of hewing blocks of wood and ſtone into the figures of men and other animals; for the Chaldeans were unqueſtionably the firſt idolators, and their early progreſs in ſculpture is confirmed by the united teſtimonies of Beroſus, Alexander Polyhiſtor, Apollodorus, and Pliny; not to mention the eaſtern tradition, that the father of Abraham was a ſtatuary.

4 Mr Bromley's theory, that ſculpture was invented by the Scythians.

Againſt this concluſion Mr Bromley, in his late Hiſtory of the Fine Arts, has urged ſome plauſible arguments. In ſtating theſe he profeſſes not to be original, or to derive his information from the fountain-head of antiquity. He adopts, as he tells us, the theory of a French writer, who maintains, that in the year of the world 1949, about 300 years after the deluge, the Scythians under Brouma, a deſcendant of Magog the ſon of Japhet, extended their conqueſts over the greater part of Aſia. According to this ſyſtem Brouma was not only the civilizer of India, and the author of the braminical doctrines, but alſo diffuſed the principles of the Scythian mythology over Egypt, Phœnicia, Greece, and the continent of Aſia.

Of theſe principles Mr Bromley has given us no diſtinct enumeration: the account which he gives of them is not to be found in one place, but to be collected from a variety of diſtant paſſages. In attempting therefore to preſent the ſubſtance of his ſcattered hints in one view, we will not be confident that we have omitted none of them. The ox, ſays he, was the Scythian emblem of the generator of animal life, and hence it became the principal divinity of the Arabians. The ſerpent was the ſymbol of the ſource of intelligent nature. Theſe were the common points of union in all the firſt religions of the earth. From Egypt the Iſraelites carried with them a religious veneration for the ox and the ſerpent. Their veneration for the ox appeared ſoon after they marched into the wilderneſs, when in the abſence of Moſes they called upon Aaron to make them gods which ſhould go before them. The idea of having an idol to go before them, ſays our author, was completely Scythian; for ſo the Scythians acted in all their progreſs through Aſia, with this difference, that their idol was a living animal. The Iſraelites having gained their favourite god, which was an ox (not a calf as it is rendered in the book of Exodus), next proceeded to hold a feſtival, which was to be accompanied with dancing; a ſpecies of gaiety common in the feſtivals which were held in adoration of the emblematic *Urotal* or ox in that very part of Arabia near Mount Sinai where this event took place. It is mentioned too as a curious and important fact, that the ox which was revered in Arabia was called *Adonai*. Accordingly Aaron announcing the feaſt to the ox or golden calf, ſpeaks thus, *to-morrow is a feaſt to Adonai*, which is in our tranſlation rendered *to the Lord*. In the time of Jeroboam we read of the golden calves ſet up as objects of worſhip at Bethel and Dan. Nor was the reverence paid to the ox confined to Scythia, to Egypt, and to Aſia; it extended much farther. The ancient Cimbri, as the Scythians did, carried an ox of bronze before them on all their expeditions. Mr Bromley alſo informs us, that as great reſpect was paid to the living ox among the Greeks as was offered to its ſymbol among other nations.

The emblem of the ſerpent, continues Mr Bromley, was marked yet more decidedly by the expreſs direction of the Almighty. That animal had ever been conſidered as emblematic of the ſupreme generating power of intelligent life: And was that idea, ſays he, diſcouraged, ſo far as it went to be a ſign or ſymbol of life, when God ſaid to Moſes, "Make thee a brazen ſerpent, and ſet it upon a pole, and it ſhall come to paſs that every one who is bitten, when he looketh upon it, ſhall live." In Egypt the ſerpent ſurrounded their Iſis and Oſiris, the diadems of their princes, and the bonnets of their prieſts. The ſerpent made a diſtinguiſhed figure in Grecian ſculpture. The fable of Echidne, the mother of the Scythians, gave her figure terminating as a ſerpent to all the founders of ſtates in Greece; from which their earlieſt ſculptors repreſented in that form the Titan princes, Cecrops, Draco, and even Ericthonius. Beſide the ſpear of the image of Minerva, which Phidias made for the citadel of Athens, he placed a ſerpent, which was ſuppoſed to guard that goddeſs.

The ſerpent was combined with many other figures. It ſometimes was coiled round an egg as an emblem of the creation; ſometimes round a trident, to ſhow its power over the ſea; ſometimes it encircled a flambeau, to repreſent life and death.

In Egypt, as well as in Scythia and India, the divinity

vanity was repreſented on the leaves of the tamara or lotus. Pan was worſhipped as a god in that country, as well as over the eaſt. Their ſphinxes, and all their combined figures of animal creation, took their origin from the mother of the Scythians, who brought forth an offſpring that was half a woman and half a ſerpent. Their pyramids and obeliſks aroſe from the idea of flame; the firſt emblem of the ſupreme principle, introduced by the Scythians, and which even the influence of Zoroaſter and the magi could not remove.

We are told that the Bacchus of the Greeks is derived from the Brouma of the Indians; that both are repreſented as ſeated on a ſwan ſwimming over the waves, to indicate that each was the god of humid nature, not the god of wine, but the god of waters. The mitre of Bacchus was ſhaped like half an egg; an emblem taken from this circumſtance, that at the creation the egg from which all things ſprung was divided in the middle. Pan alſo was revered among the Scythians; and from that people were derived all the emblems by which the Greeks repreſented this divinity.

It would be tedious to follow our author through the whole of this ſubject; and were we to ſubmit to the labour of collecting and arranging his ſcattered materials, we ſhould ſtill view his ſyſtem with ſome degree of ſuſpicion. It is drawn, as he informs us, from the work of M. D'Ancarville, intitled, *Recherches ſur l'Origine, l'Eſprit, et les Progres, des Arts de la Grece.*

5
Ill founded.

To form concluſions concerning the origin of nations, the riſe and progreſs of the arts and ſciences, without the aid of hiſtorical evidence, by analogies which are ſometimes accidental, and often fanciful, is a mode of reaſoning which cannot readily be admitted. There may indeed, we acknowledge, be reſemblances in the religion, language, manners, and cuſtoms, of different nations, ſo ſtriking and ſo numerous, that to doubt of their being deſcended from the ſame ſtock would favour of ſcepticiſm. But hiſtorical theories muſt not be adopted raſhly. We muſt be certain that the evidence is credible and ſatisfactory before we proceed to deduce any concluſions. We muſt firſt know whether the Scythian hiſtory itſelf be authentic, before we make any compariſon with the hiſtory of other nations. But what is called the Scythian hiſtory, every man of learning knows to be a collection of fables. Herodotus and Juſtin are the two ancient writers from whom we have the fulleſt account of that warlike nation; but theſe two hiſtorians contradict each other, and both write what cannot be believed of the ſame people at the ſame period of their progreſs. Juſtin tells us, that there was a long and violent conteſt between the Scythians and Egyptians about the antiquity of their reſpective nations; and after ſtating the arguments on each ſide of the queſtion, which, as he gives them*, are nothing to the purpoſe, he decides in favour of the claim of the Scythians. Herodotus was too partial to the Egyptians, not to give them the palm of antiquity: and he was probably in the right; for Juſtin deſcribes his moſt ancient of nations, even in the time of Darius Hyſtaſpes, as ignorant of all the arts of civil life. "They occupied their land in common (ſays he), and cultivated none of it. They had no houſes nor ſettled habitations, but wandered with their cattle from deſert to deſert. In theſe rambles they carried their wives and children in tumbrels covered with the ſkins of beaſts, which ſerved as houſes to protect them from the ſtorms of winter. They were without laws, governed by the dictates of natural equity. They coveted not gold or ſilver like the reſt of mankind, and lived upon milk and honey. Though they were expoſed to extreme cold, and had abundance of flocks, they knew not how to make garments of wool, but clothed themſelves in the ſkins of wild beaſts†." This is the moſt favourable account which any ancient writer gives of the Scythians. By Strabo§ and Herodotus‖ they are repreſented as the moſt ſavage of mortals, delighting in war and bloodſhed, cutting the throats of all ſtrangers who came among them, eating their fleſh, and making cups and pots of their ſkulls. Is it conceivable that ſuch ſavages could be ſculptors; or that, even ſuppoſing their manners to have been ſuch as Juſtin repreſents them, a people ſo ſimple and ignorant could have impoſed their mythology upon the Chaldeans, Phenicians, and Egyptians, whom we know by the moſt incontrovertible evidence to have been great and poliſhed nations ſo early as in the days of Abraham? No! We could as ſoon admit other novelties of more importance, with which ſome of the preſent age pretend to enlighten the world, as this origin aſſigned by Mr Bromley to the art of ſculpture, unleſs ſupported by better authority than that of D'Ancarville.

* Lib. 2. cap. 1.

† Lib. 2. cap. 2.

§ Lib. 7.

‖ Lib. 4. cap. 62.

The inference of our author from the name of the ſacred ox in Arabia, and from the dancing and gaiety which were common in the religious feſtivals of the Arabians, appears to us to be very haſtily drawn. At the early period of the departure of the Iſraelites from Egypt, the language of the Hebrews, Egyptians, and Arabians, differed not more from each other than do the different dialects of the Greek tongue which are found in the poems of Homer (ſee PHILOLOGY, ſect. III.); and it is certain, that for many years after the formation of the golden-calf, the Hebrews were ſtrangers to every ſpecies of idolatry but that which they had brought with them from their houſe of bondage. See REMPHAN.

Taking for granted therefore that the Scythians did not impoſe their mythology upon the eaſtern nations, and that the art of ſculpture, as well as hieroglyphic writing and idolatrous worſhip, prevailed firſt among the Chaldeans, we ſhall endeavour to trace the progreſs of this art through ſome other nations of antiquity, till we bring it to Greece, where it was carried to the higheſt perfection to which it has yet attained.

The firſt intimation that we have of the art of ſculpture is in the book of Geneſis, where we are informed, that when Jacob, by the divine command, was returning to Canaan, his wife Rachel carried along with her the teraphim or idols of her father. Theſe we are aſſured were ſmall, ſince Rachel found it ſo eaſy to conceal them from her father, notwithſtanding his anxious ſearch. We are ignorant, however, how theſe images were made, or of what materials they were compoſed. The firſt perſon mentioned as an artiſt of eminence is Bezaleel, who formed the cherubims which covered the mercy-ſeat.

6
Egyptian ſculpture.

The Egyptians alſo cultivated the art of ſculpture; but there were two circumſtances that obſtructed its progreſs. 1. The perſons of the Egyptians were not poſſeſſed of the graces of form, of elegance, or of ſymmetry; and of conſequence they had no perfect ſtandard

to model their taſte. They reſembled the Chineſe in the caſt of their face, in their great bellies, and in the clumſy rounding of their contours. 2 They were reſtrained by their laws to the principles and practices of their anceſtors, and were not permitted to introduce any innovations. Their ſtatues were always formed in the ſame ſtiff attitude, with the arms hanging perpendicularly down the ſides. What perfection were they capable of who knew no other attitude than that of chairmen? So far were they from attempting any improvements, that in the time of Adrian the art continued in the ſame rude ſtate as at firſt; and when their flaviſh adulation for that emperor induced them to place the ſtatue of his favourite Antinous among the objects of their worſhip, the ſame inanimate ſtiffneſs in the attitude of the body and poſition of the arms was obſerved. We believe it will ſcarcely be neceſſary to inform our readers that the Egyptian ſtatue juſt now mentioned is very different from the celebrated ſtatue of Antinous, of which ſo many moulds have been taken that imitations of it are now to be met with almoſt in every cabinet in Europe.

Notwithſtanding the attachments of the Egyptians to ancient uſages, Winkelman thinks he has diſcovered two different ſtyles of ſculpture which prevailed at different periods. The firſt of theſe ends with the conqueſt of Egypt by Cambyſes. The ſecond begins at that time, and extends beyond the reign of Alexander the Great.

7 Firſt ſtyle. In the firſt ſtyle, the lines which form the contour are ſtraight and projecting a little: the poſition is ſtiff and unnatural: In ſitting figures the legs are parallel, the feet ſqueezed together, and the arms fixed to the ſides; but in the figures of women the left arm is folded acroſs the breaſt; the bones and muſcles are faintly diſcernible; the eyes are flat and looking obliquely, and the eyebrows ſunk; features which deſtroy entirely the beauty of the head; the cheek-bones are high, the chin ſmall and piked: the ears are generally placed higher than in nature, and the feet are too large and flat. In ſhort, if we are to look for any model in the ſtatues of Egypt, it is not for the model of beauty but of deformity. The ſtatues of men are naked, only they have a ſhort apron, and a few folds of drapery ſurrounding their waiſt: The veſtments of women are only diſtinguiſhable by the border, which riſes a little above the ſurface of the ſtatue. In this age it is evident the Egyptians knew little of drapery.

8 Second ſtyle. Of the ſecond ſtyle of ſculpture practiſed among the Egyptians, Winkelman thinks he has found ſpecimens in the two figures of baſaltes in the Capitol, and in another figure at Villa Albani, the head of which has been renewed. The two firſt of theſe, he remarks, bear viſible traces of the former ſtyle, which appear eſpecially in the form of the mouth and ſhortneſs of the chin. The hands poſſeſs more elegance; and the feet are placed at a greater diſtance from one another, than was cuſtomary in more ancient times. In the firſt and third figures the arms hang down cloſe to the ſides. In the ſecond they hang more freely. Winkelman ſuſpects that theſe three ſtatues have been made after the conqueſt of Egypt by the Greeks. They are clothed with a tunic, a robe, and a mantle The tunic, which is puckered into many folds, deſcends from the neck to the ground. The robe in the firſt and third ſtatues ſeems cloſe to the body, and is only perceptible by ſome little folds. It is tied under the breaſt, and covered by the mantle, the two buttons of which are placed under the epaulet.

The Antinous of the Capitol is compoſed of two pieces, which are joined under the haunches. But as all the Egyptian ſtatues which now remain have been hewn out of one block, we muſt believe that Diodorus, in ſaying the ſtone was divided, and each half finiſhed by a ſeparate artizan, ſpoke only of a coloſſus. The ſame author informs us, that the Egyptians divided the human body into $24\frac{1}{4}$ parts; but it is to be regretted that he has not given a more minute detail of that diviſion.

The Egyptian ſtatues were not only formed by the chiſel, they were alſo poliſhed with great care. Even thoſe on the ſummit of an obeliſk, which could only be viewed at a diſtance, were finiſhed with as much labour and care as if they had admitted a cloſe inſpection. As they are generally executed in granite or baſaltes, ſtones of a very hard texture, it is impoſſible not to admire the indefatigable patience of the artiſts.

The eye was often of different materials from the reſt of the ſtatue; ſometimes it was compoſed of a precious ſtone or metal. We are aſſured that the valuable diamond of the empreſs of Ruſſia, the largeſt and moſt beautiful hitherto known, formed one of the eyes of the famous ſtatue of Scheringham in the temple of Brama.

Thoſe Egyptian ſtatues which ſtill remain are compoſed of wood or baked earth: and the ſtatues of earth are covered with green enamel.

9 Phenician ſculpture. The Phenicians poſſeſſed both a character and ſituation highly favourable to the cultivation of ſtatuary. They had beautiful models in their own perſons, and their induſtrious character qualified them to attain perfection in every art for which they had a taſte. Their ſituation raiſed a ſpirit of commerce, and commerce induced them to cultivate the arts. Their temples ſhone with ſtatues and columns of gold, and a profuſion of emeralds was everywhere ſcattered. All the great works of the Phenicians have been unfortunately deſtroyed; but many of the Carthaginian medals are ſtill preſerved, ten of which are depoſited in the cabinet of the grand duke of Florence. But though the Carthaginians were a colony of Phenicians, we cannot from their works judge of the merit of their anceſtors.

10 This art n cultivated among th Perſians. The Perſians made no diſtinguiſhed figure in the arts of deſign. They were indeed ſenſible to the charms of beauty, but they did not ſtudy to imitate them. Their dreſs, which conſiſted of long flowing robes concealing the whole perſon, prevented them from attending to the beauties of form. Their religion, too, which taught them to worſhip the divinity in the emblem of fire, and that it was impious to repreſent him under a human form, ſeemed almoſt to prohibit the exerciſe of this art, by taking away thoſe motives which alone could give it dignity and value; and as it was not cuſtomary among them to raiſe ſtatues to great men, it was impoſſible that ſtatuary could flouriſh in Perſia.

11 Etrurian ſculpture. The Etrurians or ancient Tuſcans, in the opinion of Winkelman, carried this art to ſome degree of perfection at an earlier period than the Greeks. It is ſaid to have been introduced before the ſiege of Troy by Dedalus, who, in order to eſcape the reſentment of Minos king of Crete, took refuge in Sicily, from whence he paſſed

paſſed into Italy, where he left many monuments of his art. Pauſanias and Diodorus Siculus inform us, that ſome works aſcribed to him were to be ſeen when they wrote, and that theſe poſſeſſed that character of majeſty which afterwards diſtinguiſhed the labours of Etruria.

A character ſtrongly marked forms the chief diſtinction in thoſe productions of Etruria which have deſcended to us. Their ſtyle was indeed harſh and overcharged; a fault alſo committed by Michael Angelo the celebrated painter of modern Etruria; for it is not to be ſuppoſed that a people of ſuch rude manners as the Etrurians could communicate to their works that vividneſs and beauty which the elegance of Grecian manners inſpired. On the other hand, there are many of the Tuſcan ſtatues which bear ſo cloſe a reſemblance to thoſe of Greece, that antiquarians have thought it probable that they were conveyed from that country or Magna Græcia into Etruria about the time of the Roman conqueſt, when Italy was adorned with the ſpoils of Greece.

12 irſt ſtyle. Among the monuments of Etrurian art two different ſtyles have been obſerved. In the firſt the lines are ſtraight, the attitude ſtiff, and no idea of beauty appears in the formation of the head. The contour is not well rounded, and the figure is too ſlender. The head is oval, the chin piked, the eyes flat, and looking aſquint.

Theſe are the defects of an art in a ſtate of infancy, which an accompliſhed maſter could never fall into, and are equally conſpicuous in Gothic ſtatues as in the productions of the ancient natives of Florence. They reſemble the ſtyle of the Egyptians ſo much, that one is almoſt induced to ſuppoſe that there had once been a communication between theſe two nations; but others think that this ſtyle was introduced by Dedalus.

13 econd yle. Winkelman ſuppoſes that the ſecond epoch of this art commenced in Etruria, about the time at which it had reached its greateſt perfection in Greece, in the age of Phidias; but this conjecture is not ſupported by any proofs. To deſcribe the ſecond ſtyle of ſculpture among the Etrurians, is almoſt the ſame as to deſcribe the ſtyle of Michael Angelo and his numerous imitators. The joints are ſtrongly marked, the muſcles raiſed, the bones diſtinguiſhable; but the whole mien harſh. In deſigning the bone of the leg, and the ſeparation of the muſcles of the calf, there is an elevation and ſtrength above life. The ſtatues of the gods are deſigned with more delicacy. In forming them, the artiſts were anxious to ſhow that they could exerciſe their power without that violent diſtenſion of the muſcles which is neceſſary in the exertions of beings merely human, but in general their attitudes are unnatural, and the actions ſtrained. If a ſtatue, for inſtance, hold any thing with its fore-fingers, the reſt are ſtretched out in a ſtiff poſition.

According to ancient hiſtory, the Greeks did not emerge from the ſavage ſtate till a long time after the Egyptians, Chaldeans, and Indians, had arrived at a conſiderable degree of civilization. The original rude inhabitants of Greece were civilized by colonies which arrived among them, at different times, from Egypt and Phenicia. Theſe brought along with them the religion, the letters, and the arts of their parent countries: and if ſculpture had its origin from the worſhip of idols, there is reaſon to believe that it was one of the arts which were thus imported; for that the gods of Greece were of Egyptian and Phenician extraction is a fact incontrovertible; (ſee Mysteries, Mythology, Philology, ſect. 7. Philosophy, n° 19, and Titan.) The original ſtatues of the gods, however, were very rude. The earlieſt objects of idolatrous worſhip have everywhere been the heavenly bodies; and the ſymbols conſecrated to them were generally pillars of a conical or pyramidal figure. It was not till hero-worſhip was engraſted on the planetary, that the ſculptor thought of giving to the ſacred ſtatue any part of the human form (ſee Polytheism, n° 19, 23); and it appears to have been about the era of their revolution in idolatry that the art of ſculpture was introduced among the Greeks. The firſt repreſentations of their gods were round ſtones placed upon cubes or pillars; and theſe ſtones they afterwards formed roughly, ſo as to give them ſomething of the appearance of a head. Agreeable to this deſcription was a Jupiter, which Pauſanias ſaw in Tegeum, in Arcadia. Theſe repreſentations were called *Hermes*; not that they repreſented Mercury, but from the word *herma*, which ſignified a rough ſtone. It is the name which Homer gives to the ſtones which were uſed to fix veſſels to the ſhore. Pauſanias ſaw at Pheres 30 deities made of unformed blocks or cubical ſtones. The Lacedemonians repreſented Caſtor and Pollux by two parallel poſts; and a tranſverſe beam was added, to expreſs their mutual affection.

If the Greeks derived from foreign nations the rudiments of the arts, it muſt redound much to their honour, that in a few centuries they carried them to ſuch wonderful perfection as entirely to eclipſe the fame of their maſters. It is by tracing the progreſs of ſculpture among them that we are to ſtudy the hiſtory of this art; and we ſhall ſee its origin and ſucceſſive improvements correſpond with nature, which always operates ſlowly and gradually.

View of Grecian Sculpture.

14 Cauſes which promoted the art of ſculpture in Greece. The great ſuperiority of the Greeks in the art of ſculpture may be aſcribed to a variety of cauſes. The influence of climate over the human body is ſo ſtriking, that it muſt have fixed the attention of every thinking man who has reflected on the ſubject. The violent heats of the torrid zone, and the exceſſive cold of the polar regions, are unfavourable to beauty. It is only in the mild climates of the temperate regions that it appears in its moſt attractive charms. Perhaps no country in the world enjoys a more ſerene air, leſs tainted with miſts and vapours, or poſſeſſes in a higher degree that mild and genial warmth which can unfold and expand the human body into all the ſymmetry of muſcular ſtrength, and all the delicacies of female beauty in greater perfection, than the happy climate of Greece; and never was there any people that had a greater taſte for beauty, or were more anxious to improve it. Of the four wiſhes of Simonides, the ſecond was to have a handſome figure. The love of beauty was ſo great among the Lacedemonian women, that they kept in their chambers the ſtatues of Nereus, of Narciſſus, or

Hyacinthus, and of Caſtor and Pollux; hoping that by often contemplating them they might have beautiful children.

There was a variety of circumſtances in the noble and virtuous freedom of the Grecian manners that rendered their models of beauty peculiarly ſubſervient to the cultivation of the fine arts. There were no tyrannical laws, as among the Egyptians, to check their progreſs. They had the beſt opportunities to ſtudy them in the public places, where the youth, who needed no other vail than chaſtity and purity of manners, performed their various exerciſes quite naked. They had the ſtrongeſt motives to cultivate ſculpture, for a ſtatue was the higheſt honour which public merit could attain. It was an honour ambitiouſly ſought, and granted only to thoſe who had diſtinguiſhed themſelves in the eyes of their fellow citizens. As the Greeks preferred natural qualities to acquired accompliſhments, they decreed the firſt rewards to thoſe who excelled in agility and ſtrength of body. Statues were often raiſed to wreſtlers. Even the moſt eminent men of Greece, in their youth, ſought renown in gymnaſtic exerciſe. Chryſippus and Cleanthes diſtinguiſhed themſelves in the public games before they were known as philoſophers. Plato appeared as a wreſtler both at the Iſthmian and Pythian games; and Pythagoras carried off the prize at Elis, (ſee PYTHAGORAS.) The paſſion by which they were inſpired was the ambition of having their ſtatutes erected in the moſt ſacred place of Greece, to be ſeen and admired by the whole people. The number of ſtatues erected on different occaſions was immenſe; of courſe the number of artiſts muſt have been great, their emulation ardent, and their progreſs rapid.

As moſt of their ſtatues were decreed for thoſe who vanquiſhed in the public games, the artiſts had the opportunity of ſeeing excellent models; for thoſe who ſurpaſſed in running, boxing, and wreſtling, muſt in general have been well formed, yet would exhibit different kinds of beauty.

The high eſtimation in which ſculptors were held was very favourable to their art. Socrates declared the artiſts the only wiſe men. An artiſt could be a legiſlator, a commander of armies, and might hope to have his ſtatue placed beſide thoſe of Miltiades and Themiſtocles, or thoſe of the gods themſelves. Beſides, the honour and ſucceſs of an artiſt did not depend on the caprice of pride or of ignorance. The productions of art were eſtimated and rewarded by the greateſt ſages in the general aſſembly of Greece, and the ſculptor who had executed his work with ability and taſte was confident of obtaining immortality.

It was the opinion of Winkelman, that liberty was highly favourable to this art; but, though liberty is abſolutely neceſſary to the advancement of ſcience, it may be doubted whether the fine arts owe their improvement to it. Sculpture flouriſhed moſt in Greece, when Pericles exerciſed the power of a king; and in the reign of Alexander, when Greece was conquered. It attained no perfection in Rome till Auguſtus had enſlaved the Romans. It revived in Italy under the patronage of the family of Medici, and in France under the deſpotic rule of Louis XIV. It is the love of beauty, luxury, wealth, or the patronage of a powerful individual, that promotes the progreſs of this art.

It will now be proper to give a particular account of the ideas which the Greeks entertained concerning the ſtandard of beauty in the different parts of the human body. And with reſpect to the head, the profile which they chiefly admired is peculiar to dignified beauty. It conſiſts in a line almoſt ſtraight, or marked by ſuch ſlight and gentle inflections as are ſcarcely diſtinguiſhable from a ſtraight line. In the figures of women and young perſons, the forehead and noſe form a line approaching to a perpendicular. 15 Grecian ideas of beauty. 16 The profile.

Ancient writers, as well as artiſts, aſſure us that the Greeks reckoned a ſmall forehead a mark of beauty, and a high forehead a deformity. From the ſame idea, the Circaſſians wore their hair hanging down over their foreheads almoſt to their eyebrows. To give an oval form to the countenance, it is neceſſary that the hair ſhould cover the forehead, and thus make a curve about the temples; otherwiſe the face, which terminates in an oval form in the inferior part, will be angular in the higher part, and the proportion will be deſtroyed. This rounding of the forehead may be ſeen in all handſome perſons, in all the heads of ideal beauty in ancient ſtatues, and eſpecially in thoſe of youth. It has been overlooked, however, by modern ſtatuaries. Bernini, who modelled a ſtatue of Louis XIV. in his youth, turned back the hair from the forehead. 17 The forehead.

It is generally agreed that large eyes are beautiful; but their ſize is of leſs importance in ſculpture than their form, and the manner in which they are enchaſed. In ideal beauty, the eyes are always ſunk deeper than they are in nature, and conſequently the eyebrows have a greater projection. But in large ſtatues, placed at a certain diſtance, the eyes, which are of the ſame colour with the reſt of the head, would have little effect if they were not ſunk. By deepening the cavity of the eye, the ſtatuary increaſes the light and ſhade and thus gives the head more life and expreſſion. The ſame practice is uſed in ſmall ſtatues. The eye is a characteriſtic feature in the heads of the different deities. In the ſtatues of Apollo, Jupiter, and Juno, the eye is large and round. In thoſe of Pallas they are alſo large; but by lowering the eyelids, the virgin air and expreſſion of modeſty are delicately marked. Venus has ſmall eyes, and the lower eyelid being raiſed a little, gives them a languiſhing look and an enchanting ſweetneſs. It is only neceſſary to ſee the Venus de Medicis to be convinced that large eyes are not eſſential to beauty, eſpecially if we compare her ſmall eyes with thoſe which reſemble them in nature. The beauty of the eyebrows conſiſts in the fineneſs of the hair, and in the ſharpneſs of the bone which covers them; and maſters of the art conſidered the joining of the eyebrows as a deformity, though it is ſometimes to be met with in ancient ſtatues. 18 The eyes.

The beauty of the mouth is peculiarly neceſſary to conſtitute a fine face. The lower lip muſt be fuller than the upper, in order to give an elegant rounding to the chin. The teeth ſeldom appear, except in laughing ſatyrs. In human figures the lips are generally cloſe, and a little opened in the figures of the gods. The lips of Venus are half open. 19 The mouth.

In figures of ideal beauty, the Grecian artiſts never interrupted the rounding of the chin by introducing a dimple; for this they conſidered not as a mark of beauty, and only to be admitted to diſtinguiſh individuals. The dimple indeed appears in ſome ancient ſtatues, but antiquaries

antiquaries ſuſpect it to be the work of a modern hand. It is ſuſpected alſo, that the dimple which is ſometimes found on the cheeks of ancient ſtatues is a modern innovation.

20 The ears. No part of the head was executed by the ancients with more care than the ear, though little attention has been given to them by modern artiſts. This character is ſo deciſive, that if we obſerve in any ſtatue that the ears are not highly finiſhed, but only roughly marked, we may conclude with certainty that we are examining a modern production. The ancients were very attentive to copy the preciſe form of the ear in taking likeneſſes. Thus, where we meet with a head the ears of which have a very large interior opening, we know it to be the head of Marcus Aurelius.

21 The hair. The manner in which the ancient artiſts formed the hair alſo enables us to diſtinguiſh their works from thoſe of the moderns. On hard and coarſe ſtones the hair was ſhort, and appeared as if it had been combed with a wide comb; for that kind of ſtone was difficult to work, and could not without immenſe labour be formed into curled and flowing hair. But the figures executed in marble in the moſt flouriſhing period of the art have the hair curled and flowing; at leaſt where the head was not intended to be an exact reſemblance, for then the artiſt conformed to his model. In the heads of women, the hair was thrown back, and tied behind in a waving manner, leaving conſiderable intervals; which gives the agreeable variety of light and ſhade, and produces the effects of the clare-obſcuro. The hair of the Amazons is diſpoſed in this manner. Apollo and Bacchus have their hair falling down their ſhoulders; and young perſons, till they arrived at manhood, wore their hair long. The colour of the hair which was reckoned moſt beautiful, was fair; and this they gave without diſtinction to the moſt beautiful of their gods, Apollo and Bacchus, and likewiſe to their moſt illuſtrious heroes.

22 The hands. Although the ravages of time have preſerved but few of the hands or feet of ancient ſtatues, it is evident from what remains how anxious the Grecian artiſts were to give every perfection to theſe parts. The hands of young perſons were moderately plump, with little cavities or dimples at the joints of the fingers. The fingers tapered very gently from the root to the point, like well proportioned columns, and the joints were ſcarcely perceptible. The terminating joint was not ben, as it commonly appears in modern ſtatues.

23 The legs and feet. In the figures of young men the joints of the knee are faintly marked. The knee unites the leg to the thigh without making any remarkable projections or cavities. The moſt beautiful legs and beſt turned knees, according to Winkelman, are preſerved in the Apollo Sauroctones, in the Villa Borgheſe; in the Apollo which has a ſwan at its feet; and in the Bacchus of Villa Medicis. The ſame able connoiſſeur remarks, it is rare to meet with beautiful knees in young perſons, or in the elegant repreſentations of art. As the ancients did not cover the feet as we do, they gave to them the moſt beautiful turning, and ſtudied the form of them with the moſt ſcrupulous attention.

The breaſts of men were large and elevated. The breaſts of women did not poſſeſs much amplitude. The figures of the deities have always the breaſts of a virgin, the beauty of which the ancients made to conſiſt in a gentle elevation. So anxious were the women to reſemble this ſtandard, that they uſed ſeveral arts to reſtrain the growth of their breaſts. The breaſts of the nymphs and goddeſſes were never repreſented ſwelling, becauſe that is peculiar to thoſe women who ſuckle. The paps of Venus contract and end in a point, this being conſidered as an eſſential characteriſtic of perfect beauty. Some of the moderns have tranſgreſſed theſe rules, and have fallen into great improprieties. 24 The breaſt and lower part of the body.

The lower part of the body in the ſtatues of men was formed like that of the living body after a profound ſleep and good digeſtion. The naval was conſiderably ſunk, eſpecially in female ſtatues.

As beauty never appears in equal perfection in every part of the ſame individual, perfect or ideal beauty can only be produced by ſelecting the moſt beautiful parts from different models; but this muſt be done with ſuch judgment and care, that theſe detached beauties when united may form the moſt exact ſymmetry. Yet the ancients ſometimes confined themſelves to one individual, even in the moſt flouriſhing age. Theodorus, whom Socrates and his diſciples viſited, ſerved as a model to the artiſts of his time. Phryne alſo appears to have been a model to the painters and ſculptors. But Socrates, in his converſation with Parrhaſius, ſays, that when a perfect beauty was to be produced, the artiſts joined together the moſt ſtriking beauties which could be collected from the fineſt figures. We know that Zeuxis, when he was going to paint Helen, united in one picture all the beauties of the moſt handſome women of Crotona. 25 Ideal beauty.

The Grecian ſculptors, who repreſented with ſuch ſucceſs the moſt perfect beauty of the human form, were not regardleſs of the drapery of their ſtatues. They clothed their figures in the moſt proper ſtuff, which they wrought into that ſhape which was beſt calculated to give effect to their deſign. 26 The drapery of ſtatues.

The veſtments of women in Greece generally conſiſted of linen cloth, or ſome other light ſtuff, and in later times of ſilk and ſometimes of woollen cloth. They had alſo garments embroidered with gold. In the works of ſculpture, as well as in thoſe of painting, one may diſtinguiſh the linen by its tranſparency and ſmall united folds. The other light ſtuffs which were worn by the women (A) were generally of cotton produced in the iſle of Cos; and theſe the art of ſtatuary was able to diſtinguiſh from the linen veſtments. The cotton cloth was ſometimes ſtriped, and ſometimes embelliſhed with a profuſion of flowers. Silk was alſo employed; but whether it was known in Greece before the time of the Roman emperors cannot eaſily be determined. In paintings, it is diſtinguiſhable by changing its colour in different lights to red, violet, and ſky-blue. There were two ſorts of purple; that which the Greeks called the *colour of the ſea*, and Tyrian purple, which reſembled lac. Woollen garments are eaſily known by the

(A) Men ſometimes wore cotton, but all who did ſo were reckoned effeminate.

the amplitude of their folds. Beſides theſe, cloth of gold ſometimes compoſed their drapery: but it was not like the modern fabric, conſiſting of a thread of gold or of ſilver ſpun with a thread of ſilk; it was compoſed of gold or ſilver alone, without any mixture.

The veſtments of the Greeks, which deſerve particular attention, are the tunic, the robe, and the mantle.

27 The tunic. The tunic was that part of the dreſs which was next to the body. It may be ſeen in ſleeping figures, or in theſe in diſhabille; as in the Flora Farneſe, and in the ſtatues of the Amazons in the Capitol. The youngeſt of the daughters of Niobe, who throws herſelf at her mother's ſide, is clothed only with a tunic. It was of linen, or ſome other light ſtuff, without ſleeves, fixed to the ſhoulders by a button, ſo as to cover the whole breaſt. None but the tunics of the goddeſs Ceres and comedians have long ſtraight ſleeves.

28 The robe. The robes of women commonly conſiſted of two long pieces of woollen cloth, without any particular form, attached to the ſhoulders by a great many buttons, and ſometimes by a claſp. They had ſtraight ſleeves which came down to the wriſts. The young girls, as well as the women, faſtened their robe to their ſide by a cincture, in the ſame way as the high-prieſt of the Jews faſtened his, as it is ſtill done in many parts of Greece. The cincture formed on the ſide a knot of ribbons ſometimes reſembling a roſe in ſhape, which has been particularly remarked in the two beautiful daughters of Niobe. In the younger of theſe the cincture is ſeen paſſing over the ſhoulders and the back, Venus has two cinctures, the one paſſing over the ſhoulder, and the other ſurrounding the waiſt. The latter is called *ceſtus* by the poets.

29 The mantle. The mantle was called *peplon* by the Greeks, which ſignifies properly the mantle of Pallas. The name was afterwards applied to the mantles of the other gods, as well as to thoſe of men. This part of the dreſs was not ſquare, as ſome have imagined, but of a roundiſh form. The ancients indeed ſpeak in general of ſquare mantles, but they received this ſhape from four taſſels which were affixed to them; two of theſe were viſible, and two were concealed under the mantle. The mantle was brought under the right arm, and over the left ſhoulder; ſometimes it was attached to the ſhoulder by two buttons, as may be ſeen in the beautiful ſtatue of Leucothoe at Villa Albani.

30 The colour of the veſtments. The colour of veſtments peculiar to certain ſtatues is too curious to be omitted. To begin with the figures of the gods.—The drapery of Jupiter was red, that of Neptune is ſuppoſed by Winkelman to have been ſea-green. The ſame colour alſo belonged to the Nereids and Nymphs. The mantle of Apollo was blue or violet. Bacchus was dreſſed in white. Martianus Capella aſſigns green to Cybele. Juno's veſtments were ſky-blue, but ſhe ſometimes had a white veil. Pallas was robed in a flame-coloured mantle. In a painting of Herculaneum, Venus is in flowing drapery of a golden yellow. Kings were arrayed in purple; prieſts in white; and conquerors ſometimes in ſea-green.

With reſpect to the head, women generally wore no covering but their hair; when they wiſhed to cover their head, they uſed the corner of their mantle.—Sometimes we meet with veils of a fine tranſparent texture. Old women wore a kind of bonnet upon their head, an example of which may be ſeen in a ſtatue in the Capitol, called the *Præfica;* but Winkelman thinks it is a ſtatue of Hecuba.

The covering of the feet conſiſted of ſhoes or ſandals. The ſandals were generally an inch thick, and compoſed of more than one ſole of cork. Thoſe of Pallas in Villa Albani has two ſoles, and other ſtatues had no leſs than five.

31 Four ſtyles of this art among the Greeks. Winkelman has aſſigned four different ſtyles to this art. The *ancient* ſtyle, which continued until the time of Phidias; the *grand* ſtyle, formed by that celebrated ſtatuary; the *beautiful*, introduced by Praxiteles, Apelles, and Lyſippus; and the *imitative* ſtyle, practiſed by thoſe artiſts who copied the works of the ancient maſters.

32 The ancient ſtyle. The moſt authentic monuments of the ancient ſtyle are medals, containing an inſcription, which leads us back to very diſtant times. The writing is from right to left in the Hebrew manner; a uſage which was abandoned before the time of Herodotus. The ſtatue of Agamemnon at Elis, which was made by Ornatas, has an inſcription from right to left. This artiſan flouriſhed 50 years before Phidias; it is in the intervening period therefore between theſe two artiſts, that we are to look for the ceſſation of this practice. The ſtatues formed in the ancient ſtyle were neither diſtinguiſhed by beauty of ſhape nor by proportion, but bore a cloſe reſemblance to thoſe of the Egyptians and Etrurians (B); the eyes were long and flat; the ſection of the mouth not horizontal; the chin was pointed; the curls of the hair were ranged in little rings, and reſembled grains incloſed in a heap of raiſins. What was ſtill worſe, it was impoſſible by inſpecting the head to diſtinguiſh the ſex.

The characters of this ancient ſtyle were theſe: The deſigning was energetic, but harſh; it was animated, but without gracefulneſs; and the violence of the expreſſion deprived the whole figure of beauty.

33 The grand ſtyle. The grand ſtyle was brought to perfection by Phidias, Polycletus, Scopas, Alcamenes, Myron, and other illuſtrious artiſts. It is probable, from ſome paſſages of ancient writers, that in this ſtyle were preſerved ſome characters of the ancient manner, ſuch as the ſtraight lines, the ſquares and angles. The ancient maſters, ſuch as Polycletus, being the legiſlators of proportions, ſays Winkelman, and of conſequence thinking, they had a right to diſtribute the meaſures and dimenſions of the parts of the human body, have undoubtedly ſacrificed ſome degree of the form of beauty to a grandeur which is harſh, in compariſon of the flowing contours and graceful forms of their ſucceſſors.—The moſt conſiderable monuments of the grand ſtyle are the ſtatues of Niobe and her daughters, and a figure

(B) This is a proof additional to thoſe that will be found in the articles to which we have referred, that the Greeks received the rudiments of the art of ſculpture from the nations to which they were confeſſedly indebted for the elements of ſcience.

gure of Pallas, to be ſeen in Villa Albani; which, however, muſt not be confounded with the ſtatue which is modelled according to the firſt ſtyle, and is alſo found in the ſame place. The head poſſeſſes all the characters of dignified beauty, at the ſame time exhibiting the rigidneſs of the ancient ſtyle. The face is defective in gracefulneſs; yet it is evident how eaſy it would have been to give the features more roundneſs and grace. The figures of Niobe and her daughters have not, in the opinion of Winkelman, that auſterity of appearance which marks the age of the ſtatue of Pallas. They are characterized by grandeur and ſimplicity: ſo ſimple are the forms, that they do not appear to be the tedious productions of art, but to have been created by an inſtantaneous effort of nature.

34 The graceful ſtyle.

The third ſtyle was the graceful or beautiful. Lyſippus was perhaps the artiſt who introduced this ſtyle. Being more converſant than his predeceſſors with the ſweet, the pure, the flowing, and the beautiful lines of nature, he avoided the ſquare forms which the maſters of the ſecond ſtyle had too much employed. He was of opinion that the uſe of the art was rather to pleaſe than to aſtoniſh, and that the aim of the artiſt ſhould be to raiſe admiration by giving delight. The artiſts who cultivated this ſtyle did not, however, neglect to ſtudy the ſublime works of their predeceſſors. They knew that grace is conſiſtent with the moſt dignified beauty, and that it poſſeſſes charms which muſt ever pleaſe: they knew alſo that theſe charms are enhanced by dignity. Grace is infuſed into all the movements and attitudes of their ſtatues, and it appears in the delicate turns of the hair, and even in the adjuſting of the drapery. Every ſort of grace was well known to the ancients; and great as the ravages of time have been amongſt the works of art, ſpecimens are ſtill preſerved, in which can be diſtinguiſhed *dignified* beauty, *attractive* beauty, and a beauty *peculiar to infants*. A ſpecimen of dignified beauty may be ſeen in the ſtatue of one of the muſes in the palace of Barberini at Rome; and in the garden of the pope, on the Quirinal is a ſtatue of another muſe, which affords a fine inſtance of attractive beauty. Winkelman ſays that the moſt excellent model of infant beauty which antiquity has tranſmitted to us is a ſatyr of a year old, which is preſerved, though a little mutilated, in Villa Albani.

35 The imitative ſtyle.

The great reputation of Praxiteles and Appelles raiſed an ardent emulation in their ſucceſſors, who deſpairing to ſurpaſs ſuch illuſtrious maſters, were ſatisfied with imitating their works. But it is well known that a mere imitator is always inferior to the maſter whom he attempts to copy. When no original genius appears, the art muſt therefore decline.

36 Materials of Grecian ſtatues.

Clay was the firſt material which was employed in ſtatuary. An inſtance of this may be ſeen in a figure of Alcamenes in bas-relief in Villa Albani. The ancients uſed their fingers, and eſpecially their nails, to render certain parts more delicate and lively: hence aroſe the phraſe *ad unguem factus homo*, "an accompliſhed man."

37 Clay and paſter.

It was the opinion of count Caylus that the ancients did not uſe models in forming their ſtatues. But to diſprove this, it is only neceſſary to mention an engraving on a ſtone in the cabinet of Stoſch, which repreſents Prometheus engraving the figure of a man, with a plummet in his hand to meaſure the proportions of his model. The ancients as well as the moderns made works in plaſter; but no ſpecimens remain except ſome figures in bas-relief, of which the moſt beautiful were found at Baia.

38 Ivory, silver and gold.

The works made of ivory and ſilver were generally of a ſmall ſize. Sometimes, however, ſtatues of a prodigious ſize were formed of gold and ivory. The coloſſal Minerva of Phidias, which was compoſed of theſe materials, was 26 cubits high. It is indeed ſcarcely poſſible to believe that ſtatues of ſuch a ſize could entirely conſiſt of gold and ivory. The quantity of ivory neceſſary to a coloſſal ſtatue is beyond conception. M. de Pauw calculates that the ſtatue of Jupiter Olympus, which was 54 feet high, would conſume the teeth of 300 elephants.

39 Marble.

The Greeks generally hewed their marble ſtatues out of one block, though they after worked the heads ſeparately, and ſometimes the arms. The heads of the famous group of Niobe and her daughters have been adapted to their bodies after being ſeparately finiſhed. It is proved by a large figure repreſenting a river, which is preſerved in Villa Albani, that the ancients firſt hewed their ſtatues roughly before they attempted to finiſh any part. When the ſtatue had received its perfect figure, they next proceeded to poliſh it with pumice-ſtone, and again carefully retouched every part with the chiſel.

40 Porphyry.

The ancients, when they employed porphyry, uſually made the head and extremities of marble. It is true, that at Venice there are four figures entirely compoſed of porphyry; but theſe are the productions of the Greeks of the middle age. They alſo made ſtatues of baſaltes and alabaſter.

41 Expreſſion and attitude.

Without expreſſion, geſture, and attitude, no figure can be beautiful, becauſe in theſe the graces always reſide. It was for this reaſon that the graces are always repreſented as the companions of Venus.

The expreſſion of tranquillity was frequent in Grecian ſtatues, becauſe, according to Plato, that was conſidered as the middle ſtate of the ſoul between pleaſure and pain. Experience too ſhows that in general the moſt beautiful perſons are endowed with the ſweeteſt and moſt engaging manner. Without a ſedate, tranquillity dignified beauty could not exiſt. It is in this tranquillity, therefore, that we muſt look for the complete diſplay of genius.

42 In the ſtatues of the gods.

The moſt elevated ſpecies of tranquillity and repoſe was ſtudied in the figures of the gods. The father of the gods, and even inferior divinities, are repreſented without emotion or reſentment. It is thus that Homer paints Jupiter ſhaking Olympus by the motion of his hair and his eyebrows.

> Shakes his ambroſial curls, and gives the nod,
> The ſtamp of fate and ſanction of the god.

Jupiter is not always exhibited in this tranquil ſtate. In a bas-relief belong to the Marquis Rondini he appears ſeated on an arm-chair with a melancholy aſpect. The Apollo of the Vatican repreſents the god in a fit of rage againſt the ſerpent Python, which he kills at a blow. The artiſt, adopting the opinion of the poets, has made the noſe the ſeat of anger, and the lips the ſeat of diſdain.

43 In the ſtatues of heroes.

To expreſs the action of a hero, the Grecian ſculptors delineated

delineated the countenance of a noble virtuous character repreſſing his groans, and allowing no expreſſion of pain to appear. In deſcribing the actions of a hero the poet has much more liberty than the artiſt. The poet can paint them ſuch as they were before men were taught to ſubdue their paſſions by the reſtraints of law, or the refined cuſtoms of ſocial life. But the artiſt, obliged to ſelect the moſt beautiful forms, is reduced to the neceſſity of giving ſuch an expreſſion of the paſſions as may not ſhock our feelings and diſguſt us with his production. The truth of theſe remarks will be acknowledged by thoſe who have ſeen two of the moſt beautiful monuments of antiquity; one of which repeſents the fear of death, the other the moſt violent pains and ſufferings. The daughters of Niobe, againſt whom Diana has diſcharged her fatal arrows, are exhibited in that ſtate of ſtupefaction which we imagine muſt take place when the certain proſpect of death deprives the ſoul of all ſenſibility. The fable preſents us an image of that ſtupor which Eſchyles deſcribes as ſeizing the Niobe when they were transformed into a rock. The other monument referred to is the image of Laocoon, which exhibits the moſt agonizing pain that can affect the muſcles, the nerves, and the veins. The ſufferings of the body and the elevation of the ſoul are expreſſed in every member with equal energy, and form the moſt ſublime contraſt imaginable. Laocoon appears to ſuffer with ſuch fortitude, that, whilſt his lamentable ſituation pierces the heart, the whole figure fills us with an ambitious deſire of imitating his conſtancy and magnanimity in the pains and ſufferings that may fall to our lot.

Philoctetes is introduced by the poets ſhedding tears, uttering complaints, and rending the air with his groans and cries; but the artiſt exhibits him ſilent and bearing his pains with dignity. The Ajax of the celebrated painter Timomachus is not drawn in the act of deſtroying the ſheep which he took for the Grecian chiefs, but in the moments of reflection which ſucceeded that frenzy. So far did the Greeks carry their love of calmneſs and ſlow movements, that they thought a quick ſtep always announced rulticity of manners. Demoſtheres reproaches Nicobulus for this very thing; and from the words he makes uſe of, it appears, that to ſpeak with inſolence and to walk haſtily were reckoned ſynonymous.

44 In the ſtatues of women.

In the figures of women, the artiſts have conformed to the principle obſerved in all the ancient tragedies, and recommended by Ariſtotle, never to make women ſhow too much intrepidity or exceſſive cruelty. Conformable to this maxim, Clytemneſtra is repreſented at a little diſtance from the fatal ſpot, watching the murderer, but without taking any part with him. In a painting of Timomachus repreſenting Medea and her children, when Medea lifts up the dagger they ſmile in her face, and her fury is immediately melted into compaſſion for the innocent victims. In another repreſentation of the ſame ſubject, Medea appears heſitating and indeciſive. Guided by the ſame maxims, the artiſts of moſt refined taſte were careful to avoid all deformity, chooſing rather to recede from truth than from their accuſtomed reſpect for beauty, as may be ſeen in ſeveral figures of Hecuba. Sometimes, however, ſhe appears in the decripitude of age, her face furrowed with wrinkles, and her breaſts hanging down.

Illuſtrious men, and thoſe inveſted with offices of dignity, are repreſented with a noble aſſurance and firm aſpect. The ſtatues of the Roman emperors reſemble thoſe of heroes, and are far removed from every ſpecies of flattery, in the geſture, in the attitude, and action. They never appeared with haughty looks, or with the ſplendor of royalty; no figure is ever ſeen preſenting any thing to them with bended knee, except captives; and none addreſſes them with an inclination of the head. In modern works too little attention has been paid to the ancient *coſtume*. Winkelman mentions a baſs-relief, which was lately executed at Rome for the fountain of Trevi, repreſenting an architect in the act of preſenting the plan of an aqueduct to Marcus Agrippa. The modern ſculptor, not content with giving a long beard to that illuſtrious Roman, contrary to all the ancient marble ſtatues as well as medals which remain, exhibits the architect on his knees.

45 In the ſtatues of the Roman emperors.

In general, it was an eſtabliſhed principle to baniſh all violent paſſions from public monuments. This will ſerve as a deciſive mark to diſtinguiſh the true antique from ſuppoſititious works. A medal has been found exhibiting two Aſſyrians, a man and woman tearing their hair, with this inſcription, ASSYRIA. ET. PALAESTINA. IN. POTEST. P R REDAC. S. C. The forgery of this medal is manifeſt from the word *Palaeſtina*, which is not to be found in any ancient Roman medal with a Latin inſcription. Beſides, the violent action of tearing the hair does not ſuit any ſymbolic figure. This extravagant ſtyle, which was called by the ancients *parenthyrſis*, has been imitated by moſt of the modern artiſts. Their figures reſemble comedians on the ancient theatres, who, in order to ſuit the diſtant ſpectators, put on painted maſks, employed exaggerated geſtures, and far overleaped the bounds of nature. This ſtyle has been reduced into a theory in a treatiſe on the paſſions compoſed by Le Brun. The deſigns which accompany that work exhibit the paſſions in the very higheſt degree, approaching even to frenzy: but theſe are calculated to vitiate the taſte, eſpecially of the young; for the ardour of youth prompts them rather to ſeize the extremity than the middle; and it will be difficult for that artiſt who has formed his taſte from ſuch empaſſioned models ever to acquire that noble ſimplicity and ſedate grandeur which diſtinguiſhed the works of ancient taſte.

46 Of proportions.

PROPORTION is the baſis of beauty, and there can be no beauty without it; on the contrary, proportion may exiſt where there is little beauty. Experience every day teaches us that knowledge is diſtinct from taſte; and proportion, therefore, which is founded on knowledge, may be ſtrictly obſerved in any figure, and yet the figure have no pretenſions to beauty. The ancients conſidering ideal beauty as the moſt perfect, have frequently emyloyed it in preference to the beauty of nature.

The body conſiſts of three parts as well as the members. The three parts of the body are the trunk, the thighs, and the legs. The inferior part of the body are the thighs, the legs, and the feet. The arms alſo conſiſt of three parts. Theſe three parts muſt bear a certain proportion to the whole as well as to one another. In a well formed man the head and body muſt be proportioned to the thighs, the legs, and the feet, in the ſame manner as the thighs are proportioned to the legs and the feet, or the arms to the hands. The face

also consists of three parts, that is, three times the length of the nose; but the head is not four times the length of the nose, as some writers have asserted. From the place where the hair begins to the crown of the head are only three-fourths of the length of the nose, or that part is to the nose as 9 to 12.

It is probable that the Grecian, as well as Egyptian artists, have determined the great and small proportions by fixed rules; that they have established a positive measure for the dimensions of length, breadth, and circumference. This supposition alone can enable us to account for the great conformity which we meet with in ancient statues. Winkelman thinks that the foot was the measure which the ancients used in all their great dimensions, and that it was by the length of it that they regulated the measure of their figures, by giving to them six times that length. This in fact is the length which Vitruvius assigns, *Pes vero altitudinis corporis sexte*, l. 3. cap. 1. That celebrated antiquary thinks the foot is a more determinate measure than the head or the face, the parts from which modern painters and sculptors too often take their proportions. This proportion of the foot to the body, which has appeared strange and incomprehensible to the learned Huetius, and has been entirely rejected by Perrault, is, however founded upon experience. After measuring with great care a vast number of figures, Winkelman found this proportion observed not only in Egyptian statues, but also in those of Greece. This fact may be determined by an inspection of those statues the feet of which are perfect. One may be fully convinced of it by examining some divine figures, in which the artists have made some parts beyond their natural dimensions. In the Apollo Belvidere, which is a little more than seven heads high, the foot is three Roman inches longer than the head. The head of the Venus de Medicis is very small, and the height of the statue is seven heads and a half: the foot is three inches and a half longer than the head, or precisely the sixth part of the length of the whole statue.

Practice of Sculpture.

47 Grecian sculpture to be studied by the modern artists.

We have been thus minute in our account of the Grecian sculpture, because it is the opinion of the ablest critics that modern artists have been more or less eminent as they have studied with the greater or less attention the models left us by that ingenious people: Winkelman goes so far as to contend that the most finished works of the Grecian masters ought to be studied in preference even to the works of nature. This appears to be paradoxical; but the reason assigned by the Abbé for his opinion is, that the fairest lines of beauty are more easily discovered, and make a more striking and powerful impression, by their reunion in these sublime copies, than when they are scattered far and wide in the original. Allowing, therefore, the study of nature the high degree of merit it so justly claims, it must nevertheless be granted, that it leads to true beauty by a much more tedious, laborious, and difficult path, than the study of the *antique*, which presents immediately to the artist's view the object of his researches, and combines in a clear and strong point of light the various rays of beauty that are dispersed through the wide domain of nature.

As soon as the artist has laid this excellent foundation, acquired an intimate degree of familiarity with the beauties of the Grecian statues, and formed his taste after the admirable models they exhibit, he may then proceed with advantage and assurance to the imitation of nature. The ideas he has already formed of the perfection of nature, by observing her dispersed beauties combined and collected in the compositions of the ancient artists, will enable him to acquire with facility, and to employ with advantage, the detached and partial ideas of beauty which will be exhibited to his view in a survey of nature in her actual state. When he discovers these partial beauties, he will be capable of combining them with those perfect forms of beauty with which he is already acquainted. In a word, by having always present to his mind the noble models already mentioned, he will be in some measure his own oracle, and will draw rules from his own mind.

48 Two ways of imitating nature.

There are, however, two ways of imitating nature. In the one a single object occupies the artist, who endeavours to represent it with precision and truth; in the other, certain lines and features are taken from a variety of objects, and combined and blended into one regular whole. All kinds of copies belong to the first kind of imitation; and productions of this kind must be executed necessarily in the Dutch manner, that is to say, with high finishing, and little or no invention. But the second kind of imitation leads directly to the investigation and discovery of true beauty, of that beauty whose idea is connate with the human mind, and is only to be found there in its highest perfection. This is the kind of imitation in which the Greeks excelled, and in which men of genius excite the young artists to excel after their example, *viz.* by studying nature as they did.

After having studied in the productions of the Grecian masters their choice and expression of select nature, their sublime and graceful contours, their noble draperies, together with that sedate grandeur and admirable simplicity that constitute their chief merit, the curious artists will do well to study the manual and mechanical part of their operations, as this is absolutely necessary to the successful imitation of their excellent manner.

49 Models of statues.

It is certain that the ancients almost always formed their first models in wax: to this modern artists have substituted clay, or some such composition: they prefer clay before wax in the carnations, on account of the yielding nature of the latter, and its sticking in some measure to every thing it touches. We must not, however, imagine from hence that the method of forming models of wet clay was either unknown or neglected among the Greeks; on the contrary, it was in Greece that models of this kind were invented. Their author was Dibutades of Sicyon; and it is well known that Arcesilas, the friend of Lucullus, obtained a higher degree of reputation by his clay models than by all his other productions. Indeed, if clay could be made to preserve its original moisture, it would undoubtedly be the fittest substance for the models of the sculptor; but when it is placed either in the fire or left to dry imperceptibly in the air, its solid parts grow more compact, and the figure losing thus a part of its dimensions, is necessarily reduced to a smaller volume. This diminution would be of no consequence did it equally affect the whole figure, so as to preserve its proportions en-

tire. But this is not the caſe: for the ſmaller parts of the figure dry ſooner than the larger; and thus loſing more of their dimenſions in the ſame ſpace of time than the latter do, the ſymmetry and proportions of the figure inevitably ſuffer. This inconveniency does not take place in thoſe models that are made in wax. It is indeed extremely difficult, in the ordinary method of working the wax, to give it that degree of ſmoothneſs that is neceſſary to repreſent the ſoftneſs of the carnations or fleſhy parts of the body. This inconvenience may, however, be remedied, by forming the model firſt in clay, then moulding it in plaſter, and laſtly caſting it in wax. And, indeed, clay is ſeldom uſed but as a mould in which to caſt a figure of plaſter, ſtucco, or wax, to ſerve henceforth for a model by which the meaſures and proportions of the ſtatue are to be adjuſted. In making waxen models, it is common to put half a pound of colophony to a pound of wax; and ſome add turpentine, melting the whole with oil of olives.

50 Method of working the marble, and

So much for the firſt or preparatory ſteps in this procedure. It remains to conſider the manner of working the marble after the model ſo prepared; and the method here followed by the Greeks ſeems to have been extremely different from that which is generally obſerved by modern artiſts. In the ancient ſtatues we find the moſt ſtriking proofs of the freedom and boldneſs that accompanied each ſtroke of the chiſel, and which reſulted from the artiſt's being perfectly ſure of the accuracy of his idea, and the preciſion and ſteadineſs of his hand: the moſt minute parts of the figure carry theſe marks of aſſurance and freedom; no indication of timorouſneſs or diffidence appear; nothing that can induce us to fancy that the artiſt had occaſion to correct any of his ſtrokes. It is difficult to find, even in the ſecond-rate productions of the Grecian artiſts, any mark of a falſe ſtroke or a random touch. This firmneſs and preciſion of the Grecian chiſel were certainly derived from a more determined and perfect ſet of rules than thoſe which are obſerved in modern times.

The method generally obſerved by the modern ſculptor is as follows: Firſt, out of a great block of marble he ſaws another of the ſize required, which is performed with a ſmooth ſteel ſaw, without teeth, caſting water and ſand thereon from time to time; then he faſhions it, by taking off what is ſuperfluous with a ſteel point and a heavy hammer of ſoft iron; after this, bringing it near the meaſure required, he reduces it ſtill nearer with another finer point; he then uſes a flat cutting inſtrument, having notches in its edge; and then a chiſel to take off the ſcratches which the former has left; till, at length, taking raſps of different degrees of fineneſs, by degrees he brings his work into a condition for polithing.

After this, having ſtudied his model with all poſſible attention, he draws upon this model horizontal and perpendicular lines which interſect each other at right angles. He afterwards copies theſe lines upon his marble, as the painter makes uſe of ſuch tranſverſal lines to copy a picture, or to reduce it to a ſmaller ſize. Theſe tranſverſal lines or ſquares, drawn in an equal number upon the marble and upon the model, in a manner proportioned to their reſpective dimenſions, exhibit accurate meaſures of the ſurfaces upon which the artiſt is to work; but cannot determine, with equal preciſion, the depths that are proportioned to theſe ſurfaces.—The ſculptor, indeed, may determine theſe depths by obſerving the relation they bear to his model; but as his eye is the only guide he has to follow in this eſtimate, he is always more or leſs expoſed to error, or at leaſt to doubt. He is never ſure that the cavities made by his chiſel are exact; a degree of uncertainty accompanies each ſtroke; nor can he be aſſured that it has carried away neither too much nor too little of his marble. It is equally difficult to determine, by ſuch lines as have already been mentioned, the external and internal contours of the figure, or to transfer them from the model to the marble. By the internal contour is underſtood that which is deſcribed by the parts which approach towards the centre, and which are not marked in a ſtriking manner.

It is farther to be noticed, that in a complicated and laborious work, which an artiſt cannot execute without aſſiſtance, he is often obliged to make uſe of foreign hands, that have not the talents or dexterity that are neceſſary to finiſh his plan. A ſingle ſtroke of the chiſel that goes too deep is a defect not to be repaired; and ſuch a ſtroke may eaſily happen, where the depths are ſo imperfectly determined. Defects of this kind are inevitable, if the ſculptor, in chipping his marble, begins by forming the depths that are requiſite in the figure he deſigns to repreſent. Nothing is more liable to error than this manner of proceeding. The cautious artiſt ought, on the contrary, to form theſe depths gradually, by little and little, with the utmoſt circumſpection and care; and the determining of them with preciſion ought to be conſidered as the laſt part of his work, and as the finiſhing touches of his chiſel.

51 Of copying ancient ſtatues.

The various inconveniences attending this method determined ſeveral eminent artiſts to look out for one that would be liable to leſs uncertainty, and productive of fewer errors. The French academy of painting at Rome hit upon a method of copying the ancient ſtatues, which ſome ſculptors have employed with ſucceſs, even in the figures which they finiſhed after models in clay or wax. This method is as follows. The ſtatue that is to be copied is incloſed in a frame that fits it exactly. The upper part of this frame is divided into a certain number of equal parts, and to each of theſe parts a thread is fixed with a peace of lead at the end of it. Theſe threads, which hang freely, ſhow what parts of the ſtatue are moſt removed from the centre with much more perſpicuity and preciſion than the lines which are drawn upon its ſurface, and which paſs equally over the higher and hollow parts of the block: they alſo give the artiſt a tolerable rule to meaſure the more ſtriking variations of height and depth, and thus render him more bold and determined in the execution of his plan.

But even this method is not without its defects: for as it is impoſſible, by the means of a ſtraight line, to determine with preciſion the procedure of a curve, the artiſt has, in this method, no certain rule to guide him in his contours; and as often as the line which he is to deſcribe deviates from the direction of the plumb line, which is his main guide, he muſt neceſſarily find himſelf at a loſs, and be obliged to have recourſe to conjecture.

It is alſo evident, that this method affords no certain rule to determine exactly the proportion which the various parts of the figure ought to bear to each other, conſidered in their mutual relation and connections. The artiſt, indeed, endeavours to ſupply this defect by inter-

intersecting the plumb lines by horizontal ones. This recourse has, nevertheless, its inconveniences, since the squares formed by transversal lines, that are at a distance from the figure (though they be exactly equal), yet represent the parts of the figure as greater or smaller, according as they are more or less removed from our position or point of view. But, notwithstanding these inconveniences, the method now under consideration is certainly the best that has hitherto been employed: it is more practicable and sure than any other we know, though it appears, from the remarks we have now been making, that it does not exhibit a sure and universal criterion to a sculptor who executes after a model.

52 Of polishing the Statue.

To polish the statue, or make the parts of it smooth and sleek, they use pumice-stone and smelt; then tripoli; and when a still greater lustre is required, they use burnt straw. For the *Casting of Statues*, see FOUNDERY, and *PLASTER of Paris*.

SCU

Scum ‖ Scutage.

SCUM, properly denotes the impurities which a liquor, by boiling, casts up to the surface. The term *scum* is also used for what is more properly called the scoria of metals.

SCUPPERS, in a ship, are certain channels cut through the water-ways and sides of a ship, at proper distances, and lined with plated lead, in order to carry the water off from the deck into the sea. The scuppers of the lower deck of a ship of war are usually furnished with a leathern pipe, called the *scupper-hose*, which hangs downward from the mouth or opening of the scupper. The intent of this is to prevent the water from entering when the ship inclines under a weight of sail.

SCURVY, in medicine, see that article, n° 351, where we have given an account of the symptoms, causes, and modes of prevention and cure, according to some of the most eminent writers in medicine. We have here only to add, that, in the opinion of Dr Beddoes, the mineral acids, especially the nitric and vitriolic, may be employed in the prevention or cure of this dreadful disease with as much success as the vegetable acids.—But of all the substances that can at once be cheaply procured and long preserved, he thinks the concrete acid of tartar, by far the most promising. It is very grateful, and comes near to the citric acid. In tropical countries the scurvy is seldom known.

SCURVY-grass, in botany. See COCHLEAREA.

The officinalis, or common officinal scurvy-grass, grows upon rocks on the sea-coast, and on several mountains, abundantly. It has an acrid, bitter, and acid taste, and is highly recommended for the scurvy. There are instances of a whole ship's crew having been cured of that distemper by it; and as it abounds with acid salts, there can be no doubt but that it is a great resister of putrefaction. The best way of taking it is raw in a salad. It is also diuretic, and useful in dropsies. Many people esteem it as a good stomachic.

The coronopus, another species, was some years ago rendered famous, the ashes of it being an ingredient in Mrs Joanna Stephens's celebrated medicine for the stone and gravel: but, unfortunately for those afflicted with that excruciating complaint, it has not been able to support its credit. It is acrid, and tastes like garden cress.

SCUTAGE (*scutagium*, Sax. *scildpening*), was a tax or contribution raised by those that held lands by knight's service, towards furnishing the king's army, at one, two, or three merks for every knight's fee. Henry III. for his voyage to the Holy Land, had a tenth granted by the clergy, and *scutage* three merks of every knight's fee by the *laity*. This was also levied by Henry II. Richard I. and King John. See *KNIGHT-Service*.

SCY

Scute ‖ Scylla.

SCUTE (*scutum*), a French gold coin of 3 s. 4d. in the reign of king Henry V. Catherine queen of England had an assurance made her of sundry castles, manors, lands, &c. valued at the sum of 40,000 *scutes*, every two whereof were worth a noble. *Rot. Parl.* 1. *Hen.* VI.

SCUTELLARIA, SKULL-CAP, in botany: A genus of the gymnospermia order, belonging to the didynamia class of plants; and in the natural method ranking under the 40th order, *Personatæ*. The calyx is short, tubulated, has the mouth entire, and close after flowering. There are two species in Britain, the *galericulata* and *minor*. 1. The *Galericulata*, *Blue Skull-cap*, or *Hooded Willow herb*. The stems are weak, branched, and above a foot high; the leaves are heart-shaped, narrow-pointed, on short foot-stalks, and scalloped; the flowers are blue, in pairs, on pedicles from the alæ of the leaves, and pendulous. It grows on the banks of rivers and lakes, is bitter, and has a garlic smell. 2. *Minor*, *little red Skull-cap*, or *Willow-herb*. The stalks are about eight inches high; the leaves are heart-shaped, oval; the flowers are purple. It grows in fens, and on the sides of lakes.

SCUTTLES, in a ship, square holes cut in the deck, big enough to let down the body of a man, and which serve upon some occasions to let the people down into any room below, or from one deck to another.

SCYLAX, a celebrated mathematician and geographer of Caria, flourished under the reign of Darius Hystaspes, about 558 B. C. Some have attributed to him the invention of geographical tables. We have under his name a geographical work published by Hoeschelius; but it is written by a much later author, and is perhaps only an abridgment of Scylax's Ancient Geography.

SCYLLA (anc. geog.), a rock in the Fretum Siculum, near the coast of Italy, dangerous to shipping, opposite to Charybdis, a whirlpool on the coast of Sicily; both of them famous in mythology.

Scylla and Charybdis have been almost subdued by the repeated convulsions of this part of the earth, and by the violence of the current, which is continually increasing the breadth of the Straits. If proper allowance be made for these circumstances, we shall acquit the ancients of any exaggeration, notwithstanding the very dreadful colours in which they have painted this passage. It is formed by a low peninsula, called *Cape Pelorus*, stretching to the eastward on the Sicilian side, imme-

Sutherland's Tour up the Straits. Letter xii.

Scylla ‖ Scythia.

immediately within which lies the famous whirlpool of Charybdis, and by the rocks of Scylla, which a few miles below on the Calabrian ſhore project towards the weſt. The current runs with ſurpriſing force from one to the other alternately in the direction of the tide, and the tides themſelves are very irregular. Thus veſſels, by ſhunning the one, were in the utmoſt danger of being ſwallowed up by the other.

At preſent, in moderate weather, when the tide is either at ebb or flood, boats paſs all over the whirlpool: but, in general, it is like the meeting of two contending currents, with a number of eddies all around; and, even now, there is ſcarcely a winter in which there are not ſome wrecks.

"At the time when we paſſed the Straits (ſays Captain Sutherland, from whom we have obtained this accurate information) the weather was as favourable as we could wiſh; and yet, in ſpite of a ſtrong breeze and the current, which hurried us on with ſurpriſing velocity, the ſhip's head was ſuddenly whirled round near three points; but the wind blowing freſh, in a few ſeconds ſhe daſhed through the eddy that had caught her; for, to avoid Scylla, and ſecure Meſſina, we had kept pretty cloſe to Charybdis."

SCYROS, an iſland in the Ægean ſea, at the diſtance of about 28 miles north-eaſt from Eubœa. It is 60 miles in circumference. It was originally in the poſſeſſion of the Pelaſgians and Carians. Achilles retired there to avoid going to the Trojan war, and became father of Neoptolemus by Deidamia the daughter of king Lycomedes. Scyros was conquered by the Athenians under Cimon. It was very rocky and barren. Now *Sciro*. E. Long. 25. 0. N. Lat. 38. 15.

SCYTALA LACONICA, in antiquity, a ſtratagem or device of the Lacedemonians, for the ſecret writing of letters to their correſpondents, ſo that if they ſhould chance to be intercepted, nobody might be able to read them.—To this end they had two wooden rollers or cylinders, perfectly alike and equal; one whereof was kept in the city, the other by the perſon to whom the letter was directed. For the letter, a ſkin of very thin parchment was wrapped round the roller, and thereon was the matter written; which done, it was taken off, and ſent away to the party, who, upon putting it in the ſame manner upon his roller, found the lines and words in the very ſame diſpoſition as when they were firſt written. This expedient they ſet a very high value on; though, in truth, artleſs and groſs enough; the moderns have improved vaſtly on this method of writing. See CIPHER.

SCYTALIA, in botany: A genus of the monogynia order, belonging to the octandria claſs of plants; and in the natural method ranking with thoſe that are doubtful. The calyx is very ſhort, monophyllous, and ſomewhat quinquedentated; the corolla pentapetalous; the filaments hairy at the baſe; the berry unilocular, with one ſeed of a ſoft pulpy conſiſtence. There is only one ſpecies, viz. the *Sinenſis*, a native of the Eaſt Indies.

SCYTHIA, an ancient name for the northern parts of Aſia, now known by the name of *Tartary*; alſo for ſome of the north-eaſtern parts of Europe.

This vaſt territory, which extends itſelf from the Iſter or Danube, the boundary of the Celts, that is, from about the 25th to almoſt the 110th degree of eaſt longitude, was divided into Scythia in Europe and Scythia in Aſia, including, however, the two Sarmatias; or, as they are called by the Greeks, *Sauromatica*, now the Circaſſian Tartary, which lay between and ſevered the two Scythias from each other. Sauromatia was alſo diſtinguiſhed into European and Aſiatic; and was divided from the European Scythia by the river Don or Tanais, which falls into the Palus Maotis; and from the Aſiatic by the Rha, now Volga, which empties itſelf into the Caſpian ſea. Scythia.

1. The Aſiatic Scythia comprehended, in general, great Tartary, and Ruſſia in Aſia; and, in particular, the Scythia beyond or without Imaus, contained the regions of Bogdoi or Oſtiacoi, and Tanguti. That within, or on this ſide Imaus, had Turkeſtan and Mongal, the Uſbeck or Zagatai, Kalmuc and Nagaian Tartars; beſides Siberia, the land of the Samoiedes, and Nova Zembla. Theſe three laſt not being ſo ſoon inhabited as the former, as may be reaſonably ſuppoſed, were wholly unknown to the ancients; and the former were peopled by the Bactrians, Sogdians, Gandari, Sacks, and Maſſagetes. As for Sarmatia, it contained Albania, Iberia, and Colchis; which makes now the Circaſſian Tartary, and the province of Georgia.

2. Scythia in Europe reached (towards the ſouth-weſt) to the Po and the Alps, by which it was divided from Celto-Gallia. It was bounded on the ſouth by the Iſter or Danube and the Euxine ſea. Its northern limits have been ſuppoſed to ſtretch to the ſpring-heads of the Boriſtenes or Nieper, and the Rha or Volga, and ſo to that of the Tanais.—The ancients divided this country into Scythia Arimaſpæa, which lay eaſtward, joining to Scythia in Aſia; and Sarmatia European on the weſt. In Scythia, properly ſo called, were the Arimaſpæi on the north; the Getæ or Dacians along the Danube, on the ſouth; and the Neuri between theſe two. So that it contained the European Ruſſia or Muſcovy, and the Leſſer Crim Tartary eaſtward; and, on the weſt, Lithuania, Poland, part of Hungary, Tranſilvania, Walachia, Bulgaria, and Moldavia. Sarmatia is ſuppoſed to have reached northward to that part of Swedeland called *Feningia*, now *Finland*; in which they placed the Oœnes, Panoti, and Hippopodes. This part they divided from northern Germany, now the weſt part of Sweden and Norway, by the *Mare Sarmaticum* or *Scythicum*, which they ſuppoſed ran up into the northern ocean, and, dividing Lapland into two parts, formed the weſtern part of Sweden, with Norway, into one iſland, and Finland into another; ſuppoſing this alſo to be cut off from the continent by the gulph of that name.

Although the ancient Scythians were celebrated as a warlike people, yet their hiſtory is too uncertain and obſcure to enable us to give any detail which would not prove equally tireſome and unintereſting to the reader. Mr Pinkerton, in a diſſertation on their origin, endeavours to prove that they were the moſt ancient of nations; and he aſſigns for the place of their firſt habitation the country known by the name of Perſia. From Perſia, he thinks, they proceeded in numerous hordes weſtward, ſurrounded the Euxine, peopled Germany, Italy, Gaul, the countries bordering on the Baltic, with part of Britain and Ireland. That the Scythians were of Aſiatic

Scythian || Sea.

atic origin cannot, we think, be queſtioned; and as Perſia was peopled at a very early period, it may not improbably have been their parent country: but when our author contends that their empire had ſubſiſted for more than 1500 years before Ninus the founder of the Aſſyrian monarchy, and that it extended from Egypt to the Ganges, and from the Perſian gulf and Indian ſea to the Caſpian, we cannot help thinking that his prejudices againſt the Celts, and his deſire to do honour to his favourite Goths, have made him advance a paradox inconſiſtent with the moſt authentic records of antiquity. His diſſertation however is ingenious, and replete with a variety of curious learning.

Scythian Lamb, in natural hiſtory. See *Scythian Lamb*.

SCYTHROPS, a generical name given by Mr Latham to a bird of which hi herto but one ſpecies has been obſerved. It is about the ſize of a crow, and two feet three inches in length. The bill is large, convex, furrowed on the ſides, and bent at the tip; the noſtrils are placed at the baſe of it, and the tongue is cloven at the end. The general colour of the plumage is a browniſh aſh, but the tip of each feather of the back wings, and tail, is black. The tail has each feather banded with black at the end, and the tip itſelf white; but the inner webs of the feather are marked with black and white bands. The toes are placed two forwards and two backwards, as in the parrot genus. This curious bird is a native of New Holland, and we believe in that part of the world is not uncommon, but its manners are as yet quite unknown. We are happy in being able to preſent our readers with an engraving of it from an excellent drawing with which we were lately favoured. See plate CCCCXLIX.

1 What proportion the ſurface of the ſea bears to that of the land.

SEA, in a ſtrict ſenſe, ſignifies a large portion of water almoſt ſurrounded by land, as the Baltic and Mediterranean ſeas: but it is frequently uſed for that vaſt body of water which encompaſſes the whole earth.

What proportion the ſuperficies of the ſea bears to that of the land cannot eaſily be aſcertained. Buffon has ſuppoſed that the ſurface of our globe is equally divided between land and water, and has accordingly calculated the ſuperficies of the ſea to be 85,490,506 ſquare miles. But it is now well known that the ocean covers much more than the half of the earth's ſurface. Buffon believed the exiſtence of a vaſt ſouthern continent, which Captain Cook has ſhown to be viſionary. It was this circumſtance which miſled him. According to the moſt accurate obſervations hitherto made, the ſurface of the ſea is to the land as three to one; the ocean therefore extends over 128,235,759 ſquare miles, ſuppoſing the ſuperficies of the whole globe to be 170,981,012 ſquare miles. To aſcertain the depth of the ſea is ſtill more difficult than its ſuperficies, both on account of the numerous experiments which it would be neceſſary to make, and the want of proper inſtruments for that purpoſe. Beyond a certain depth the ſea has hitherto been found unfathomable; and though ſeveral methods have been contrived to obviate this difficulty, none of them has completely anſwered the purpoſe. We know in general that the depth of the ſea increaſes gradually as we leave the ſhore; but if this continued beyond a certain diſtance, the depth in the middle of the ocean would be prodigious. Indeed the numerous iſlands every where ſcattered in the ſea demonſtrate the contrary, by ſhowing us that the bottom of the water is unequal like the land, and that ſo far from uniformly ſinking, it ſometimes riſes into lofty mountains. If the depth of the ſea be in proportion to the elevation of the land, as has generally been ſuppoſed, its greateſt depth will not exceed five or ſix miles, for there is no mountain ſix miles perpendicular above the level of the ſea. The ſea has never been actually ſounded to a greater depth than a mile and 66 feet; every thing beyond that therefore reſts entirely upon conjecture and analogical reaſoning, which ought never to be admitted to determine a ſingle point that can be aſcertained by experiment becauſe, when admitted they have too often led to falſe concluſions. Along the coaſts, where the depth of the ſea is in general well known, it has always been found proportioned to the height of the ſhore: when the coaſt is high and mountainous, the ſea that waſhes it is deep; when, on the contrary, the coaſt is low, the water is ſhallow. Whether this analogy holds at a diſtance from the ſhore, experiments alone can determine.

2 Depth of the ſea.

Sea.

3 Quantity of water which it contains.

To calculate the quantity of water contained in the ſea, while its depth is unknown, is impoſſible. But if we ſuppoſe with Buffon that its medium depth is the fourth part of a mile, the ocean, if its ſuperficies be 128,235,759 ſquare miles, will contain 32,058,939·75 cubic miles of water.

Buffon's Theory of the Earth, art. 10.

Let us now endeavour to compute the quantity of water which is conſtantly diſcharged into the ſea. For this purpoſe let us take a river whoſe velocity and quantity of water is known, the P, for inſtance, which according to Riccioli is 1000 feet (or 100 perches of Boulogne) broad, 10 feet deep, and runs at the rate of four miles in an hour; conſequently that river diſcharges into the ſea 200,000 cubic perches of water in an hour, or 4,800,000 in a day. A cubic mile contains 125,000,000 cubic perches; the Po therefore will take 26 days to diſcharge a cubic mile of water into the ſea. Let us now ſuppoſe, what is perhaps not very far from the truth, that the quantity of water which the ſea receives from the rivers in any country is proportioned to the extent of that country. The Po from its origin to its mouth traverſes a country 380 miles long, and the rivers which fall into it on every ſide riſe from ſources about ſixty miles diſtant from it. The Po, therefore, and the rivers which it receives, water a country of 45,600 ſquare miles. Now ſince the whole ſuperficies of the dry land is about 42,745,253 ſquare miles, it follows, from our ſuppoſition, that the quantity of water diſcharged by all the rivers in the world, in one day, is 36 cubic miles, and in a year 13,140. If therefore the ſea contains 32,058,939 cubic miles of water, it would take all the rivers in the world 2439 years to diſcharge an equal quantity.

4 Why it does not increaſe.

It may ſeem ſurpriſing that the ſea, ſince it is continually receiving ſuch an immenſe ſupply of water, does not viſibly increaſe, and at laſt cover the whole earth. But our ſurpriſe will ceaſe, if we conſider that the rivers themſelves are ſupplied from the ſea, and that they do nothing more than carry back thoſe waters which the ocean is continually laviſhing upon the earth. Dr Halley has demonſtrated that the vapours raiſed from the ſea and tranſported upon land are ſufficient to maintain all the rivers in the world. The ſimplicity of this great proceſs is aſtoniſhing: the ſea not only connects

diſtant

Sea. distant countries, and renders it eaſy to tranſport the commodities of one nation to another, but its waters riſing in the air deſcend in ſhowers to fertiliſe the earth and nouriſh the vegetable kingdom, and collecting into rivers flow onwards, bringing fertility and wealth and commerce along with them, and again return to the ſea to repeat the ſame round.

5 Theories of philoſophers on this ſubject. The knowledge of this proceſs of nature might, one would think, have convinced philoſophers that the proportion between ſea and land continued always nearly the ſame. Philoſophers however have formed different theories about this as well as moſt other ſubjects, maintaining on the one hand that the ſea is continually encroaching on the land, and on the other that the land is conſtantly gaining on the ſea. Both ſides have ſupported their theories by arguments, demonſtrations, and uncontrovertible facts!

6 Arguments of thoſe who affirm that the ſea is encroaching on the land. The height of the mountains, ſay the philoſophers who ſupport the encroachments of the ſea, is continually diminiſhing; expoſed to the violence of every ſtorm, the hardeſt rocks muſt at laſt give way and tumble down. The rivers are continually ſweeping along with them particles of earth which they depoſite in the bottom of the ſea. Both the depth of the ocean then and the height of the dry land muſt be always decreaſing; the waters therefore muſt, unleſs a part of them were annihilated, ſpread over a greater extent of ſurface in proportion as theſe cauſes operate. This reaſoning, convincing as it is, might be confirmed by a great number of facts: it will be ſufficient however to mention one or two. In the reign of Auguſtus the iſle of Wight made a part of Britain, ſo that the Engliſh croſſed over to it at low water with cart loads of tin; yet that iſland is at preſent ſeparated from Britain by a channel half a mile wide. The Godwin ſands on the eaſtern ſhore of England were formerly the fertile eſtate of earl Godwin. Nor are the encroachments of the ſea confined to Britain. In the bay of Baiæ near Naples there are remains of houſes and ſtreets ſtill viſible below the preſent level of the ſea. The ſea therefore is making continued encroachments upon the land; and the time will come, ſay they, when the waters will again cover the ſurface of the earth.

7 Arguments of thoſe who affirm that the land is gaining on the ſea. Such are the arguments of thoſe philoſophers who maintain the continual encroachments of the ſea. Thoſe who maintain the oppoſite theory, that the land is gradually gaining on the ſea, though they pretend not to deny the facts advanced by their opponents, affirm that they are altogether inſufficient to eſtabliſh the hypotheſis which they were brought forward to ſupport. Though the rivers carry down particles of earth into the ſea, theſe, ſay they, are either accumulated on other ſhores, or, collecting in the bottom of the ocean, harden into ſtone, which being poſſeſſed of a vegetative power riſe by degrees above the ſurface of the ſea and form rocks, and mountains, and iſlands. The vegetative nature of ſtone indeed is ſufficient, of itſelf, to convince us that the quantity of earth muſt be daily accumulating, and conſequently that the ſurface of the ſea is diminiſhing in extent. Celſus, a Swediſh philoſopher (for this diſpute has been carried on in Sweden with the greateſt keenneſs), has endeavoured to build this theory with more ſolid materials than vegetable ſtone. Sea. In a curious memoir, publiſhed in 1743, he aſſerts that the Baltic and the Atlantic, at leaſt that part of it which waſhes Norway, is conſtantly diminiſhing; and he proves this by the teſtimony of a great many aged pilots and fiſhermen, who affirmed that the ſea was become much ſhallower in many places than it had been during their youth: that many rocks formerly covered with water were now ſeveral feet above the ſurface of the ſea: that loaded veſſels uſed formerly to ride in many places where pinnaces and barks could now with difficulty ſwim. He produces inſtances of ancient ſea-port towns now ſeveral leagues from the ſhore, and of anchors and wrecks of veſſels found far within the country. He mentions a particular rock which 168 years before was at the bottom of the ſea, but was then raiſed eight feet above its ſurface. In another place where the water 50 years before had reached to the knee there was then none. Several rocks, too, which during the infancy of ſome old pilots had been two feet under water, were then three feet above it. From all theſe obſervations M. Celſus concludes, that the water of the Baltic decreaſes in height $4\frac{1}{2}$ lines in a year, 4 inches 5 lines in 18 years, 4 feet 5 inches in a hundred years, and in a thouſand years 45 feet. Conſcious, however, that theſe facts, how concluſive ſoever as far as relates to the Baltic, can never determine the general queſtion, M. Celſus advances another argument in ſupport of his theory. All that quantity of moiſture, ſays he, which is imbibed by plants is loſt to the general maſs of water, being converted into earth by the putrefaction of vegetables. This notion had been mentioned by Newton, and was adopted by Van Helmont: if granted, it follows as a conſequence that the earth is continually increaſing and the water diminiſhing in a very rapid degree.

8 These arguments examined. Such are the arguments advanced in ſupport of both theories; for it is needleſs to mention a notion of Linnæus that the whole earth was formerly covered with water except a ſingle mountain. When fairly weighed, they amount to nothing more than this, that the ſea has encroached upon the land in ſome places, and retired in others; a concluſion which we are very willing to allow. What was advanced by thoſe philoſophers, who maintain that the ſea is continually encroaching on the land, about the depth of the ſea conſtantly diminiſhing, muſt remain a mere aſſertion till they prove by experiments, either that this is really the caſe, or that nature has no way of reſtoring thoſe particles of earth which are waſhed down by the rivers. Nor have they any good reaſon to affirm that the height of the mountains is decreaſing. Can a ſingle uncontrovertible inſtance be produced of this? Are the Alps or the Apennines, or Taurus, or Caucaſus, leſs lofty now than they were a thouſand years ago? We mean not to deny that the rain actually waſhes down particles of earth from the mountains, nor to affirm that the hardeſt rocks are able to reſiſt continual ſtorms, nor that many mountains have ſuffered, and continue to ſuffer daily, from a thouſand accidents. But the effects produced by all theſe cauſes are ſo trifling as to be altogether imperceptible (A). Nature has aſſiduouſly guarded againſt ſuch accidents; ſhe has formed the mountains of the moſt durable

(A) M. Genſanne pretends that the Pyrenean mountains become an inch lower every ten years. But even according

Sea. rable materials; and where they are covered with earth, she has bound it together by a thick and firm matting of grass, and thus secured it from the rains; and should accident deprive it of this covering, she takes care immediately to supply the defect. Even should the earth be swept away together with its covering, nature has still such resources left as frequently restore things to their former state. Many kinds of moss, one would be tempted to think, have been created for this very purpose: they take root and flourish almost upon the bare rock, and furnish as they decay a sufficient bed for several of the hardy Alpine plants. These perish in their turn, and others succeed them. The roots of the plants bind fast the earth as it accumulates, more plants spring up and spread wider, till by degrees the whole surface is covered with a firm coat of grass. Even the rain, which always contains in it a good deal of earth, contributes something to hasten the process.

As the vegetation of stone, an argument advanced by the philosophers who support the opposite theory, is now, we believe, given up by all parties, it is needless to take any farther notice of it here, (see STONE). The hypothesis of M. Celsius, that water is converted into earth, has also shared the same fate, because it was unsupported by experiment, and contrary to every thing that we know either about earth or water. It is a little extraordinary that philosophers have been so lavish of water as to convert it in this manner into stone and earth, when they had given it, one would think, sufficient employment before in making new worlds and in confuting Moses.

9 Bottom of the sea.

As the sea covers so great a portion of the globe, we should, no doubt, by exploring its bottom, discover a vast number of interesting particulars. Unfortunately in the greater part of the ocean this has hitherto been impossible. Part, however, has been examined; and the discoveries which this examination has produced may enable us to form some idea at least of the whole. The bottom of the sea, as might have been conjectured indeed beforehand, bears a great resemblance to the surface of the dry land, being, like it, full of plains, rocks, caverns, and mountains; some of which are abrupt and almost perpendicular, while others rise with a gentle declivity, and sometimes tower above the water and form islands. Neither do the materials differ which compose the bottom of the sea and the basis of the dry land. If we dig to a considerable depth in any part of the earth, we uniformly meet with rock; the same thing holds in the sea. The strata, too, are of the same kind, disposed in the same manner, and form indeed but one whole. The same kind of mineral and bituminous substances are also found interspersed with these strata; and it is to them probably that the sea is indebted for its bitter taste. Over these natural and original strata an artificial bed has pretty generally been formed, composed of different materials in different places. It consists frequently of muddy tartareous substances firmly cemented together, sometimes of shells or coral reduced to powder, and near the mouths of rivers it is generally composed of fine sand or gravel. The bottom of the sea resembles the land likewise in another particular: many fresh springs and even rivers rise out of it, which, displacing the salt water, render the lower part of the sea wherever they abound quite fresh. An instance of this kind occurs near Goa on the western coast of Indostan*, and another † in the Mediterranean sea not far from Marseilles. These facts occasioned a notion, which later experiments have exploded, that the sea beyond a certain depth was always fresh.

Sea.

* Boyle de Fundo Maris.

† Marsigli Histoire Physique de la Mar, partie 1.

Substances of a very beautiful appearance are frequently brought up by the sounding line from the bottom of the sea. The plummet is hollowed below, and this cavity filled with tallow, to which some of the substances adhere which form the bed of the ocean. These are generally sand, gravel, or mud; but they are sometimes of the brightest scarlet, vermilion, purple, and yellow; and sometimes, though less frequently, they are blue, green, or white. These colours are owing to a kind of jelly which envelopes the substances, and vanish entirely as soon as this jelly dries. At times, however, they assume the appearance of tartareous crusts, and are then so permanent, that they can be received into white wax melted and poured round them, and perhaps by proper care might be converted into valuable paints.

10 Colour of the sea.

Sea-water is really, as any one may convince himself by pouring it into a glass, as clear and transparent as river water. The various appearances therefore which it assumes are owing to accidental causes, and not to any change in the water itself. The depth, or the materials which compose the bottom of the sea, occasions it to assume different colours in different places. The Arabian gulph, for instance is said to be red from the colour of the sands which form its bed. The appearance of the sea is affected too by the winds and the sun, while the clouds that pass over it communicate all their various and fleeting colours. When the sun shines it is green; when the sun gleams through a fog it is yellow; near the north pole it appears black; while in the torrid zone its colour is often brown. Sometimes the sea assumes a luminous appearance. See LIGHT, n° 37.

11 Saltness of the sea.

The sea contains the greatest quantity of salt in the torrid zone, where otherwise from the excessive heat it would be in danger of putrefaction: as we advance northward this quantity diminishes, till at the pole it nearly vanishes altogether. Under the line Lucas found that the sea contained a seventh part of solid content, consisting chiefly of salt-sea. At Harwich he found it yielded $\frac{1}{17}$th of sea salt. At Carlscroon in Sweden it contains $\frac{1}{10}$th part (B), and on the coast of Greenland a great deal less. This deficiency of salt near the poles probably contributes a good deal towards the prodigious quantities of ice which are met with in these seas; for

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cording to his own calculation, it would require a million of years to level these mountains with the plain, though they continued to decrease at the same rate; and philosophers tell us that this rate is constantly diminishing!

(B) This gradual diminution of saltness from the equator to the pole is not, however, without particular exceptions. The Mediterranean sea contains $\frac{1}{7}$th of salt-sea, which is less than the German sea contains.

Sea. for ſalt water requires a much greater degree of cold to freeze it than freſh water. It was this circumſtance, probably, together with its conſtant motion, which induced the ancients to believe that the ſea never froze. Even among the moderns it has been a generally received opinion, that ſea-ice is originally formed in rivers. Buffon has made the great quantities of ice with which the South ſea abounds an argument for the exiſtence of a continent near the Antarctic pole. But it is now well known that great quantities of ice are formed at a diſtance from land. Sea-ice is of two kinds; field ice, which extends along the ſhore, and is only two or three feet thick; and mountain ice, which abounds in the middle of the ocean. The ſize of theſe mountains are ſometimes prodigious. The ſea-ice is always freſh, and has been often of great uſe to navigators. The weight of ſea-water is to that of river-water as 73 to 70; that is, a cubic foot of ſea-water weighs 73 lb. while the ſame quantity of river-water weighs only 70 lb.; but this proportion varies in different places. It is worthy of our attention, too, that the water at the ſurface of the ſea contains leſs ſalt than near the bottom; the difference indeed is inconſiderable, but ſtill it is ſomething. The Compte de Marſigli found the ſame quantity of water, when taken from the bottom of the Mediterranean, to weigh one ounce three pennyweights 51 grains; whereas from the ſurface it weighed only one ounce three pennyweights 49 grains. He repeated the experiment frequently with nearly the ſame reſult.

12 Temperature of the ſea.

The ſea, with reſpect to temperature, may be divided into two regions: The firſt begins at the ſurface of the water, and deſcends as far as the influence of the ſun's rays; the ſecond reaches from thence to the bottom of the ſea. In ſummer the lower region is conſiderably colder than the upper: but it is probable that during winter the very reverſe takes place; at leaſt the Compte de Marſigli found it ſo repeatedly in the Mediterranean. This naturally reſults from the ſituation of the water near the bottom of the ſea. Uninfluenced by the changes in the atmoſphere, it retains always nearly the ſame degree of temperature: and this is conſiderably above congelation; for the lower region of the ſea, at leaſt in the temperate parts of the world, was never known to freeze. Captain Ellis let down a ſea-gage (ſee GAGE) in latitude 25° 13′ north, and longitude 25° 12′ weſt, to take the degrees of temperature and ſaltneſs of the ſea at different depths. It deſcended 5346 feet, which is a mile and eleven fathoms. He found the ſea ſalter and colder in proportion to its depth till the gage had deſcended 3900 feet, when the mercury in the thermometer came up at 53; but the water never grew colder, though he let down the gage 2446 feet lower. At the ſurface the thermometer ſtood at 84.

Boyle de Temperie Regionum Submarinarum.

Phil. Tranſ. for 1751, p. 213.

13 The ſea has three motions.

Motion occaſioned by the wind

The ſea has three kinds of motion: 1. The firſt is that undulation which is occaſioned by the wind. This motion is entirely confined to the ſurface; the bottom even during the moſt violent ſtorms remains perfectly calm. Mr Boyle has remarked, from the teſtimony of ſeveral divers, that the ſea is affected by the winds only to the depth of ſix feet. It would follow from this, that the height of the waves above the ſurface does not exceed ſix feet; and that this holds in the Mediterranean at leaſt, we are informed by the Compte de Marſigli, though he alſo ſometimes obſerved them, during a very violent tempeſt, riſe two feet higher. It is affirmed by Pliny, and ſeveral other ancient writers, that oil calms the waves of the ſea; and that divers were accuſtomed to carry ſome of it for that purpoſe in their mouths. This account was always conſidered by the moderns as a fable, and treated with ſuch contempt, that they did not even deign to put it to the teſt of experiment, till Dr Franklin accidentally diſcovered its truth. Happening in 1757 to be in the middle of a large fleet, he obſerved that the water round one or two veſſels was quite calm and ſmooth, while everywhere elſe it was very much agitated by the winds. He applied to the captain for an explanation of this phenomenon, who replied, that the cooks, he ſuppoſed, had thrown their greaſy water out at the ſcupper-holes, and by that means oiled the ſides of the veſſels in queſtion. This anſwer did not ſatisfy the Doctor at firſt; but recollecting what Pliny had ſaid on the ſubject, he reſolved at leaſt to try the experiment. He did ſo accordingly in 1762, and found that oil actually calmed the waves of the ſea. He repeated the experiment upon lake Clapham: the oil ſpread itſelf with great rapidity upon the ſurface, but did not produce the deſired effect, becauſe, having been thrown in upon the ſide oppoſite to the wind, it was immediately driven to the edge of the water. But upon throwing in a like quantity upon the other ſide of the lake, it calmed in an inſtant ſeveral yards of the ſurface; and gradually ſpreading, rendered all that part of the lake, to the extent of at leaſt half an acre, as ſmooth as glaſs. The curious effect produced by this liquid may be accounted for by the repulſion which exiſts between oil and water, and between oil and air, which prevents all immediate contact, and rubbing of the one upon the other.

Sea. 14 Stilled by oil.

15 Motion wards t weſt--C rents.

2. The ſecond kind of motion is that continual tendency which the whole water in the ſea has towards the weſt. It is greater near the equator than about the poles; and indeed cannot be ſaid to take place at all in the northern hemiſphere beyond the tropic. It begins on the weſt ſide of America, where it is moderate: hence that part of the ocean has been called *Pacific*. As the waters advance weſtward their motion is accelerated; ſo that, after having traverſed the globe, they ſtrike with great violence on the eaſtern ſhore of America. Being ſtopped by that continent, they turn northward, and run with conſiderable impetuoſity into the gulph of Mexico; from thence they proceed along the coaſt of North America, till they come to the ſouth ſide of the great bank at Newfoundland, when they turn off, and run down through the Weſtern Iſles. This current is called the *Gulf Stream*. It was firſt accurately deſcribed by Dr Franklin, who remarked alſo, that the water in it having been originally heated in the torrid zone, cools ſo gradually in its paſſage northward, that even the latitude might be found in any part of the ſtream by means of a thermometer.—This motion of the ſea weſtward has never been explained: it ſeems to have ſome connection with the trade-winds and the diurnal revolution of the earth on its axis.

16 Motion caſioned the tid

3. The third and moſt remarkable motion of the ſea is the tide, which is a regular ſwell of the ocean once every 12 hours, owing as Newton has demonſtrated, to the attraction of the moon. In the middle of the ſea, the tide ſeldom riſes higher than one or two feet, but on the coaſt it frequently reaches the height of 45 feet,

Sea. feet, and in some places even more. The tide generally rises higher in the evening than in the morning: on the coast of Britain this holds in winter, but in summer the morning tides are highest. In some seas it is said that there are no tides. This cannot be owing to their being surrounded by land, because there is a tide in the lakes of North America. For an explanation of these and other phenomena we refer to the article TIDE.

Sea-Air, that part of the atmosphere which is above the sea.

Sea-air has been found salubrious and remarkably beneficial in some distempers. This may be owing to its containing a greater portion of oxygenous gas or vital air, and being less impregnated with noxious vapours than the land. Dr Ingenhousz made several experiments to ascertain the salubrity of sea-air. By mixing equal measures of common air and nitrous air, he found, that at Gravesend, they occupied about 104, or one measure, and $\frac{4}{100}$ of a measure: whereas on sea, about three miles from the mouth of the Thames, two measures of air (one of common and one of nitrous air) occupied from 0.91 to 0.94. He attempted a similar experiment on the middle of the channel between the English coast and Ostend; but the motion of the ship rendered it impracticable. He found that in rainy and windy weather the sea-air contained a smaller quantity of vital air than when the weather was calm. On the sea-shore at Ostend it occupied from 94½ to 97; at Bruges he found it at 105; and at Antwerp 109½. Dr Ingenhousz thus concludes his paper:

Phil. Transf. 1780, p. 314. It appears, from these experiments, that the air at sea and close to it is in general purer and fitter for animal life than the air on the land, though it seems to be subject to the same inconstancy in its degree of purity with that of the land; so that we may now with more confidence send our patients, labouring under consumptive disorders, to the sea, or at least to places situated close to the sea, which have no marshes in their neighbourhood. It seems also probable, that the air will be found in general much purer far from the land than near the shore, the former being never subject to be mixed with land air.

Dr Damman, an eminent physician and professor royal of midwifery at Ghent, told Dr Ingenhousz, that when he was formerly a practitioner at Ostend, during seven years, he found the people there remarkably healthy; that nothing was rarer there than to see a patient labouring under a consumption or asthma, a malignant, putrid, or spotted fever; that the disease to which they are the most subject, is a regular intermittent fever in autumn, when sudden transitions from hot to cold weather happen.

People are in general very healthy at Gibraltar, though there are very few trees near that place; which Dr Ingenhousz thinks is owing to the purity of the air, arising from the neighbourhood of the sea.

Most small islands are very healthy.

At Malta people are little subject to diseases, and live to a very advanced age.

Sea-Anemony. See *Animal-Flower*.

Sea-Bear, *Sea-Calf*. See PHOCA.

Sea-Cow. See TRICHECUS.

Sea-Crow, *Mire-Crow*, or *Pewit*. See LARUS.

Sea-Dead. See ASPHALTITES.

Sea Devil. See LOPHIUS.

Sea-Dragon, a monster of a very singular nature. In the Gentleman's Magazine for the year 1749, we have the account of a sea-dragon which was said to be taken between Oxford and Southwould, on the coast of Suffolk, and afterwards carried round the country as a curiosity by the fisherman who caught it.

"Its head and tail (says the writer) resemble those of an alligator; it has two large fins, which serve it both to swim and to fly; and though they were so dried that I could not extend them, yet they appear, by the folds, to be shaped like those which painters have given to dragons and other winged monsters that serve as supporters to coats of arms. Its body is covered with impenetrable scales; its legs have two joints, and its feet are hoofed like those of an ass; it has five rows of very white and sharp teeth in each jaw, and is in length about four feet, though it was longer when alive, it having shrunk as it became dry.

"It was caught in a net with mackerel; and being dragged on shore, was knocked down with a stretcher or boat-hook. The net being opened, it suddenly sprung up, and flew above 50 yards: the man who first seized it had several of his fingers bitten off; and the wound mortifying, he died. It afterwards fastened on the man's arm who shows it, and lacerated it so much, that the muscles are shrunk, and the hand and fingers distorted; the wound is not yet healed, and is thought to be incurable. It is said by some to have been described by naturalists under the name of the *Sea-dragon*. See Plate CCCCXLIX.

Sea-Gage. See *Sea-Gage*.

Sea-Hare. See LAPLYSIA.

Sea-Horse, in ichthyology, the English name of the *Hippocamus*. See SYNGNATHUS.

Sea-Lemon. See DORIS.

Sea-Lion. See PHOCA.

Sea-Mall, or *Sea-Mew*. See LARUS.

Sea-Man. See MERMAID.

Sea-Marks. The erection of beacons, light-houses, and sea-marks, in England, is a branch of the royal PREROGATIVE. By 8 Eliz. 13. the corporation of the Trinity-house are empowered to set up any beacons or sea-marks wherever they shall think them necessary; and if the owner of the land or any other person shall destroy them, or take down any steeple, tree, or other known sea-mark, he shall forfeit 100 l. Sterling; or, in case of inability to pay it, he shall be *ipso facto* outlawed.

Sea-Needle, *Gar-Fish*. See ESOX.

Sea-Nettle. See *Animal-Flower*.

Sea-Pie, or *Oyster Catcher*. See HÆMATOPUS.

Sea-Plants, are those vegetables that grow in salt-water within the shores of the sea. The old botanists divided these into three classes. 1. The first class, according to their arrangement, contained the *Alga*, the *fuci*, the *sea-mosses* or *confervæ*, and the different species of sponges. 2. The second contained substances of a hard texture, like stone or horn, which seem to have been of the same nature with what we call *zoophyta*, with this difference, that we refer sponges to this class and not to the first. The third class was the same with our *lithophyta*, comprehending *corals*, *madrepora*, &c. It is now well known that the genera belonging to the second

Sea. second and third of these classes, and even some referred to the first, are not vegetables, but animals, or the productions of animals. See CORALLINA, MADREPORA, SPONGIA. Sea-plants, then, properly speaking, belong to the class of cryptogamia, and the order of algæ; and, according to Bomare, are all comprehended under the genus of fucus. We may also add several species of the ulva and conferva and the sargazo. The fuci and marine ulvæ are immersed in the sea, are sessile, and without root. The marine confervæ are either sedile or floating. The sargazo grows beyond soundings. Sea.

As some species of the fucus, when dried and preserved, are extremely beautiful, the curious, and especially those who prosecute the study of botany, must be anxious to know the best method of preserving them, without destroying their colour and beauty. The following method is recommended by M. Mauduyt. Take a sheet of paper, or rather of pasteboard, and cover it with varnish on both sides; and having rowed in a boat to the rock where the fucus abounds, plunge your varnished paper into the water, and, detaching the fucus, receive it upon the paper. Agitate the paper gently in the water, that the plant may be properly spread over it; and lift them up together softly out of the water: then fix down with pins the strong stalks, that they may not be displaced, and leave the plant lying upon the varnished paper to dry in the open air. When it is fully dry, the different parts will retain their position, and the plant may be preserved within the leaves of a book. If you wish to free it from the slime and salt which adheres to it, it may be washed gently in fresh water, after being removed from the rock on which it grew.

Sea-Serpent, a monstrous creature, said to inhabit the northern seas about Greenland and the coasts of Norway. The following marvellous account of this monster is given by Guthrie. "In 1756, one of them was shot by a master of a ship: its head resembled that of a horse; the mouth was large and black, as were the eyes, a white mane hanging from its neck: it floated on the surface of the water, and held its head at least two feet out of the sea: between the head and neck were seven or eight folds, which were very thick; and the length of this snake was more than 100 yards, some say fathoms. They have a remarkable aversion to the smell of castor; for which reason, ship, boat, and bark masters provide themselves with quantities of that drug, to prevent being overset, the serpent's olfactory nerves being remarkably exquisite. The particularities related of this animal would be incredible, were they not attested upon oath. Egede, a very reputable author, says, that on the 6th day of July 1734, a large and frightful sea-monster raised itself so high out of the water, that its head reached above the main-top-mast of the ship; that it had a long sharp snout, broad paws, and spouted water like a whale; that the body seemed to be covered with scales; the skin was uneven and wrinkled, and the lower part was formed like a snake. The body of this monster is said to be as thick as a hogshead; his skin is variegated like a tortoise shell; and his excrement, which floats upon the surface of the water, is corrosive." Notwithstanding the belief of Guthrie, and the testimony which he produces, we cannot help doubting of the existence of the sea-serpent. Its bulk is said to be so disproportionate to all the known animals of our globe, that it requires more than ordinary evidence to render it credible; but the evidence which is offered is so very feeble and unsatisfactory, that no man of sound judgment would think it sufficient to establish the truth of an extraordinary fact.

Sea Sickness, a disorder incident to most persons on their first going to sea, occasioned by the agitation of the vessel. In voyages, sea-sickness, though it continues in general only for the first day or two, is extremely harassing to some people at intervals, especially on any increased motion of the vessel. Sometimes, by long continuance, it causes fever, headach, quick pulse, thirst, white tongue, and a total deprivation of the retention of the stomach; evils which are always difficult to remove, and frequently terminate only with the voyage. Mosely Tropical Diseases.

This indisposition is considerably alleviated by a small tea spoonful of ether, taken now and then in a glass of water, and applying some of it to the temples and nostrils. The ancient writers recommend acid fruits, bread and vegetables soaked in vinegar, after the stomach has been cleansed by vomiting; but not to attempt to suppress the vomiting until that end was obtained. An old remedy for sea-sickness, and a very common one among sailors, is a draught or two of sea water; which, though a disgusting medicine at such a time, yet where the first passages are foul and loaded, generally produces the desired effect when the perturbation it occasions ceases.

Sea-Star. See ASTERIAS.

Sea-Urchine. See ECHINUS.

Sea-Water, the salt water of the sea. The principal salts contained in sea-water are, 1st, Common marine or culinary salt, compounded of fossil alkali or soda and marine acid; 2dly, A salt formed by the union of the same acid with magnesian earth; and, lastly, A small quantity of selenite. The quantity of saline matter contained in a pint of sea-water, in the British seas, is, according to Neumann, about one ounce in each pint (A).

The saltness of this water is judged to arise from great multitudes both of mines and mountains of salt dispersed here and there in the depths of the sea. Dr Halley supposes that it is probable the greatest part of the sea-salt, and of all salt lakes, as the Caspian Sea, the Dead Sea, the Lake of Mexico, and the Titicaca in

(A) In Sir Torbern Bergman's analysis of sea-water taken up in the beginning of June 1776, about the latitude of the Canaries, from the depth of 60 fathoms, the solid contents of a pint of the water were,

	Grs.			
Of common salt -	$253\frac{6}{11}$			
Salited magnesia -	$69\frac{3}{11}$	3.	℈.	Grs.
Gypsum - -	$8\frac{2}{11}$	or 5	1	$10\frac{0}{11}$
Total -	$330\frac{0}{11}$			

Sea. in Peru, is derived from the water of the rivers which they receive: and ſince this ſort of lakes has no exit or diſcharge but by the exhalation of vapours, and alſo ſince theſe vapours are entirely freſh or devoid of ſuch particles, it is certain that the ſaltneſs of the ſea and of ſuch lakes muſt from time to time increaſe; and therefore the ſaltneſs at this time muſt be greater than at any time heretofore. He further adds, that if, by experiments made in different ages, we could find the different quantity of ſalt which the ſame quantity of water (taken up in the ſame place, and in all other the ſame circumſtances) would afford, it would be eaſy from thence, by rules of proportion, to find the age of the world very nearly, or the time wherein it has been acquiring its preſent ſaltneſs.

This opinion of Dr Halley is ſo improbable, that it is ſurpriſing ſo acute a philoſopher could have adopted it. That freſh water rivers ſhould in the courſe of many thouſand years produce ſaltneſs in the ſea, is quite incredible. If this were the caſe, every ſea or great body of water which receives rivers muſt be ſalt, and muſt poſſeſs a degree of ſaltneſs in proportion to the quantity of water which the rivers diſcharge. But ſo far is this from being true, that the Palus Meotis and the great lakes in America do not contain ſalt but freſh water. It may indeed be objected, that the quantity of ſalt which the rivers carry along with them and depoſit in the ſea, muſt depend on the nature of the ſoil through which they flow, which may in ſome places contain no ſalt at all: and this may be the reaſon why the great lakes in America and the Palus Meotis are freſh. But to this opinion, which is merely hypothetical, there are inſurmountable objections. It is a curious fact that the ſaltneſs of the ſea is greateſt under the line, and diminiſhes gradually as we advance to the poles: We muſt therefore ſuppoſe, if Dr Halley's theory be true, that the earth contains more ſalt in the tropical regions than in the temperate zones, and more in the temperate zones than in the frigid; and conſequently that the rivers in theſe different regions contain a quantity of ſalt proportionable to their diſtance from the equator. This, however, muſt firſt be proved by experiment, and cannot be aſſumed as an eſtabliſhed fact. But there is another circumſtance that entirely deſtroys this theory. If we allow that the ſea receives its ſaltneſs from the rivers, it muſt be equally ſalt or nearly ſo in every part of the earth. For, according to a ſimple and well known principle in chemiſtry, *when any ſubſtance is diſſolved in water with the aſſiſtance of agitation, at whatever part of the water it is introduced, it will be equally diffuſed through the whole liquid.* Now though it were true that a greater quantity of ſalt were introduced into the ſea under the line than towards the poles, from the conſtant agitation occaſioned by the wind and tide, the ſalt muſt ſoon pervade the whole maſs of water. To ſay that the ſuperior degree of heat in the tropical regions may diſſolve a greater quantity of ſalt, will not deſtroy our argument; for it is an eſtabliſhed principle in chemiſtry, that cold water will diſſolve nearly as great a quantity of ſalt as hot water can diſſolve.

The ſaltneſs of the ſea has alſo been aſcribed to the ſolution of ſubterraneous mines of ſalt which is ſuppoſed to abound in the bottom of the ſea and along its ſhores. But this hypotheſis cannot be ſupported. If the ſea were conſtantly diſſolving ſalt, it would ſo [illegible] become ſaturated; for it cannot be ſaid that [illegible] deprived of any part of its ſalt by evaporation, ſince rain-water is freſh. If the ſea were to become ſaturated, neither fiſhes nor vegetables could live in it. We muſt therefore deſpair of being able to account for the ſaltneſs of the ſea by ſecond cauſes; and muſt ſuppoſe that it has been ſalt from the creation. It is impoſſible indeed to ſuppoſe that the waters of the ſea were at any period freſh ſince the formation of fiſhes and ſea-plants: for as theſe will not live in water ſaturated with ſalt, neither will they live in water that is freſh; we therefore conclude that the ſaltneſs of the ſea has been nearly the ſame in all ages. This is the ſimpleſt hypotheſis of the three that has been mentioned. It explains beſt the various phenomena, and is involved in feweſt difficulties. We ſhall, however, allow that there may be ſome exceptions; that the ſaltneſs of ſome ſeas, or of particular parts of the ſame ſea, may be increaſed by mines of rock-ſalt diſperſed near its ſhores.

With regard to the uſe of this ſalt property of ſea-water, it is obſerved, that the ſaltneſs of the ſea preſerves its waters pure and ſweet, which otherwiſe would corrupt and ſtink like a filthy lake, and conſequently that none of the myriads of creatures which now live therein could then have a being. From thence alſo the ſea-water becomes much heavier, and therefore ſhips of greater ſize and quantity may be uſed thereon. Salt-water alſo doth not freeze ſo ſoon as freſh-water, whence the ſeas are more free for navigation. We have a diſſertation, by Dr Ruſſel, concerning the medical uſes of ſea-water in diſeaſes of the glands, &c. wherein the author premiſes ſome obſervations upon the nature of ſea-water, conſidered as impregnated with particles of all the bodies it paſſes over, ſuch as ſubmarine plants, fiſh, ſalts, minerals, &c. and ſaturated with their ſeveral effluvia, to enrich it and keep it from putrefaction; whence this fluid is ſuppoſed to contract a ſoapineſs; and the whole collection, being pervaded by the ſulphureous ſteams paſſing through it, to conſtitute what we call *ſea-water*; the confeſſed diſtinguiſhing characteriſtics of which are ſaltneſs, bitterneſs, nitroſity, and unctuoſity: whence the author concludes, that it may be juſtly expected to contribute ſignally to the improvement of phyſic. The caſes in which our author informs us we are to expect advantage from ſea-water are, 1. In all recent obſtructions of the glands of the inteſtines and meſentery. 2. All recent obſtructions of the pulmonary glands, and thoſe of the viſcera, which frequently produce conſumptions. 3. All recent glandular ſwellings of the neck, or other parts. 4. Recent tumors of the joints, if they are not ſuppurated, or become ſchirrous or cancerous, and have not carious bones for their cauſe. 5. Recent defluxions upon the glands of the eyelids. 6. All deſœdations of the ſkin, from an eryſipelas to a lepra. 7. Diſeaſes of the glands of the noſe, with their uſual companion a thickneſs of the lip. 8. Obſtructions of the kidneys, where there is no inflammation, and the ſtone not large. 9. In recent obſtructions of the liver, this method will be proper, where it prevents conſtipations of the belly, and aſſiſts other medicines directed in icterical caſes. The ſame remedy is ſaid to be of ſignal ſervice in the bronchocele; and is likewiſe recommended for the prevention of

Sea. those bilious colics that so frequently affect our mariners.

Preservation of Sea-Water from Putrefaction. As it is sometimes necessary to preserve sea-water in casks for bathing and other purposes, it is of importance to know how to keep it from putrefaction. Many experiments were made to determine this point by Mr Henry, and are recorded in the first volume of the Memoirs of the Literary and Philosophical Society of Manchester. His first experiment we shall here present to our readers. "To one quart of sea-water were added two scruples of fresh quicklime; to another half an ounce of common culinary salt; and a third was kept as a standard without any addition. The mouths of the bottles being loosely covered with paper, they were exposed to the action of the sun in some of the hottest weather in summer. In about a week the standard became very offensive; and the water, with the additional quantity of salt, did not continue sweet many hours longer; whereas that with lime continued many months without ever exhibiting the least marks of putridity." When he added a dram more of quicklime, the whole of the magnesia contained in the water was separated; and when a further addition was made, a lime-water was immediately formed. He therefore concluded, that two scruples of quicklime are sufficient to preserve a quart of sea-water. The proportions, however, may vary a little, according to the strength of the quicklime employed.

1 Different methods of freshening sea-water.

Freshening of Sea-Water. The method of making sea-water fresh was long a desideratum in navigation. Many methods have been proposed for this purpose. Mr Appleby published an account of a process which he had instituted in the year 1734. He distilled sea water with a quantity of *lapis infernalis* and calcined bones; but this process was soon laid aside, as it was not only difficult in itself, but rendered the water unpalatable. Dr Butler proposed soap-leys in place of Mr Appleby's ingredients; but the water was still liable to the same objection. Dr Stephen Hales recommended powdered chalk; but his method was expensive, and did not improve the taste of the water. Dr Lind of Portsmouth distilled sea-water without any ingredients; but as the experiment he made was performed in a vessel containing only two quarts, with a glass receiver in his study, nothing conclusive can be drawn from it for the use of sailors. At length Dr

2 Dr Irving's

Irving brought the process to a very high degree of simplicity and perfection, by which the water is obtained pure, without much expence of fuel or a complicated apparatus. For this valuable discovery he received a reward of L.5000. The advantages of his method remain to be stated, which may be reduced to the following: 1. The abolishing all stills, still heads, worm-pipes, and their tubes, which occupy so much space as to render them totally incompatible with the necessary business of the ship; and using in the room of these the ship's kettle or boiler, to the top whereof may occasionally be applied a simple tube, which can be easily made on board a vessel at sea, of iron plate, stove funnel, or tin sheet; so that no situation can prevent a ship from being completely supplied with the means of distilling sea-water. 2. In consequence of the principles of distillation being fully ascertained, the connivance of the simplest means of obtaining the greatest quantity of distilled water, by making the tube sufficiently large to receive the whole column of vapour, and placing it nearly in a horizontal direction, to prevent any compression of the fluid, which takes place so much with the common worm. 3. The adopting of the simplest and most efficacious means of condensing vapour; for nothing more is required in the distillation but keeping the surface of the tube always wet, which is done by having some sea-water at hand, and a person to dip a mop or swab into this water and pass it along the upper surface of the tube. By this operation the vapour contained in the tube will be entirely condensed with the greatest rapidity imaginable; for by the application of the wet mop thin sheets of water are uniformly spread, and mechanically pressed upon the surface of the hot tube; which being converted into vapour make way for a succession of fresh sheets; and thus, both by the evaporation and close contact of the cold water constantly repeated, the heat is carried off more effectually than by any other method yet known. 4. The carrying on the distillation without any addition, a correct chemical analysis of sea-water having evinced the futility of mixing ingredients with it, either to prevent an acid from rising with the vapour, or to destroy any bituminous oil supposed to exist in sea-water, and to contaminate the distilled water, giving it that fiery unpalatable taste inseparable from the former processes. 5. The ascertaining the proper quantity of sea water that ought to be distilled, whereby the fresh water is prevented from contracting a noxious impregnation of metallic salts, and the vessel from being corroded and otherwise damaged by the salts caking on the bottom of it. 6. The producing a quantity of sweet and wholesome water, perfectly agreeable to the taste, and sufficient for all the purposes of shipping. 7. The taking advantage of the dressing the ship's provisions, so as to distil a very considerable quantity of water from the vapour, which would otherwise be lost, without any addition of fuel. To sum up the merits of this method in a few words: The use of a simple tube, of the most easy construction, applicable to any ship's kettle. The rejecting all ingredients; ascertaining the proportion of water to be distilled, with every advantage of quality, saving of fuel, and preservation of boilers. The obtaining fresh water, wholesome, palatable, and in sufficient quantities. Taking advantage of the vapour which ascends in the kettle while the ship's provisions are boiling. All these advantages are obtained by the abovementioned simple addition to the common ship's kettles. But Dr Irving proposes to introduce two further improvements. The first is a hearth, or stove, so constructed that the fire which is kept up the whole day for the common business of the ship serves likewise for distillation; whereby a sufficient quantity of water for all the economical purposes of the ship may be obtained, with a very inconsiderable addition to the expence of fuel. The other improvement is that of substituting, even in the largest ships, cast-iron boilers, of a new construction, in the place of coppers.

3 Direction for distilling sea-water.

As soon as sea-water is put into the boiler, the tube is to be fitted either into the top or lid, round which, if necessary, a bit of wet linen may be applied, to make it fit close to the mouth of the vessel; there will be no occasion for luting, as the tube acts like a funnel in carrying

Sea. rying off the vapour. When the water begins to boil, the vapour ſhould be allowed to paſs freely for a minute, which will effectually clean the tube and upper part of the boiler. The tube is afterwards to be kept conſtantly wet, by paſſing a mop or ſwab, dipped in ſea water, along its upper ſurface. The waſte water running from the mop may be carried off by means of a board made like a ſpout, and placed beneath the tube. The diſtillation may be continued till three-fourths of the water be drawn off, and no further. This may be aſcertained either by a guage-rod put into the boiler, or by meaſuring the water diſtilled. The brine is then to be let out. Water may be diſtilled in the ſame manner while the proviſions are boiling. When the tube is made on ſhore, the beſt ſubſtance for the purpoſe is thin copper well tinned, this being more durable in long voyages than tin-plates. Inſtead of mopping, the tube, if required, may have a caſe made alſo of copper, ſo much larger in diameter as to admit a thin ſheet of water to circulate between them by means of a ſpiral copper thread, with a pipe of an inch diameter at each end of the caſe; the lower for receiving cold water, and the upper for carrying it off when heated.

Plate CCCCLXVIII. When only a very ſmall portion of room can be conveniently allowed for diſtillation, the machine (n° 2.), which is only 27 inches long, may be ſubſtituted, as was done in this voyage. The principal intention of this machine, however, is to diſtil rum and other liquors; for which purpoſe it has been employed with extraordinary ſucceſs, in preventing an *empyreuma*, or fiery taſte.

Figure 1. repreſents in perſpective a ſection of the two boilers taken out of the frame. In the back part at D, E, are ſeen openings for the cocks. On the top is a diſtilling tube A, B, C, five inches diameter at A, and decreaſing in ſize to three inches at C; the length from B to C is five feet. Near C is a ring to prevent the water which is applied to the ſurface from mixing with the diſtilled water. In the inſide of the tube, below B, is a ſmall lip or edging, to hinder the diſtilled water from returning into the boiler by the rolling of the ſhip.

In figure 2. A, B, C, D, repreſent a vertical ſection of a copper box, 27 inches long, ſeven inches wide, and 11 in height, tinned on the inſide. In the bottom F is an aperture about ſix inches in diameter, having a ring to fit on the ſtill or boiler. The dotted lines which run nearly horizontal, are veſſels of thin copper, tinned on the outſide, two feet long, ſeven inches wide, and three quarters of an inch deep. At G is a funnel to receive cold water, which is conveyed into the veſſels by communicating pipes, contrived in ſuch a manner as to form a complete and quick circulation of the water through their whole extent. When the water is become hot by the action of the ſteam, it is diſcharged by the horizontal pipe at A. E is a pipe from which the diſtilled water or ſpirits run, and is bent in ſuch a form that the liquor running from it acts as a valve, and hinders any ſteam from eſcaping that way. On the top of the box, at H, is a ſafety-valve, which prevents any danger from a great accumulation of vapour not condenſed for want of a proper ſupply of cold water.

4 Lorgna's method of freſhening it by congelation. We ſhall now mention a different method, diſcovered by the Chevalier Lorgna, by congelation of ſea-water. Sea-water requires a very great degree of cold in order to become ice. Our author found that a freezing mixture, made by mixing three parts of pounded ice with two parts of common ſalt, was quite ſufficient to freeze it. The cold produced by this mixture is equal to about 4° below nought of Fahrenheit's thermometer. Sea Salt

A quantity of ſea-water is never entirely congealed, a portion of it always remaining fluid; and, what is very remarkable, this fluid part is incomparably more full of ſalt and more nauſeous than the reſt: hence, if this be ſeparated from the congealed part, the latter on being melted will be found to contain much leſs ſalt than it did before congelation. This we ſhall call *the water of the firſt purification*.

If the water of the firſt purification be again congealed, a part of it will remain fluid as in the firſt operation. This fluid portion will contain a greater proportion of ſalt than the reſt, which is of courſe more pure, and, being melted, forms the water of the ſecond purification. Thus, by repeatedly freezing the ſame ſea-water, and ſeparating the fluid from the congealed part in every operation, it is at laſt perfectly purified, ſo as to be entirely diveſted of ſalt, and as fit for drink and other purpoſes as the pureſt water that is uſed.

At firſt the ſea-water, in order to be congealed, requires a very great degree of cold, as mentioned above, the ice formed in it conſiſts rather of ſcales or filaments than of a compact body, and the quantity of the fluid parts bears a conſiderable proportion to the quantity of ice. But as the water, by undergoing the ſucceſſive congelations, becomes more and more pure, ſo it becomes capable of being congealed by a ſmaller and ſmaller degree of cold; the ice is at the ſame time more compact, and in greater quantity; the fluid part at laſt becoming very inconſiderable.

Sea-Weed, or *Alga Marina*, is commonly uſed as a manure on the ſea-coaſt, where it can be procured in abundance. The beſt ſort grows on rocks, and is that from which kelp is made. The next to this is called the *peaſy ſea-weed*; and the worſt is that with a long ſtalk. In the neighbourhood of Berwick, the farmers mix it with ſtable-dung and earth, and thus obtain a great quantity of excellent manure. Sea-weed is found alſo to be a very fit manure for gardens, as it not only enriches them, but deſtroys the vermin by which they are uſually infeſted.

Sea Wolf. See ANARRHICAS.

Sea-neſs of the Sea. See *Sea-Water*.

South Sea. See *Pacific Ocean*, and *South Sea*.

SEAL, a puncheon, piece of metal, or other matter, uſually either round or oval; whereon are engraven the arms, device, &c. of ſome prince, ſtate, community, magiſtrate, or private perſon, often with a legend or inſcription; the impreſſion whereof ſerves to make acts, inſtruments, &c. authentic.

The uſe of ſeals, as a mark of authenticity to letters and other inſtruments in writing, is extremely ancient. We read of it among the Jews and Perſians in the earlieſt and moſt ſacred records of hiſtory. And in the book of Jeremiah there is a very remarkable inſtance, not only of an atteſtation by ſeal, but alſo of the other uſual formalities attending a Jewiſh purchaſe. In the civil law alſo, ſeals were the evidence of truth, and were required, on the part of the witneſſes at leaſt, at the atteſtation of every teſtament. But in the times of our Saxon anceſtors, they were not much in uſe in England. For though Sir Edward Coke relies on an inſtance

Sea. instance of king Edwin's making use of a seal about 100 years before the conquest, yet it does not follow that this was the usage among the whole nation: and perhaps the charter he mentions may be of doubtful authority, from this very circumstance of its being sealed; since we are assured by all our ancient historians that sealing was not then in common use. The method of the Saxons was, for such as could write to subscribe their names, and, whether they could write or not, to affix the sign of the cross; which custom our illiterate vulgar do for the most part to this day keep up, by signing a cross for their mark when unable to write their names. And indeed this inability to write, and therefore making a cross in its stead, is honestly avowed by Cædwalla, a Saxon king, at the end of one of his charters. In like manner, and for the same unsurmountable reason, the Normans, a brave but illiterate nation, at their first settlement in France used the practice of sealing only, without writing their names; which custom continued when learning made its way among them, though the reason for doing it had ceased; and hence the charter of Edward the Confessor to Westminster-abbey, himself being brought up in Normandy, was witnessed only by his seal, and is generally thought to be the oldest sealed charter of any authenticity in England. At the conquest, the Norman lords brought over into England their own fashions; and introduced waxen seals only, instead of the English method of writing their names, and signing with the sign of the cross. The impressions of these seals were sometimes a knight on horseback, sometimes other devices; but coats of arms were not introduced into seals, nor indeed used at all till about the reign of Richard I. who brought them from the croisade in the Holy Land, where they were first invented and painted on the shields of the knights, to distinguish the variety of persons of every Christian nation who resorted thither, and who could not, when clad in complete steel, be otherwise known or ascertained.

This neglect of signing, and resting only upon the authenticity of seals, remained very long in England; for it was held in all their books, that sealing alone was sufficient to authenticate a deed: and so the common form of attesting deeds, "sealed and delivered," continues to this day; notwithstanding the statute 29 Car. II. c. 3. revives the Saxon custom, and expressly directs the signing in all grants of lands and many other species of deeds: in which, therefore, signing seems to be now as necessary as sealing, though it has been sometimes held that the one includes the other. Seal || Seam

The king's *great seal* is that whereby all patents, commissions, warrants, &c. coming down from the king are sealed; the keeping whereof is in the hands of the lord chancellor. The king's *privy-seal* is a seal that is usually first set to grants that are to pass the great seal.

Seal. See *Keeper of the Privy-Seal.*

Seal is also used for the wax or lead, and the impression thereon affixed to the thing sealed.

An amalgam of mercury with gold, reduced to the consistence of butter, by straining off part of the mercury through leather, has been recommended as a proper material for taking off the impression of seals in wax. In this state, the compound scarcely contains one part of mercury to two of gold; yet is of a silver whiteness, as if there was none of the precious metal in it. In this state it grows soft on being warmed or worked between the fingers; and is therefore proper for the purpose abovementioned, but is not superior to some amalgams made with the inferior metals, as is well known to some impostors, who have sold for this use amalgams of the base metals as curious preparations of gold.

Seal, in zoology. See Phoca.

SEALER, an officer in chancery appointed by the lord chancellor or keeper of the great seal to seal the writs and instruments there made in his presence.

SEALING, in architecture, the fixing a piece of wood or iron in a wall with plaster, mortar, cement, lead, or other solid binding. For staples, hinges, and joints, plaster is very proper.

Sealing-Wax. See Wax.

SEAM, or Seme of corn, is a measure of eight bushels.

Seam of Glass, the quantity of 120 pounds, or 24 stones, each five pounds weight. The seam of wood is an horse-load.

Seam, in mines, the same with a vein or stratum of metal.

SEAMANSHIP.

Definition. BY this word we express that noble art, or, more purely, the qualifications which enable a man to exercise the noble art of working a ship. A seaman, in the language of the profession, is not merely a mariner or labourer on board a ship, but a man who understands the structure of this wonderful machine, and every subordinate part of its mechanism, so as to enable him to employ it to the best advantage for pushing her forward in a particular direction, and for avoiding the numberless dangers to which she is exposed by the violence of the winds and waves. He also knows what courses can be held by the ship according to the wind that blows, and what cannot, and which of those is most conducive to her progress in her intended voyage: and he must be able to perform every part of the necessary operation with his own hands. As the seamen express it, he must be able "to hand, reef, and steer."

Importance and 2

We are justified in calling it a *noble art*, not only by its importance, which it is quite needless to amplify or embellish, but by its immense extent and difficulty, and the prodigious number and variety of principles on which it is founded—all of which must be possessed in such a manner that they shall offer themselves without reflection in an instant, otherwise the pretended seaman is but a lubber, and cannot be trusted on his watch.

The art is practised by persons without what we call *education*, and in the humbler walks of life, and therefore it suffers in the estimation of the careless spectator. It is thought little of, because little attention is paid

paid to it. But if multiplicity, variety, and intricacy of principles, and a ſyſtematic knowledge of theſe principles, intitle any art to the appellation of *ſcientific* and *liberal*, ſeamanſhip claims theſe epithets in an eminent degree. We are amuſed with the pedantry of the ſeaman, which appears in his whole language. Indeed it is the only pedantry that amuſes. A ſcholar, a ſoldier, a lawyer, nay, even the elegant courtier, would diſguſt us, were he to make the thouſandth part of the alluſions to his profeſſion that is well received from the jolly ſeaman; and we do the ſeaman no more than juſtice. His profeſſion *muſt* engroſs his whole mind, otherwiſe he can never learn it. He poſſeſſes a prodigious deal of knowledge; but the honeſt tar cannot tell what he knows, or rather what he feels, for his ſcience is really at his finger ends. We can ſay with confidence, that if a perſon of education, verſed in mechanics, and acquainted with the ſtructure of a ſhip, were to obſerve with attention the movements which are made on board a firſt or ſecond rate ſhip of war during a ſhifting ſtorm, under the direction of an intelligent officer, he would be wrapt in admiration.

3 Difficulty of the art.

What a pity it is that an art ſo important, ſo difficult, and ſo intimately connected with the invariable laws of mechanical nature, ſhould be ſo held by its poſſeſſors, that it cannot improve, but muſt die with each individual. Having no advantages of previous education, they cannot arrange their thoughts; they can hardly be ſaid to think. They can far leſs expreſs or communicate to others the intuitive knowledge which they poſſeſs; and their art, acquired by habit alone, is little different from an inſtinct. We are as little intitled to expect improvement here as in the architecture of the bee or the beaver. The ſpecies (pardon the alluſion ye generous hearts of oak) cannot improve. Yet a ſhip is a machine. We know the forces which act on it, and we know the reſults of its conſtruction—all theſe are as fixed as the laws of motion. What hinders this to be reduced to a ſet of practical maxims, as well founded and as logically deduced as the working of a ſteam engine or a cotton mill. The ſtoker or the ſpinner acts only with his hands, and may "whiſtle as he works for want of thought;" but the mechaniſt, the engineer, thinks for him, improves his machine, and directs him to a better practice. May not the rough ſeaman look for the ſame aſſiſtance; and may not the ingenious ſpeculatiſt in his cloſet unravel the intricate thread of mechaniſm which connects all the manual operations with the unchangeable laws of nature, and both furniſh the ſeaman with a better machine and direct him to a more dexterous uſe of it?

4 Which has been zealouſly cultivated by the French philoſophers.

We cannot help thinking that much may be done; nay, we may ſay that much has been done. We think highly of the progreſſive labours of Renaud, Pitot, Bouguer, Du Hamel, Groignard, Bernouilli, Euler, Romme, and others; and are both ſurpriſed and ſorry that Britain has contributed ſo little to theſe attempts. Gordon is the only one of the Britiſh writers who has given a profeſſedly ſcientific treatiſe on a ſmall branch of the ſubject. The government of France has always been ſtrongly impreſſed with the notion of great improvements being attainable by ſyſtematic ſtudy of this art; and we are indebted to the endeavours of that ingenious nation for any thing of practical importance that has been obtained. M. Bouguer was profeſſor of hydrology at one of the marine academies of France, and was enjoined, as part of his duty, to compoſe diſſertations both on the conſtruction and the working of ſhips. His *Traité du Navire*, and his *Manœuvre des Vaiſſeaux*, are undoubtedly very valuable performances: So are theſe of Euler and Bernoulli, conſidered as mathematical diſſertations, and they are wonderful works of genius, conſidered as the productions of perſons who hardly ever ſaw a ſhip, and were totally unacquainted with the profeſſion of a ſeaman. In this reſpect Bouguer had great ſuperiority, having always lived at a ſea-port, and having made many very long voyages. His treatiſes therefore are infinitely better accommodated to the demands of the ſeaman, and more directly inſtructive: but ſtill the author is more a mathematician than an artiſt, and his performance is intelligible only to mathematicians. It is true, the academical education of the young gentlemen of the French navy is ſuch, that a great number of them may acquire the preparatory knowledge that is neceſſary; and we are well informed that, in this reſpect, the officers of the Britiſh navy are greatly inferior to them.

5 Argument againſt the utility of their performances.

But this very circumſtance has furniſhed to many perſons an argument againſt the utility of theſe performances. It is ſaid that, "notwithſtanding this ſuperior mathematical education, and the poſſeſſion of thoſe boaſted performances of M. Bouguer, the French are greatly inferior, in point of ſeamanſhip, to our countrymen, who have not a page in their language to inſtruct them, and who could not peruſe it if they had it." Nay, ſo little do the French themſelves ſeem ſenſible of the advantage of theſe publications, that no perſon among them has attempted to make a familiar abridgement of them, written in a way fitted to attract attention; and they ſtill remain neglected in their original abſtruſe and unintereſting form.

We wiſh that we could give a ſatisfactory anſwer to this obſervation. It is juſt, and it is important. Theſe very ingenious and learned diſſertations are by no means ſo uſeful as we ſhould expect. They are large books, and appear to contain much; and as their plan is logical, it ſeems to occupy the whole ſubject, and therefore to have done almoſt all that can be done. But, alas! they have only opened the ſubject, and the ſtudy is yet in its infancy. The whole ſcience of the art muſt proceed on the knowledge of the impulſions of the wind and water. Theſe are the forces which act on the machine; and its motions, which are the ultimatum of our reſearch, whether as an end to be obtained or as a thing to be prevented, muſt depend on theſe forces. Now it is with reſpect to this fundamental point that we are as yet almoſt totally in the dark. And, in the performances of M. Bouguer, as alſo in thoſe of the other authors we have named, the theory of theſe forces, by which their quantity and the direction of their action are aſcertained, is altogether erroneous; and its reſults deviate ſo enormouſly from what is obſerved in the motions of a ſhip, that the perſon who ſhould direct the operations on ſhipboard, in conformity to the maxims deducible from M. Bouguer's propoſitions, would be baffled in moſt of his attempts, and be in danger of loſing the ſhip. The whole proceeds on the ſuppoſed truth of that theory which ſtates the impulſe of a fluid

6 Which are confeſſedly erroneous in their fundamental principles;

to

to be in the proportion of the ſquare of the ſine of the angle of incidence; and that its action on any ſmall portion, ſuch as a ſquare foot of the ſails or hull, is the ſame as if that portion were detached from the reſt, and were expoſed, ſingle and alone, to the wind or water in the ſame angle. But we have ſhown, in the article *Resistance of Fluids*, both from theory and experience, that both of theſe principles are erroneous, and this to a very great degree, in caſes which occur moſt frequently in practice, that is, in the ſmall angles of inclination. When the wind falls nearly perpendicular on the ſails, theory is not very erroneous; but in theſe caſes, the circumſtances of the ſhip's ſituation are generally ſuch that the practice is eaſy, occurring almoſt without thought; and in this caſe, too, even conſiderable deviations from the very beſt practice are of no great moment. The intereſting caſes, where the intended movement requires or depends upon very oblique actions of the wind on the ſails, and its practicability or impracticability depends on a very ſmall variation of this obliquity; a miſtake of the force, either as to intenſity or direction, produces a mighty effect on the reſulting motion. This is the caſe in ſailing to windward; the moſt important of all the general problems of ſeamanſhip. The trim of the ſails, and the courſe of the ſhip, ſo as to gain moſt on the wind, are very nice things; that is, they are confined within very narrow limits, and a ſmall miſtake produces a very conſiderable effect. The ſame thing obtains in many of the nice problems of tacking, box-hauling, wearing after lying-to in a ſtrom, &c.

The error in the ſecond aſſertion of the theory is ſtill greater, and the action on one part of the ſail or hull is ſo greatly modified by its action on another adjoining part, that a ſtay-ſail is often ſeen hanging like a looſe rag, altho' there is nothing between it and the wind; and this merely becauſe a great ſail in its neighbourhood ſends off a lateral ſtream of wind, which completely hinders the wind from getting at it. Till the theory of the action of fluids be eſtabliſhed, therefore, we cannot tell what are the forces which are acting on every point of the ſail and hull: Therefore we cannot tell either the mean intenſity or direction of the whole force which acts on any particular ſail, nor the intenſity and mean direction of the reſiſtance to the hull; circumſtances abſolutely neceſſary for enabling us to ſay what will be their energy in producing a rotation round any particular axis. In like manner, we cannot, by ſuch a computation, find the ſpontaneous axis of converſion (ſee Rotation), or the velocity of ſuch converſion. In ſhort, we cannot pronounce with tolerable confidence *à priori* what will be the motions in any caſe, or what diſpoſitions of the ſails will produce the movement we wiſh to perform. The experienced ſeaman learns by habit the general effects of every diſpoſition of the ſails; and though his knowledge is far from being accurate, it ſeldom leads him into any very blundering operation. Perhaps he ſeldom makes the beſt adjuſtment poſſible, but ſeldomer ſtill does he deviate very far from it; and in the moſt general and important problems, ſuch as working to windward, the reſult of much experience and many corrections has ſettled a trim of the ſails, which is certainly not far from the truth, but (it muſt be acknowledged) deviates widely and uniformly from the theories of the mathematician's cloſet. The honeſt tar, therefore, muſt be indulged in his joke on the uſeleſs labours of the mathematician, who can neither hand, reef, nor ſteer.

After this account of the theoretical performances in the art of ſeamanſhip, and what we have ſaid in another place on the ſmall hopes we entertain of ſeeing a perfect theory of the impulſe of fluids, it will not be expected that we enter very minutely on the ſubject in this place; nor is it our intention. But let it be obſerved, that the theory is defective in one point only; and although this is a moſt important point, and the errors in it deſtroy the concluſions of the chief propoſitions, the reaſonings remain in full force, and the *modus operandi* is preciſely ſuch as is ſtated in the theory. The *principles* of the art are therefore to be found in theſe treatiſes; but falſe inferences have been drawn, by computing from erroneous quantities. The rules and the practice of the computation, however, are ſtill beyond controverſy: Nay, ſince the proceſs of inveſtigation is legitimate, we may make uſe of it in order to diſcover the very circumſtance in which we are at preſent miſtaken; for by converting the propoſition, inſtead of finding the motions by means of the ſuppoſed forces, combined with the known mechaniſm, we may diſcover the forces by means of this mechaniſm and the obſerved motions.

7 Though uſe may be made of them.

8 Deſign of this article.

We ſhall therefore in this place give a very general view of the movements of a ſhip under ſail, ſhowing how they are produced and modified by the action of the wind on her ſails, the water on her rudder and on her bows. We ſhall not attempt a preciſe determination of any of theſe movements; but we ſhall ſay enough to enable the curious landſman to underſtand how this mighty machine is managed amidſt the fury of the winds and waves: and, what is more to our wiſh, we hope to enable the uninſtructed but thinking ſeaman to generaliſe that knowledge which he poſſeſſes; to claſs his ideas, and give them a ſort of rational ſyſtem; and even to improve his practice, by making him ſenſible of the immediate operation of every thing he does, and in what manner it contributes to produce the movement which he has in view.

9 A ſhip conſidered as in free ſpace impelled and reſiſted by oppoſite forces.

A ſhip may be conſidered at preſent as a maſs of inert matter in free ſpace, at liberty to move in every direction, according to the forces which impel or reſiſt her: and when ſhe is in actual motion, in the direction of her courſe, we may ſtill conſider her as at reſt in abſolute ſpace, but expoſed to the impulſe of a current of water moving equally faſt in the oppoſite direction: for in both caſes the preſſure of the water on her bows is the ſame; and we know that it is poſſible, and frequently happens in currents, that the impulſe of the wind on her ſails, and that of the water on her bows balance each other ſo preciſely, that ſhe not only does not ſtir from the place, but alſo remains ſteadily in the ſame poſition, with her head directed to the ſame point of the compaſs. This ſtate of things is eaſily conceived by any perſon accuſtomed to conſider mechanical ſubjects, and every ſeaman of experience has obſerved it. It is of importance to conſider it in this point of view, becauſe it gives us the moſt familiar notion of the manner in which theſe forces of the wind and water are ſet in oppoſition, and made to balance or not to balance each

each other by the intervention of the ship, in the same manner as the goods and the weights balance each other in the scales by the intervention of a beam or steelyard.

10 Impulse of the wind on the sails opposite to that of the water on the bows.

When a ship proceeds steadily in her course, without changing her rate of sailing, or varying the direction of her head, we must in the first place conceive the accumulated impulses of the wind on all her sails as precisely equal and directly opposite to the impulse of the water on her bows. In the next place, because the ship does not change the direction of her keel, she resembles the balanced steelyard, in which the energies of the two weights, which tend to produce rotations in opposite directions, and thus to change the position of the beam, mutually balance each other round the fulcrum; so the energies of the actions of the wind on the different sails balance the energies of the water on the different parts of the hull.

The seaman has two principal tasks to perform. The first is to keep the ship steadily in that course which will bring her farthest on in the line of her intended voyage. This is frequently very different from that line, and the choice of the best course is sometimes a matter of considerable difficulty. It is sometimes possible to shape the course precisely along the line of the voyage; and yet the intelligent seaman knows that he will arrive sooner, or with greater safety, at his port, by taking a different course; because he will gain more by increasing his speed than he loses by increasing the distance. Some principle must direct him in the selection of this course. This we must attempt to lay before the reader.

11 Skill of the seaman displayed in shaping his course.

Having chosen such a course as he thinks most advantageous, he must set such a quantity of sail as the strength of the wind will allow him to carry with safety and effect, and must trim the sails properly, or so adjust their positions to the direction of the wind, that they may have the greatest possible tendency to impel the ship in the line of her course, and to keep her steadily in that direction.

His other task is to produce any deviations which he sees proper from the present course of the ship; and to produce these in the most certain, the safest, and the most expeditious manner. It is chiefly in this movement that the mechanical nature of a ship comes into view, and it is here that the superior address and resource of an expert seaman is to be perceived.

Under the article SAILING some notice has been taken of the first task of the seaman, and it was there shown how a ship, after having taken up her anchor and fitted her sails, accelerates her motion, by degrees which continually diminish, till the increasing resistance of the water becomes precisely equal to the diminished impulse of the wind, and then the motion continues uniformly the same so long as the wind continues to blow with the same force and in the same direction.

It is perfectly consonant to experience that the impulse of fluids is in the duplicate ratio of the relative velocity. Let it be supposed that when water moves one foot per second its perpendicular pressure or impulse on a square foot is m pounds. Then, if it be moving with the velocity V estimated in feet per second, its perpendicular impulse on a surface S, containing any number of square feet, must be m SV^2.

In like manner, the impulse of air on the same surface may be represented by n SV^2; and the proportion of the impulse of these two fluids will be that of m to n. We may express this by the ratio of q to 1, making $\frac{m}{n} = q$.

12 Impulse of the wind computed in pounds on the square foot.

M. Bouguer's computations and tables are on the supposition that the impulse of sea-water moving one foot per second is 23 ounces on a square foot, and that the impulse of the wind is the same when it blows at the rate of 24 feet per second. These measures are all French. They by no means agree with the experiments of others; and what we have already said, when treating of the *RESISTANCE of Fluids*, is enough to show us that nothing like precise measures can be expected. It was shown as the result of a rational investigation, and confirmed by the experiments of Buat and others, that the impulsions and resistances at the same surface, with the same obliquity of incidence and the same velocity of motion, are different according to the form and situation of the adjoining parts. Thus the total resistance of a thin board is greater than that of a long prism, having this board for its front or bow, &c.

We are greatly at a loss what to give as absolute measures of these impulsions.

1. With respect to water. The experiments of the French academy on a prism two feet broad and deep and four feet long, indicate a resistance of 0,973 pounds avoirdupois to a square foot, moving with the velocity of one foot per second at the surface of still water.

Mr Buat's experiments on a square foot wholly immersed in a stream were as follow:

A square foot as a thin plate -	1,81 pounds.
Ditto as the front of a box one foot long - - -	1,42
Ditto as the front of a box three feet long - - -	1,29

The resistance of sea-water is about $\frac{1}{11}$ greater.

2. With respect to air, the varieties are as great.—The resistance of a square foot to air moving with the velocity of one foot per second appears from Mr Robins's experiments on 16 square inches to be on a square foot - - - 0,001596 pounds,

Chevalier Borda's on 16 inches	0,001757
——— on 81 inches	0,002042
Mr Rouse's on large surfaces	0,002291

Precise measures are not to be expected, nor are they necessary in this inquiry. Here we are chiefly interested in their proportions, as they may be varied by their mode of action in the different circumstances of obliquity and velocity.

We begin by recurring to the fundamental proposition concerning the impulse of fluids, viz. that the absolute pressure is always in a direction perpendicular to the impelled surface, whatever may be the direction of the stream of fluid. We must therefore illustrate the doctrine, by always supposing a flat surface of sail stretched on a yard, which can be braced about in any direction, and giving this sail such a position and such an extent of surface that the impulse on it may be the same both as to direction and intensity with that on the real sails. Thus the consideration is greatly simplified. The direction of the impulse is therefore perpendicular to the yard. Its intensity depends on the velocity

13 Direct impulse on the sail perpendicular to the yard.

locity with which the wind meets the sail, and the obliquity of its stroke. We shall adopt the constructions founded on the common doctrine, that the impulse is as the square of the sine of the inclination, because they are simple; whereas, if we were to introduce the values of the oblique impulses, such as they have been observed in the excellent experiments of the Academy of Paris, the constructions would be complicated in the extreme, and we could hardly draw any consequences which would be intelligible to any but expert mathematicians. The conclusions will be erroneous, not in kind but in quantity only; and we shall point out the necessary corrections, so that the final results will be found not very different from real observation.

14 A ship compared to an oblong box,

If a ship were a round cylindrical body like a flat tub, floating on its bottom, and fitted with a mast and sail in the centre, she would always sail in a direction perpendicular to the yard. This is evident. But she is an oblong body, and may be compared to a chest, whose length greatly exceeds its breadth. She is so shaped, that a moderate force will push her through the water with the head or stern foremost; but it requires a very great force to push her sidewise with the same velocity. A fine sailing ship of war will require about 12 times as much force to push her sidewise as to push her head foremost. In this respect therefore she will very much resemble a chest whose length is 12 times its breadth; and whatever be the proportion of these r[illegible] ships, we may always substitute [illegible] headwise

Let E [illegible] such a b[illegible] In whatever direct[illegible] direction of the whole resistance on its [illegible] pass through C. For as the whole stream has one inclination to the side EF, the equivalent of the equal impulses on every part will be in a line perpendicular to the middle of EF. For the same reason, it will be in a line perpendicular to the middle of FG. These perpendiculars must cross in C. Suppose a mast erected at C, and YC y to be a yard hoisted on it carrying a sail. Let the yard be first conceived as braced right athwart at right angles to the keel, as represented by $Y'y'$. Then, whatever be the direction of the wind abaft this sail, it will impel the vessel in the direction CB. But if the sail has the oblique position Yy, the impulse will be in the direction CD perpendicular to CY, and will both push the vessel ahead and sidewise: For the impulse CD is equivalent to the two impulses CK and CI (the sides of a rectangle of which CD is the diagonal). The force CI pushes the vessel ahead, and CK pushes her sidewise. She must therefore take some intermediate direction $a\,b$, such that the resistance of the water to the plane FG is to its resistance to the plane EF as CI to CK.

15 Makes leeway when not sailing directly before the wind.

The angle b CB between the real course and the direction of the head is called the LEEWAY; and in the course of this dissertation we shall express it by the symbol x. It evidently depends on the shape of the vessel and on the position of the yard. An accurate knowledge of the quantity of leeway, corresponding to different circumstances of obliquity of impulse, extent of surface, &c. is of the utmost importance in the practice of navigation; and even an approximation is valuable. The subject is so very difficult that this must content us for the present.

16 How to find the quantity of leeway,

Let V be the velocity of the ship in the direction C b, and let the surfaces FG and FE be called A′ and B.′ Then the resistance to the lateral motion is $mV^2 \times B' \times \text{fine}^2, b\,CB$, and that to the direct motion is $mV^2 \times A' \times \text{fine}^2, bCK$, or $mV^2 \times A' \times \text{cof.}^2 bCB$. Therefore these resistances are in the proportion of $B' \times \text{fine}^2, x$ to $A' \times \text{cof.}^2, x$ (representing the angle of leeway b CB by the symbol x).

Therefore we have CI : CK, or CI : ID $= A' \cdot \text{cof.}^2 x : B' \cdot \text{fine}^2 x, = A' : B' \cdot \frac{\text{fine}^2 x}{\text{cof.}^2 x} = A : B \cdot \text{tangent}^2 x$.

Let the angle YCB, to which the yard is braced up, be called the TRIM of the sails, and expressed by the symbol b. This is the complement of the angle DCI. Now CI : ID $=$ rad. : tan. DCI, $= 1 :$ tan. DCI, $= 1 :$ cotan. b. Therefore we have finally $1 :$ cotan. $b = A' : B' \cdot \text{tan.}^2 x$, and $A' \cdot \text{cotan. } b = B' \cdot \text{tangent}^2 x$, and $\text{tan.}^2 x = \frac{A}{B} \text{ cot. } b$. This equation evidently ascertains the mutual relation between the trim of the sails and the leeway in every case where we can tell the proportion between the resistances to the direct and broadside motions of the ship, and where this proportion does not change by the obliquity of the course. Thus, suppose the yard braced up to an angle of 30° with the keel. Then cotan. 30° $= 1{,}732$ very nearly. [illegible] resistance sidewise is 12 times [illegible] This gives $x = 0{,}5179$, of leeway.

This computation, or rather the equation which gives room for it, supposes the resistances proportional to the squares of the sines of incidence. The experiments of the Academy of Paris, of which an abstract is given in the article *Resistance of Fluids*, show that this supposition is not far from the truth when the angle of incidence is great. In this present case the angle of incidence on the front FG is about 70°, and the experiments just now mentioned show that the real resistances exceed the theoretical ones only $\frac{1}{180}$. But the angle of incidence on EF is only 20° 48′. Experiment shows that in this inclination the resistance is almost quadruple of the theoretical resistances. Therefore the lateral resistance is assumed much too small in the present instance. Therefore a much smaller leeway will suffice for producing a lateral resistance which will balance the lateral impulse CK, arising from the obliquity of the sail, viz. 30°. The matter of fact is, that a pretty good sailing ship, with her sails braced to this angle at a medium, will not make above five or six degrees leeway in smooth water and easy weather; and yet in this situation the hull and rigging present a very great surface to the wind, in the most improper positions, so as to have a very great effect in increasing her leeway. And if we compute the resistances for this leeway of six degrees by the actual experiments of the French Academy on that angle, we shall find the result not far from

from the truth; that is, the direct and lateral resistance will be nearly in the proportion of CI to ID.

It results from this view of the matter, that the leeway is in general much smaller than what the usual theory assigns.

17 Which depends on the trim of the sails.

We also see, that according to whatever law the resistances change by a change of inclination, the leeway remains the same while the trim of the sails is the same. The leeway depends only on the direction of the impulse of the wind; and this depends solely on the position of the sails with respect to the keel, whatever may be the direction of the wind. This is a very important observation, and will be frequently referred to in the progress of the present investigation. Note, however, that we are here considering only the action on the sails, and on the same sails. We are not considering the action of the wind on the hull and rigging. This may be very considerable; and it is always in a lee direction, and augments the leeway; and its influence must be so much the more sensible as it bears a greater proportion to the impulse on the sails. A ship under courses, or close-reefed topsails and courses, must make more leeway than when under all her canvas trimmed to the same angle. But to introduce this additional cause of deviation here would render the investigation too complicated to be of any use.

18 Illustration of this doctrine by experiments

This doctrine will be considerably illustrated by attending to the manner in which a lighter is tracked along a canal, or swings to its anchor in a stream. The track rope is made fast to some staple or bolt E on the deck (fig. 2.), and is passed between two of the timberheads of the bow at D, and laid hold of at F on shore. The men or cattle walk along the path FG, the rope keeps extended in the direction DF, and the lighter arranges itself in an oblique position AB, and is thus dragged along in the direction *a b*, parallel to the side of the canal. Or, if the canal has a current in the opposite direction *b a*, the lighter may be kept steady in its place by the rope DF made fast to a post at F. In this case, it is always observed that the lighter swings in a position A B, which is oblique to the stream *a b*. Now the force which retains it in this position, and which precisely balances the action of the stream, is certainly exerted in the direction DF; and the lighter would be held in the same manner if the rope were made fast at C amidship, without any dependence on the timberheads at D; and it would still be held in the same position, if, instead of the single rope CF, it were riding by two ropes CG and CH, of which CH is in a direction right ahead, but oblique to the stream, and the other CG is perpendicular to CH or AB. And, drawing DI and DK perpendicular to AB and CG, the strain on the rope CH is to that on the rope CG as CI to CK. The action of the rope in these cases is precisely analogous to that of the tail *y* Y; and the obliquity of the keel to the direction of the motion, or to the direction of the stream, is analogous to the leeway. All this must be evident to any person accustomed to mechanical disquisitions.

19 On models and

A most important use may be made of this illustration. If any accurate model be made of a ship, and if it be placed in a stream of water, and ridden in this manner by a rope made fast at any point D of the bow, it will arrange itself in some determined position AB. There will be a certain obliquity to the stream, measured by the angle B *o b*; and there will be a corresponding obliquity of the rope, measured by the angle FCB. Let *y* CY be perpendicular to CF. Then CY will be the position of the yard, or trim of the sails corresponding to the leeway *b* CB. Then, if we shift the rope to a point of the bow distant from D by a small quantity, we shall obtain a new position of the ship, both with respect to the stream and the rope; and in this way may be obtained the relation between the position of the sails and the leeway, independent of all theory, and susceptible of great accuracy; and this may be done with a variety of models suited to the most usual forms of ships.

20 On ships.

In farther thinking on this subject, we are persuaded that these experiments, instead of being made on models, may with equal ease be made on a ship of any size. Let the ship ride in a stream at a mooring D (fig. 3.) by means of a short hawser BCD from her bow, having a spring AC on it carried out from her quarter. She will swing to her moorings, till she ranges herself in a certain position AB with respect to the direction *a b* of the stream; and the direction of the hawser DC will point to some point E of the line of the keel. Now, it is plain to any person acquainted with mechanical disquisitions, that the deviation BE *b* is precisely the leeway that the ship will make when the average position of the sails is that of the line GEH perpendicular to ED; at least this will give the leeway which is produced by the sails alone. By heaving on the spring, the knot C may be brought into any other position we please; and for every new position of the knot the ship will take a new position with respect to the stream and to the hawser. And we persist in saying, that more information will be got by this train of experiments than from any mathematical theory: for all theories of the impulses of fluids must proceed on physical postulates with respect to the motions of the filaments, which are exceedingly conjectural.

21 The comparison of a ship to an oblong body is only useful to give clear notions on the subject.

And it must now be farther observed, that the substitution which we have made of an oblong parallelopiped for a ship, although well suited to give us clear notions of the subject, is of small use in practice: for it is next to impossible (even granting the theory of oblique impulsions) to make this substitution. A ship is of a form which is not reducible to equations; and therefore the action of the water on her bow or broadside can only be had by a most laborious and intricate calculation for almost every square foot of its surface. (See *Bezout's Cours de Mathem.* vol. 5. p. 72, &c.) And this must be different for every ship. But, which is more unlucky, when we have got a parallelopiped which will have the same proportion of direct and lateral resistance for a particular angle of leeway, it will not answer for another leeway of the same ship; for when the leeway changes, the figure actually exposed to the action of the water changes also. When the leeway is increased, more of the lee-quarter is acted on by the water, and a part of the weather-bow is now removed from its action. Another parallelopiped must therefore be discovered, whose resistances shall suit this new position of the keel with respect to the real course of the ship.

We therefore beg leave to recommend this train of experiments to the notice of the Association for the Improvement of Naval Architecture as a very promising method for ascertaining this important point. And

we proceed, in the next place, to aſcertain the relation between the velocity of the ſhip and that of the wind, modified as they may be by the trim of the ſails and the obliquity of the impulſe.

22 The relation between the velocity of the ſhip and wind aſcertained.

Let AB (fig. 4, 5, and 6.) repreſent the horizontal ſection of a ſhip. In place of all the drawing ſails, that is, the ſails which are really filled, we can always ſubſtitute one ſail of equal extent, trimmed to the ſame angle with the keel. This being ſuppoſed attached to the yard DCD, let this yard be firſt of all at right angles to the keel, as repreſented in fig. 4. Let the wind blow in the direction WC, and let CE (in the direction WC continued) repreſent the velocity V of the wind. Let CF be the velocity v of the ſhip. It muſt alſo be in the direction of the ſhip's motion, becauſe when the ſail is at right angles to the keel, the abſolute impulſe on the ſail is in the direction of the keel, and there is no lateral impulſe, and conſequently no leeway. Draw EF, and complete the parallelogram CFE e, producing e C through the centre of the yard to w. Then w C will be the relative or apparent direction of the wind, and C e or FE will be its apparent or relative velocity: For if the line C e be carried along CF, keeping always parallel to its firſt poſition, and if a particle of air move uniformly along CE (a fixed line in abſolute ſpace) in the ſame time, this particle will always be found in that point of CE where it is interſected at that inſtant by the moving line C e; ſo that if C e were a tube, the particle of air, which really moves in the line CE, would always be found in the tube C e. While CE is the real direction of the wind, C e will be the poſition of the vane at the maſt head, which will therefore mark the apparent direction of the wind, or its motion relative to the moving ſhip.

We may conceive this in another way. Suppoſe a cannon-ſhot fired in the direction CE at the paſſing ſhip, and that it paſſes through the maſt at C with the velocity of the wind. It will not paſs through the off-ſide of the ſhip at P, in the line CE: for while the ſhot moves from C to P, the point P has gone forward, and the point p is now in the place where P was when the ſhot paſſed through the maſt. The ſhot will therefore paſs through the ſhip's ſide in the point p, and a perſon on board ſeeing it paſs through C and p will ſay that its motion was in the line C p.

23 When a ſhip is in motion the apparent direction of the wind is always different from the real direction.

Thus it happens, that when a ſhip is in motion the apparent direction of the wind is always ahead of its real direction. The line w C is always found within the angle WCB. It is eaſy to ſee from the conſtruction, that the difference between the real and apparent directions of the wind is ſo much the more remarkable as the velocity of the ſhip is greater: For the angle WC w or EC e depends on the magnitude of E e or CF, in proportion to CE. Perſons not much accuſtomed to attend to theſe matters, are apt to think all attention to this difference to be nothing but affectation of nicety. They have no notion that the velocity of a ſhip can have any ſenſible proportion to that of the wind. "Swift as the wind" is a proverbial expreſſion; yet the velocity of a ſhip always bears a very ſenſible proportion to that of the wind, and even very frequently exceeds it. We may form a pretty exact notion of the velocity of the wind by obſerving the ſhadows of the ſummer clouds flying along the face of a country, and it may be very well meaſured by this method. The motion of ſuch clouds cannot be very different from that of the air below; and when the preſſure of the wind on a flat ſurface, while blowing with a velocity meaſured in this way, is compared with its preſſure when its velocity is meaſured by more unexceptionable methods, they are found to agree with all deſirable accuracy. Now obſervations of this kind frequently repeated, ſhow that what we call a pleaſant briſk gale blows at the rate of about 10 miles an hour, or about 15 feet in a ſecond, and exerts a preſſure of half a pound on a ſquare foot. Mr Smeaton has frequently obſerved the ſails of a windmill, driven by ſuch a wind, moving faſter, nay much faſter, towards their extremities, ſo that the ſail, inſtead of being preſſed to the frames on the arms, was taken aback, and fluttering on them. Nay, we know that a good ſhip, with all her ſails ſet and the wind on the beam, will in ſuch a ſituation ſail above 10 knots an hour in ſmooth water. There is an obſervation made by every experienced ſeaman, which ſhows this difference between the real and apparent directions of the wind very diſtinctly. When a ſhip that is ſailing briſkly with the wind on the beam tacks about, and then ſails equally well on the other tack, the wind always appears to have ſhifted and come more ahead. This is familiar to all ſeamen. The ſeaman judges of the direction of the wind by the poſition of the ſhip's vanes. Suppoſe the ſhip ſailing due weſt on the ſtarboard tack, with the wind apparently N. N. W. the vane pointing S. S. E. If the ſhip puts about, and ſtands due eaſt on the larboard tack, the vane will be found no longer to point S. S. E. but perhaps S. S. W. the wind appearing N. N. E. and the ſhip muſt be nearly cloſe-hauled in order to make an eaſt courſe. The wind appears to have ſhifted four points. If the ſhip tacks again, the wind returns to its old quarter. We have often obſerved a greater difference than this. The celebrated aſtronomer Dr Bradley, taking the amuſement of ſailing in a pinnace on the river Thames, obſerved this, and was ſurpriſed at it, imagining that the change of wind was owing to the approaching to or retiring from the ſhore. The boatmen told him that it always happened at ſea, and explained it to him in the beſt manner they were able. The explanation ſtruck him, and ſet him a muſing on an aſtronomical phenomenon which he had been puzzled by for ſome years, and which he called THE ABERRATION OF THE FIXED STARS. Every ſtar changes its place a ſmall matter for half a year, and returns to it at the completion of the year. He compared the ſtream of light from the ſtar to the wind, and the teleſcope of the aſtronomer to the ſhip's vane, while the earth was like the ſhip, moving in oppoſite directions when in the oppoſite points of its orbit. The teleſcope muſt always be pointed ahead of the real direction of the ſtar, in the ſame manner as the vane is always in a direction ahead of the wind; and thus he aſcertained the progreſſive motion of light, and diſcovered the proportion of its velocity to the velocity of the earth in its orbit, by obſerving the deviation which was neceſſarily given to the teleſcope. Obſerving that the light ſhifted its direction about 40", he concluded its velocity to be about 11,000 times greater than that of the earth; juſt as the intelligent ſeaman would conclude from this apparent ſhifting of the wind, that the velocity of the wind is about triple that of the ſhip. This is indeed the beſt method for

24 Obſervation of Dr Bradley on this ſubject

for discovering the velocity of the wind. Let the direction of the vane at the mast-head be very accurately noticed on both tacks, and let the velocity of the ship be also accurately measured. The angle between the directions of the ship's head on these different tacks being halved, will give the real direction of the wind, which must be compared with the position of the vane in order to determine the angle contained between the real and apparent directions of the wind or the angle EC *e*; or half of the observed shifting of the wind will show the inclination of its true and apparent directions. This being found, the proportion of EC to FC (fig. 6.) is easily measured.

We have been very particular on this point, because since the mutual actions of bodies depend on their relative motions only, we should make prodigious mistakes if we estimated the action of the wind by its real direction and velocity, when they differ so much from the relative or apparent.

25 Velocity of a ship when its sails are at right angles to the keel.

We now resume the investigation of the velocity of the ship (fig. 4.), having its sail at right angles to the keel, and the wind blowing in the direction and with the velocity CE, while the ship proceeds in the direction of the keel with the velocity CF. Produce E *e*, which is parallel to BC, till it meet the yard in *g*, and draw FG perpendicular to E *g*. Let *a* represent the angle WCD, contained between the sail and the real direction of the wind, and let *b* be the angle of trim DCB. CE the velocity of the wind was expressed by V, and CF the velocity of the ship by *v*.

The absolute impulse on the sail is (by the usual theory) proportional to the square of the relative velocity, and to the square of the sine of the angle of incidence; that is, to F E^2 × sin.^{2} *w* CD. Now the angle GFE = *w* C D, and E G is equal to F E × sin. G F E; and E G is equal to E *g*—*g* G. But E*g* = EC × sin. EC *g*, = V × sin. *a*; and *g* G = CF, = *v*. Therefore E G = V × sin *a* —*v*, and the impulse is proportional to $\overline{V \times \text{sin. } a - v}^2$. If S represent the surface of the sail, the impulse, in pounds, will be *n* S (V × sin. *a*—*v*)^2.

Let A be the surface which, when it meets the water perpendicularly with the velocity *v*, will sustain the same pressure or resistance which the bows of the ship actually meets with. This impulse, in pounds, will be *m* A *v*^{2}. Therefore, because we are considering the ship's motion as in a state of uniformity, the two pressures balance each other; and therefore *m* A *v*^{2} = *n* S (V × sin. *a*—*v*)^2, and $\frac{m}{n}$ A*v*^{2} = S (V × sin. *a*—*v*)^2; therefore $\sqrt{\frac{m}{n}}\sqrt{A} \times v = \sqrt{S} \times V \times \text{sin. } a - v\sqrt{S}$

and $v = \frac{\sqrt{S} \times v \times \text{sin. } a}{\sqrt{\frac{m}{n}A} + \sqrt{S}} = \frac{V \times \text{sin. } a}{\sqrt{\frac{mA}{nS}} + 1} = \frac{V \times \text{sin. } a}{\sqrt{\frac{A}{qS}} + 1}$.

We see, in the first place, that the velocity of the ship is (*cæteris paribus*) proportional to the velocity of the wind, and to the sine of its incidence on the sail jointly; for while the surface of the sail S and the equivalent surface for the bows remains the same, *v* increases or diminishes at the same rate with V · sin. *a* — When the wnd is right astern, the sine of *a* is unity, and then the ship's velocity is $\frac{V}{\sqrt{\frac{mA}{nS}} + 1}$.

Note, that the denominator of this fraction is a common number; for *m* and *n* are numbers, and A and S being quantities of one kind, $\frac{A}{S}$ is also a number.

It must also be carefully attended to, that S expresses a quantity of sail actually receiving wind with the inclination *a*. It will not always be true, therefore, that the velocity will increase as the wind is more abaft, because some sails will then becalm others. This observation is not, however, of great importance; for it is very unusual to put a ship in the situation considered hitherto; that is, with the yards square, unless she be right before the wind.

If we would discover the relation between the velocity and the quantity of sail in this simple case of the wind right aft, observe that the equation $v = \frac{V}{\sqrt{\frac{mA}{nS}} + 1}$ gives us $\sqrt{\frac{mA}{nS}}\, v + v = V$, and $\sqrt{\frac{mA}{nS}}\, v = V - v^2$ and $\frac{mA}{nS} v^2 = \overline{V - v}^2$, and $\frac{nS}{mA} = \frac{v^2}{(V-v)^2}$; and because *n* and *m* and A are constant quantities, S is proportional to $\frac{v^2}{(V-v)}$, or the surface of sail is proportional to the square of the ship's velocity directly, and to the square of the relative velocity inversely. Thus, if a ship be sailing with $\frac{1}{3}$ of the velocity of the wind, and we would have her sail with $\frac{1}{4}$ of it, we must quadruple the sails. This is more easily seen in another way. The velocity of the ship is proportional to the velocity of the wind; and therefore the relative velocity is also proportional to that of the wind, and the impulse of the wind is as the square of the relative velocity. Therefore, in order to increase the relative velocity by an increase of sail only, we must make this increase of sail in the duplicate proportion of the increase of velocity.

Let us, in the next place, consider the motion of a ship whose sails stand oblique to the keel.

26 Its velocity when the sails stand oblique to the keel.

The construction for this purpose differs a little from the former because, when the sails are trimmed to any oblique position DCB (fig. 5. and 6.), there must be a deviation from the direction of the keel, or a leeway BC *b*. Call this *x*. Let CF be the velocity of the ship. Draw, as before, E*g* perpendicular to the yard, and FG perpendicular to E *g*; also draw FH perpendicular to the yard: then, as before, E G, which is in the supduplicate ratio of the impulse on the sail, is equal to E *g* — G*g*. Now E *g* is, as before, = V × sin *a*, and G*g* is equal to FH, which is = C F × sin. F C H, or = *v* × sin. (*b*+*x*). Therefore we have the impulse = *n* S $\left(\text{V} \cdot \text{sin. } a - v \cdot \text{sin. } (b + x)\right)^2$.

This expression of the impulse is perfectly similar to that in the former case, its only difference consisting in the subductive part, which is here *v* × sin. *b* + *x* instead of *v*. But it expresses the same thing as before, viz. the diminution of the impulse. The impulse being reckoned solely in the direction perpendicular to the sails,

it

it is diminiſhed ſolely by the ſail withdrawing itſelf *in that direction* from the wind; and as g E may be conſidered as the real impulſive motion of the wind, GE muſt be conſidered as the relative and effective impulſive motion. The impulſe would have been the ſame had the ſhip been at reſt, and had the wind met it perpendicularly with the velocity G E.

27 Connection between the impulſe and motion of the ſhip.

We muſt now ſhow the connection between this impulſe and the motion of the ſhip. The ſail, and conſequently the ſhip, is preſſed by the wind in the direction CI perpendicular to the ſail or yard with the force which we have juſt now determined. This (in the ſtate of uniform motion) muſt be equal and oppoſite to the action of the water. Draw IL at right angles to the keel. The impulſe in the direction CI (which we may meaſure by CI) is equivalent to the impulſes C L and LI. By the firſt the ſhip is impelled right forward, and by the ſecond ſhe is driven ſidewiſe. Therefore we muſt have a leeway, and a lateral as well as a direct reſiſtance. We ſuppoſe the form of the ſhip to be known, and therefore the proportion is known, or diſcoverable, between the direct and lateral reſiſtances correſponding to every angle x of leeway. Let A be the ſurface whoſe perpendicular reſiſtance is equal to the direct reſiſtance of the ſhip correſponding to the leeway x, that is, whoſe reſiſtance is equal to the reſiſtance really felt by the ſhip's bows in the direction of the keel when ſhe is ſailing with this leeway; and let B in like manner be the ſurface whoſe perpendicular reſiſtance is equal to the actual reſiſtance to the ſhip's motion in the direction LI, perpendicular to the keel. (*N. B.* This is not equivalent to A′ and B′ adapted to the rectangular box, but to A′ cof.^{2} x and B′. ſin.^{2} x.) We have therefore $A : B = CL : LI$, and $LI = \frac{CL \cdot B}{A}$. Alſo, becauſe $CI = \sqrt{CL^2 + LI^2}$, we have $A : \sqrt{A^2 + B^2} = CL : CI$, and $CI = \frac{CL \cdot \sqrt{A^2 + B^2}}{A}$. The reſiſtance in the direction LC is properly meaſured by m A v^2, as has been already obſerved. Therefore the reſiſtance in the direction IC muſt be expreſſed by $m \sqrt{A^2 + B^2} \, v^2$; or (making C the ſurface which is equal to $\sqrt{A^2 + B^2}$, and which will therefore have the ſame perpendicular reſiſtance to the water having the velocity v) it may be expreſſed by m C v^2.

Therefore becauſe there is an equilibrium between the impulſe and reſiſtance, we have m C $v^2 = n$ S $(V \cdot \text{ſin. } a - v \cdot \text{ſin. } \overline{b + x})^2$ and $\frac{m}{n}$ C v^2, or q C $v^2 = S (V \cdot \text{ſin. } a - v \cdot \text{ſin. } \overline{b + x})^2$ and $\sqrt{q}\sqrt{C}\, v = \sqrt{S} (V \cdot \text{ſin. } a - v \cdot \text{ſin. } \overline{b + x})$.

$$\text{Therefore } v = \frac{\sqrt{S} \cdot V \cdot \text{ſin. } a}{\sqrt{q}\sqrt{C} + \sqrt{S} \cdot \text{ſin. } \overline{b + x}}, = \frac{V \cdot \text{ſin. } a}{\sqrt{q}\frac{\sqrt{C}}{\sqrt{S}} + \text{ſin. } \overline{b + x}}, = V \frac{S \text{ſin. } a}{\sqrt{q}\frac{\sqrt{C}}{\sqrt{S}} + \text{ſin. } \overline{b + x}}.$$

Obſerve that the quantity which is the coefficient of V in this equation is a common number; for ſin. a is a number, being a decimal fraction of the radius 1. Sin $\overline{b + x}$ is alſo a number, for the ſame reaſon. And ſince m and n were numbers of pounds, $\frac{m}{n}$ or q is a common number. And becauſe C and S are ſurfaces, or quantities of one kind, $\frac{C}{S}$ is alſo a common number.

This is the ſimpleſt expreſſion that we can think of for the velocity acquired by the ſhip, though it muſt be acknowledged to be too complex to be of very prompt uſe. Its complication ariſes from the neceſſity of introducing the leeway x. This affects the whole of the denominator; for the ſurface C depends on it, becauſe C is $= \sqrt{A^2 + B^2}$, and A and B are analogous to A′ cof.^{2} x and B′ ſin.^{2} x.

28 Important conſequences deduced from the foregoing theorem.

But we can deduce ſome important conſequences from this theorem.

While the ſurface S of the ſail actually filled by the wind remains the ſame, and the angle DCB, which in future we ſhall call the TRIM of the ſails, alſo remains the ſame, both the leeway x and the ſubſtituted ſurface C remains the ſame. The denominator is therefore conſtant; and the velocity of the ſhip is proportional to $\sqrt{S} \cdot V \cdot \text{ſin. } a$; that is, directly as the velocity of the wind, directly as the abſolute inclination of the wind to the yard, and directly as the ſquare root of the ſurface of the ſails.

We alſo learn from the conſtruction of the figure that FG parallel to the yard cuts CE in a given ratio. For CF is in a conſtant ratio to E g, as has been juſt now demonſtrated. And the angle DCF is conſtant. Therefore CF $\cdot$ ſin. b, or FH or G g, is proportional to E g, and OC to EC, or EC is cut in one proportion, whatever may be the angle ECD, ſo long as the angle DCF is conſtant.

We alſo ſee that it is very poſſible for the velocity of the ſhip on an oblique courſe to exceed that of the wind. This will be the caſe when the number $\frac{\text{ſin. } a}{\sqrt{q\frac{C}{S}} + \text{ſin. } \overline{b+x}}$ exceeds unity, or when ſin. a is greater than $\sqrt{q\frac{C}{S}} + \text{ſin. } \overline{b+x}$. Now this may eaſily be by ſufficiently enlarging S and diminiſhing $b+x$. It is indeed frequently ſeen in fine ſailers with all their ſails ſet and not hauled too near the wind.

We remarked above that the angle of leeway x affects the whole denominator of the fraction which expreſſes the velocity. Let it be obſerved that the angle ICL is the complement of L C D, or of b. Therefore CL : L I, or A : B = 1 : tan. I C L, = 1 : cof. b, and B = A $\cdot$ cotan. b. Now A is equivalent to A′. cof.^{2} x, and thus b becomes a function of x. C is evidently ſo, being $= \sqrt{A^2 + B^2}$. Therefore before the value of this fraction can be obtained, we muſt be able to compute, by our knowledge of the form of the ſhip, the value of A for every angle x of leeway. This can be done only by reſolving her bows into a great number of elementary planes, and computing the impulſes on each and adding them into one ſum. The computation is of immenſe labour, as may be ſeen by one example given by Bouguer. When the leeway is but ſmall, not exceeding ten degrees, the ſubſtitution of the rectangular priſm of one determined from obſervation is abundantly exact for all leeways contained within this limit; and we ſhall ſoon ſee reaſon

fen for being contented with this approximation. We may now make uſe of the formula expreſſing the velocity for ſolving the chief problems in this part of the ſeaman's taſk.

29 Problem I. To determine the beſt poſition of the ſails for ſtanding on a given courſe, when the direction and velocity of the wind and its angle with the courſe are given.

And firſt let it be required to determine the beſt poſition of the ſail for ſtanding on a given courſe $a\,b$, when C E the direction and velocity of the wind, and its angle with the courſe W C F, are given. This problem has exerciſed the talents of the mathematicians ever ſince the days of Newton. In the article PNEUMATICS we gave the ſolution of one very nearly related to it, namely, to determine the poſition of the ſail which would produce the greateſt impulſe of the direction of the courſe. The ſolution was to place the yard C D in ſuch a poſition that the tangent of the angle FCD may be one half of the tangent of the angle DCW. This will indeed be the beſt poſition of the ſail for beginning the motion; but as ſoon as the ſhip begins to move in the direction C F, the effective impulſe of the wind is diminiſhed, and alſo its inclination to the ſail. The angle DC w diminiſhes continually as the ſhip accelerates; for CF is now accompanied by its equal e E, and by an angle EC e or WC w. CF increaſes, and the impulſe on the ſail diminiſhes, till an equilibrium obtains between the reſiſtance of the water and the impulſe of the wind. The impulſe is now meaſured by $Ce^2 \times \text{ſin.}^2\, e\,\text{CD}$ inſtead of $\text{CE}^2 \times \text{ſin.}^2\,\text{ECD}$, that is, by EG^2 inſtead of $\text{E}g^2$.

This introduction of the relative motion of the wind renders the actual ſolution of the problem extremely difficult. It is very eaſily expreſſed geometrically: Divide the angle wCF in ſuch a manner that the tangent of DCF may be half of the tangent of DCw, and the problem may be conſtructed geometrically as follows.

Let WCF (fig. 7.) be the angle between the ſail and courſe. Round the centre C deſcribe the circle WDFY; produce WC to Q, ſo that $\text{C Q} = \frac{1}{3}\text{W C}$, and draw QY parallel to CF cutting the circle in Y; biſect the arch WY in D, and draw DC. DC is the proper poſition of the yard.

Draw the chord WY, cutting CD in V and CF in T; draw the the tangent PD cutting CF in S and CY in R.

It is evident that WY, PR, are both perpendicular to CD, and are biſected in V and D; therefore (by reaſon of the parallels QY, CF) 4 : 3 = QW : CW, = YW : TW, = RP : SP. Therefore PD : PS = 2 : 3, and PD : DS = 2 : 1. *Q. E. D.* But this diviſion cannot be made to the beſt advantage till the ſhip has attained its greateſt velocity, and the angle wCF has been produced.

We muſt conſider all the three angles, a, b, and x as variable in the equation which expreſſes the value of v, and we muſt make the fluxion of this equation $= o$; then, by means of the equation $\text{B} = \text{A} \cdot \text{cotan.}\, b$, we muſt obtain the value of b and of $\dot{b}$ in terms of x and $\dot{x}$. With reſpect to a, obſerve, that if we make the angle WCF $= p$, we have $p = a + b + x$; and p being a conſtant quantity, we have $\dot{a} + \dot{b} + \dot{x} = o$. Subſtituting for a, b, $\dot{a}$, and $\dot{b}$, their values in terms of x and $\dot{x}$, in the fluxionary equation $= o$, we readily obtain x, and then e and b, which ſolves the problem.

Let it be required, in the next place, to determine the courſe and the trim of the ſails moſt proper for plying to windward.

30 Problem II. To determine the courſe and trim of the ſails moſt proper for plying to windward.

In fig. 6. draw FP perpendicular to WC. CF is the motion of the ſhip; but it is only by the motion CP that ſhe gains to windward. Now CP is $= \text{CF} \times$ coſin. WCF, or $v \cdot$ coſ. $(a + b + x)$. This muſt be rendered a maximum, as follows.

By means of the equation which expreſſes the value of v and the equation $\text{B} = \text{A} \cdot \text{cotan.}\, b$, we exterminate the quantities v and b; we then take the fluxion of the quantity into which the expreſſion $v \cdot$ coſ. $(a + b + x)$ is changed by this operation. Making this fluxion $= o$, we get the equation which muſt ſolve the problem. This equation will contain the two variable quantities a and x with their fluxions; then make the coefficient of $\dot{x}$ equal to o, alſo the coefficient of $\dot{a}$ equal to o. This will give two equations which will determine a and x, and from this we get $b = p - a - x$.

31 Problem III. To determine the beſt courſe and trim of the ſails for getting away from a given line of coaſt.

Should it be required, in the third place, to find the beſt courſe and trim of the ſails for getting away from a given line of coaſt CM (fig. 6), the proceſs perfectly reſembles this laſt, which is in fact getting away from a line of coaſt which makes a right angle with the wind. Therefore, in place of the angle WCF, we muſt ſubſtitute the angle WCM $=$ WCF. Call this angle e. We muſt make $v \cdot$ coſ. $(e = a = b = x)$ a maximum. The analytical proceſs is the ſame as the former, only e is here a conſtant quantity.

32 Obſervations on the preceding problems.

Theſe are the three principal problems which can be ſolved by means of the knowledge that we have obtained of the motion of the ſhip when impelled by an oblique ſail, and therefore making leeway; and they may be conſidered as an abſtract of this part of M. Bouguer's work. We have only pointed out the proceſs for this ſolution, and have even omitted ſome things taken notice of by M. Bezout in his very elegant compendium. Our reaſons will appear as we go on. The learned reader will readily ſee the extreme difficulty of the ſubject, and the immenſe calculations which are neceſſary even in the ſimpleſt caſes, and will grant that it is out of the power of any but an expert analyſt to derive any uſe from them; but the mathematician can calculate tables for the uſe of the practical ſeaman. Thus he can calculate the beſt poſition of the ſails for advancing in a courſe 90° from the wind, and the velocity in that courſe; then for 85°, 80°, 75°, &c. M. Bouguer has given a table of this kind; but to avoid the immenſe difficulty of the proceſs, he has adapted it to the apparent direction of the wind. We have inſerted a few of his numbers, ſuited to ſuch caſes as can be of ſervice, namely, when all the ſails draw, or none ſtand in the way of others. Column 1ſt is the apparent angle of the wind and courſe: column 2d is the correſponding angle of the ſails and keel; and column 3d is the apparent angle of the ſails and wind.

33 M. Bouguer's table for finding the beſt poſition of the ſails for advancing in any courſe.

1 wCF	2 DCB	3 wCD
103° 53′	42° 30′	61° 23′
99 13	40 —	50 13
94 25	37 30	56 55
89 28	35 —	54 28
84 23	32 30	51 53
79 06	30 —	49 06
73 39	27 30	46 09
68 —	25 —	43 —

In all these numbers we have the tangent of wCD double of the tangent DCF.

34 Inutility of these calculations.

But this is really doing but little for the seaman. The apparent direction of the wind is unknown to him till the ship is sailing with uniform velocity; and he is still uninformed as to the leeway. It is, however, of service to him to know, for instance, that when the angle of the vanes and yards is 56 degrees, the yard should be braced up to 37° 30', &c.

But here occurs a new difficulty. By the construction of a square rigged ship it is impossible to give the yards that inclination to the keel which the calculation requires. Few ships can have their yards braced up to 37° 30'; and yet this is required in order to have an incidence of 56°, and to hold a course 94° 25' from the apparent direction of the wind, that is, with the wind apparently 4° 25' abaft the beam. A good sailing ship in this position may acquire a velocity even exceeding that of the wind. Let us suppose it only one half of this velocity. We shall find that the angle WCw is in this case about 29°, and the ship is nearly going 123° from the wind, with the wind almost perpendicular to the sail; therefore this utmost bracing up of the sails is only giving them a position suited to a wind broad on the quarter. It is impossible therefore to comply with the demand of the mathematician, and the seaman must be contented to employ a less favourable disposition of his sails in all cases where his course does not lie at least eleven points from the wind.

Let us see whether this restriction, arising from necessity, leaves any thing in our choice, and makes one course preferable to another. We see that there are a prodigious number of courses, and these the most usual and the most important, which we must hold with one trim of the sails; in particular, sailing with the wind on the beam, and all cases of plying to windward, must be performed with this unfavourable trim of the sails. We are certain that the smaller we make the angle of incidence, real or apparent the smaller will be the velocity of the ship; but it may happen that we shall gain more to windward, or get sooner away from a lee-coast, or any object of danger, by sailing slowly on one course than by sailing quickly on another.

We have seen that while the trim of the sails remains the same, the leeway and the angle of the yard and course remains the same, and that the velocity of the ship is as the sine of the angle of real incidence, that is, as the sine of the angle of the sail and the real direction of the wind.

Let the ship AB (fig. 8.) hold the course CF, with the wind blowing in the direction WC, and having her yards DCD braced up to the smallest angle BCD which the rigging can admit. Let CF be to CE, as the velocity of the ship to the velocity of the wind; join FE and draw Cw parallel to EF; it is evident that FE is the relative motion of the wind, and wCD is the relative incidence on the sail. Draw FO parallel to the yard DC, and describe a circle through the points C O F; then we say that if the ship, with the same wind and the same trim of the same drawing sails, be made to sail on any other course Cf, her velocity along CF is to the velocity along Cf as CF is to Cf; or, in other words, the ship will employ the same time in going from C to any point of the circumference CFO.

Join fO. Then, because the angles CFO, cfO are on the same chord CO, they are equal, and fO is parallel to dCd, the new position of the yard corresponding to the new position of the keel a b, making the angle dCb = DCB. Also, by the nature of the circle, the line CF is to Cf as the sine of the angle COF to the sine of the angle COf, that is (on account of the parallels CD, OF and Cd, Of), as the sine of WCD to the sine of WCd. But when the trim of the sails remains the same, the velocity of the ship is as the sine of the angle of the sail with the direction of the wind; therefore CF is to Cf as the velocity on CF to that on Cf, and the proposition is demonstrated.

35 To determine the best course for avoiding a rock.

Let it now be required to determine the best course for avoiding a rock R lying in the direction CR, or for withdrawing as fast as possible from a line of coast PQ. Draw CM through R, or parallel to PQ, and let m be the middle of the arch CmM. It is plain that m is the most remote from CM of any point of the arch Cm M, and therefore the ship will recede farther from the coast PQ in any given time by holding course Cm than by any other course.

This course is easily determined; for the arch Cm M = 360°—(arch CO+arch OM), and the arch CO is the measure of twice the angle CFO, or twice the angle DCB, or twice $\overline{b+x}$, and the arch OM measures twice the angle ECM.

Thus, suppose the sharpest possible trim of the sails to be 35°, and the observed angle ECM to be 70°; then CO+OM is 70°+140° or 210°. This being taken from 360°, leaves 150°, of which the half Mm is 75°, and the angle MCm is 37° 30'. This added to ECM makes ECm 107° 30', leaving WCm=72° 30', and the ship must hold a course making an angle of 72° 30' with the real direction of the wind, and WCD will be 37° 30'.

This supposes no leeway. But if we know that under all the sail which the ship could carry with safety and advantage she makes 5 degrees of leeway, the angle DCm of the sail and course, or $b+x$, is 40°. Then CO+OM = 220°, which being taken from 360° leaves 140°, of which the half is 70°, = Mm, and the angle MCm = 35°, and ECm = 105°, and WCm = 75°, and the ship must lie with her head 70° from the wind, making 5 degrees of leeway, and the angle WCD is 35°.

The general rule for the position of the ship is, *that the line on shipboard which bisects the angle* b+x *may also bisect the angle* WCM, or make the angle between the course and the line from which we wish to withdraw equal to the angle between the sail and the real direction of the wind.

36 Corollaries.

It is plain that this problem includes that of plying to windward. We have only to suppose ECM to be 90°; then, taking our example in the same ship, with the same trim and the same leeway, we have $b+x$=40°. This taken from 90° leaves 50° and WCn=90—25=65, and the ship's head must lie 60° from the wind, and the yard must be 25° from it.

It must be observed here, that it is not always eligible to select the course which will remove the ship fastest from the given line CM; it may be more prudent to remove from it more securely though more slowly. In such cases the procedure is very simple, *viz.* to shape the course as near the wind as possible.

The reader will also easily see that the propriety of these practices is confined to those courses only where the practicable trim of the sails is not sufficiently sharp.

whenever the course lies so far from the wind that it is possible to make the tangent of the apparent angle of the wind and sail double the tangent of the sail and course, it should be done.

37 The adjustment of the sails supposed in the theory impracticable.

These are the chief practical consequences which can be deduced from the theory. But we should consider how far this adjustment of the sails and course can be performed. And here occur difficulties so great as to make it almost impracticable. We have always supposed the position of the surface of the sail to be distinctly observable and measurable; but this can hardly be affirmed even with respect to a sail stretched on a yard. Here we supposed the surface of the sail to have the same inclination to the keel that the yard has. This is by no means the case; the sail assumes a concave form, of which it is almost impossible to assign the direction of the mean impulse. We believe that this is always considerably to leeward of a perpendicular to the yard, lying between CI and CE (fig. 6.) This is of some advantage, being equivalent to a sharper trim. We cannot affirm this, however, with any confidence, because it renders the impulse on the weather-leech of the sail so exceedingly feeble as hardly to have any effect. In sailing close to the wind the ship is kept so near that the weather-leech of the sail is almost ready to receive the wind edgewise, and to flutter or shiver. The most effective or drawing sails with a side-wind, especially when plying to windward, are the stay-sails. We believe that it is impossible to say, with any thing approaching to precision, what is the position of the general surface of a stay-sail, or to calculate the intensity and direction of the general impulse; and we affirm with confidence that no man can pronounce on these points with any exactness. If we can guess within a third or a fourth part of the truth, it is all we can pretend to; and after all, it is but a guess. Add to this, the sails coming in the way of each other, and either becalming them or sending the wind upon them in a direction widely different from that of its free motion. All these points we think beyond our power of calculation, and therefore that it is in vain to give the seamen mathematical rules, or even tables of adjustment ready calculated; since he can neither produce that medium position of his sails that is required, nor tell what is the position which he employs.

This is one of the principal reasons why so little advantage has been derived from the very ingenious and promising disquisitions of Bouguer and other mathematicians, and has made us omit the actual solution of the chief problems, contenting ourselves with pointing out the process to such readers as have a relish for these analytical operations.

38 The theory itself erroneous.

But there is another principal reason for the small progress which has been made in the theory of seamanship: This is the errors of the theory itself, which supposes the impulsions of a fluid to be in the duplicate ratio of the sine of incidence. The most careful comparison which has been made between the results of this theory and matter of fact is to be seen in the experiments made by the members of the Royal Academy of Sciences at Paris, mentioned in the article *Resistance of Fluids*. We subjoin another abstract of them in the following table; where col. 1st gives the angle of incidence; col. 2d gives the impulsions really observed; col. 3d the impulses, had they followed the duplicate ratio of the sines; and col 4th the impulses, if they were in the simple ratio of the sines.

Angle of Incid.	Impulsion observed.	Impulse as Sine^2.	Impulse as Sine.
90	1000	1000	1000
84	989	989	995
78	958	957	978
72	908	905	951
66	845	835	914
60	771	750	866
54	693	655	809
48	615	552	743
42	543	448	669
36	480	346	587
30	440	250	500
24	424	165	407
18	414	96	309
12	406	43	208
6	400	11	105

Here we see an enormous difference in the great obliquities. When the angle of incidence is only six degrees, the observed impulse is forty times greater than the theoretical impulse; at 12° it is ten times greater; at 18° it is more than four times greater; and at 24° it is almost three times greater.

39 And the deductions from it useless.

No wonder then that the deductions from this theory are so useless and so unlike what we familiarly observe. We took notice of this when we were considering the leeway of a rectangular box, and thus saw a reason for admitting an incomparably smaller leeway than what would result from the laborious computations necessary by the theory. This error in theory has as great an influence on the impulsions of air when acting obliquely on a sail; and the experience of Mr Robins and of the Chevalier Borda on the oblique impulsions of air are perfectly conformable (as far as they go) to those of the academicians on water. The oblique impulsions of the wind are therefore much more efficacious for pressing the ship in the direction of her course than the theory allows us to suppose; and the progress of a ship plying to windward is much greater, both because the oblique impulses of the wind are more effective, and because the leeway is much smaller, than we suppose. Were not this the case, it would be impossible for a square-rigged ship to get to windward. The impulse on her sails when close-hauled would be so trifling that she would not have a third part of the velocity which we see her acquire: and this trifling velocity would be wasted in leeway; for we have seen that the diminution of the oblique impulses of the water is accompanied by an increase of leeway. But we see that in the great obliquities the impulsions continue to be very considerable, and that even an incidence of six degrees gives an impulse as great as the theory allows to an incidence of 40. We may therefore, on all occasions, keep the yards more square; and the loss which we sustain by the diminution of the very oblique impulse will be more than compensated by its more favourable direction with respect to the ship's keel. Let us take an example of this. Suppose the wind about two points before the beam, making an angle of 68° with the keel. The theory assigns 43° for the inclination of the wind to

the sail, and 25° for the trim of the sail. The perpendicular impulse being supposed 1000, the theoretical impulse for 43° is 465. This reduced in the proportion of radius to the sine of 25°, gives the impulse in the direction of the course only 197.

But if we ease off the lee-braces till the yard makes an angle of 50° with the keel, and allows the wind an incidence of no more than 18°, we have the experimented impulse 414, which, when reduced in the proportion of radius to the sine of 50°, gives an effective impulse 317. In like manner, the trim 56°, with the incidence 12°, gives an effective impulse 337 ; and the trim 62°, with the incidence only 6°, gives 353.

Hence it would at first sight appear that the angle DCB of 62° and WCD of 6° would be better for holding a course within six points of the wind than any more oblique position of the sails ; but it will only give a greater initial impulse. As the ship accelerates, the wind apparently comes ahead, and we must continue to brace up as the ship freshens her way. It is not unusual for her to acquire half or two thirds of the velocity of the wind ; in which case the wind comes apparently ahead more than two points, when the yards must be braced up to 35°, and this allows an impulse no greater than about 7°. Now this is very frequently observed in good ships, which in a brisk gale and smooth water will go five or six knots close-hauled, the ship's head six points from the wind, and the sails no more than just full, but ready to shiver by the smallest luff. All this would be impossible by the usual theory; and in this respect these experiments of the French academy give a fine illustration of the seaman's practice. They account for what we should otherwise be much puzzled to explain ; and the great progress which is made by a ship close hauled being perfectly agreeable to what we should expect from the law of oblique impulsion deducible from these so often mentioned experiments, while it is totally incompatible with the common theory, should make us abandon the theory without hesitation, and strenuously set about the establishment of another, founded entirely on experiments. For this purpose the experiments should be made on the oblique impulsions of air on as great a scale as possible, and in as great a variety of circumstances, so as to furnish a series of impulsions for all angles of obliquity. We have but four or five experiments on this subject, *viz.* two by Mr Robins and two or three by the Chevalier Borda. Having thus gotten a series of impulsions, it is very practicable to raise on this foundation a practical institute, and to give a table of the velocities of a ship suited to every angle of inclination and of trim ; for nothing is more certain than the resolution of the impulse perpendicular to the sail into a force in the direction of the keel, and a lateral force.

40 Experiments proper for establishing another.

We are also disposed to think that experiments might be made on a model very nicely rigged with sails, and trimmed in every different degree, which would point out the ~~mean~~ direction of the impulse on the sails, and the comparative force of these impulses in different directions of the wind. The method would be very similar to that for examining the impulse of the water on the hull. If this can also be ascertained experimentally, the intelligent reader will easily see that the whole motion of a ship under sail may be determined for every case. Tables may then be constructed by calculation, or by graphical operations, which will give the velocities of a ship in every different course, and corresponding to every trim of sail. And let it be here observed, that the trim of the sail is not to be estimated in degrees of inclination of the yards ; because, as we have already remarked, we cannot observe nor adjust the lateen sails in this way. But, in making the experiments for ascertaining the impulse, the exact position of the tacks and sheets of the sails are to be noted ; and this combination of adjustments is to pass by the name of a certain trim. Thus that trim of all the sails may be called 40, whose direction is experimentally found equivalent to a flat surface trimmed to the obliquity 40°.

Having done this, we may construct a figure for each trim similar to fig. 8. where, instead of a circle, we shall have a curve C O M' F', whose chords C F', *c f'*, &c. are proportional to the velocities in these courses; and by means of this curve we can find the point *m'*, which is most remote from any line C M from which we wish to withdraw : and thus we may solve all the principal problems of the art.

We hope that it will not be accounted presumption in us to expect more improvement from a theory founded on judicious experiments only, than from a theory of the impulse of fluids, which is found so inconsistent with observation, and of whose fallacy all its authors, from Newton to D'Alembert, entertained strong suspicions. Again, we beg leave to recommend this view of the subject to the attention of the Society for the Improvement of Naval Architecture. Should these patriotic gentlemen entertain a favourable opinion of the plan, and honour us with their correspondence, we will cheerfully impart to them out notions of the way in which both these trains of experiments may be prosecuted with success, and results obtained in which we may confide ; and we content ourselves at present with offering to the public these hints, which are not the speculations of a man of mere science but of one who, with a competent knowledge of the laws of mechanical nature, has the experience of several years service in the British navy, where the art of working of ships was a favourite object of his scientific attention.

41 Recommended to the Society for the Improvement of Naval Architecture.

With these observations we conclude our discussion of the first part of the seaman's task, and now proceed to consider the means that are employed to prevent or to produce any deviations from the uniform rectilineal course which has been selected.

42 Means employed to prevent or produce deviations from a course.

Here the ship is to be considered as a body in free space, convertible round her centre of inertia. For whatever may be the point round which she turns, this motion may always be considered as compounded of a rotation round an axis passing though her centre of gravity or inertia. She is impelled by the wind and by the water acting on many surfaces differently inclined to each other, and the impulse on each is perpendicular to the surface. In order therefore that she may continue steadily in one course, it is not only necessary that the impelling forces, estimated in their mean direction be equal and opposite to the resisting forces estimated in their mean direction ; but also that these two directions may pass through one point, otherwise she will be affected as a log of wood is when pushed in opposite directions by two forces, which are equal indeed, but are applied to different parts of the log. A ship must be

be conſidered as a lever, acted on in different parts by forces in different directions, and the whole balancing each other round that point or axis where the equivalent of all the reſulting forces paſſes. This may be conſidered as a point ſupported by this reſulting force, and as a ſort of fulcrum: therefore, in order that the ſhip may maintain her poſition, the energies or *momenta* of all the impelling forces round this point muſt balance each other.

43 Impulſes on a ſhip ſailing right before the wind different from thoſe on her when ſailing obliquely.

When a ſhip ſails right afore the wind, with her yards ſquare, it is evident that the impulſes on each ſide of the keel are equal, as alſo their mechanical *momenta* round any axis paſſing perpendicularly through the keel. So are the actions of the water on her bows. But when ſhe ſails on a oblique courſe, with her yards braced up on either ſide, ſhe ſuſtains a preſſure in the direction CI (fig. 5.) perpendicular to the ſail. This, by giving her a lateral preſſure LI, as well as a preſſure CL ahead, cauſes her to make leeway, and to move in a line C*b* inclined to CB. By this means the balance of action on the two bows is deſtroyed; the general impulſe on the lee-bow is increaſed; and that on the weather-bow is diminiſhed. The combined impulſe is therefore no longer in the direction BC, but (in the ſtate of uniform motion) in the direction IC.

Suppoſe that in an inſtant the whole ſails are annihilated and the impelling preſſure CI, which preciſely balanced the reſiſting preſſure on the bows, removed. The ſhip tends, by her inertia, to proceed in the direction C*b*. This tendency produces a continuation of the reſiſtance in the oppoſite direction IC, which is not directly oppoſed to the tendency of the ſhip in the direction C*b*; therefore the ſhip's head would immediately come up to the wind. The experienced ſeaman will recollect ſomething like this when the ſails are ſuddenly lowered when coming to anchor. It does not happen ſolely from the obliquity of the action on the bows: It would happen to the parallelopiped of fig. 2. which was ſuſtaining a lateral impulſion B. ſin.^{2} *x*, and a direct impulſion A·coſ.^{2} *x*. Theſe are continued for a moment after the annihilation of the ſail; but being no longer oppoſed by a force in the direction CD, but by a force in the direction C*b*, the force B· ſin.^{2} *x* muſt prevail, and the body is not only retarded in its motion, but its head turns toward the wind. But this effect of the leeway is greatly increaſed by the curved form of the ſhip's bows. This occaſions the centre of effort of all the impulſions of the water on the lee ſide of the ſhip to be very far forward, and this ſo much the more remarkably as ſhe is ſharper afore. It is in general not much abaft the foremaſt. Now the centre of the ſhip's tendency to continue her motion is the ſame with her centre of gravity, and this is generally but a little before the mainmaſt. She is therefore in the ſame condition nearly as if ſhe were puſhed at the mainmaſt in a direction parallel to C*b*, and at the foremaſt by a force parallel to IC. The evident conſequence of this is a tendency to come up to the wind. This is independent of all ſituation of the ſails, provided only that they have been trimmed obliquely.

44 Griping.

This tendency of the ſhip's head to windward is called GRIPING in the ſeaman's language, and is greateſt in ſhips which are ſharp forward, as we have ſaid already. This circumſtance is eaſily underſtood. Whatever is the direction of the ſhip's motion, the abſolute impulſe on that part of the bow immediately contiguous to B is perpendicular to that very part of the ſurface. The more acute, therefore, that the angle of the bow is, the more will the impulſe on that part be perpendicular to the keel, and the greater will be its energy to turn the head to windward.

45 Propriety of the diſpoſition of the ſails of a ſhip.

Thus we are enabled to underſtand or to ſee the propriety of the diſpoſition of the ſails of a ſhip. We ſee her crowded with ſails forward, and even many ſails extended far before her bow, ſuch as the ſpritſail, the bowſprit topſail, the fore-topmaſt ſtayſail, the jib, and flying jib. The ſails abaft are comparatively ſmaller. The ſails on the mizenmaſt are much ſmaller than thoſe on the foremaſt. All the ſtayſails hoiſted on the mainmaſt may be conſidered as headſails, becauſe their centres of effort are conſiderably before the centre of gravity of the ſhip; and notwithſtanding this diſpoſition, it generally requires a ſmall action of the rudder to counteract the windward tendency of the lee-bow. This is conſidered as a good quality when moderate; becauſe it enables the ſeaman to throw the ſails aback, and ſtop the ſhip's way in a moment, if ſhe be in danger from any thing ahead; and the ſhip which does not carry a little of a weather helm, is always a dull ſailer.

46 Action of the water and the ſails.

In order to judge ſomewhat more accurately of the action of the water and ſails, ſuppoſe the ſhip AB (fig. 9.) to have its ſails on the mizenmaſt D, the mainmaſt E, and foremaſt F, braced up or trimmed alike, and that the three lines D*i*, E*e*, F*f*, perpendicular to the ſails, are in the proportion of the impulſes on the ſails. The ſhip is driven ahead and to leeward, and moves in the path *a*C*b*. This path is ſo inclined to the line of the keel that the medium direction of the reſiſtance of the water is parallel to the direction of the impulſe. A line CI may be drawn parallel to the lines D*i*, E*e* F*f*, and equal to their ſum: and it may be drawn from ſuch a point C, that the actions on all the parts of the hull between C and B may balance the *momenta* of all the actions on the hull between C and A. This point may juſtly be called the *centre of effort*, or the *centre of reſiſtance*. We cannot determine this point for want of a proper theory of the reſiſtance of fluids. Nay, although experiments like thoſe of the Pariſian academy ſhould give us the moſt perfect knowledge of the intenſity of the oblique impulſes on a ſquare foot, we ſhould hardly be benefited by them: for the action of the water on a ſquare foot of the hull at *p*, for inſtance, is ſo modified by the intervention of the ſtream of water which has ſtruck the hull about B, and glided along the bow B*op*, that the preſſure on *p* is totally different from what it would have been were it a ſquare foot of ſurface detached from the reſt, and preſented in the ſame poſition to the water moving in the direction *b*C. For it is found, that the reſiſtances given to planes joined ſo as to form a wedge, or to curved ſurfaces, are widely different from the accumulated reſiſtances, calculated for their ſeparate parts, agreeably to the experiments of the academy on ſingle ſurfaces. We therefore do not attempt to aſcertain the point C by theory; but it may be accurately determined by the experiments which we have ſo ſtrongly recommended; and we offer this as an additional inducement for proſecuting them.

47 Centre of effort

48 To be determined by experiments.

Draw through C a line perpendicular to CI, that is, parallel to the ſails; and let the lines of impulſe of the three

three ſails cut it in the points *i*, *k*, and *m*. This line *i m* may be conſidered as a lever, moveable round C, and acted on at the points *i*, *k*, and *m*, by three forces. The rotatory momentum of the ſails on the mizenmaſt is D *i* × *i* C; that of the ſails on the mainmaſt is E *e* × *k* C; and the momentum of the ſails on the foremaſt is F *f* × *m* C. The two firſt tend to preſs forward the arm C *i*, and then to turn the ſhip's head towards the wind. The action of the ſails on the foremaſt tends to pull the arm C *m* forward, and produce a contrary rotation. If the ſhip under theſe three ſails keeps ſteadily in her courſe, without the aid of the rudder, we muſt have D *i* × *i* C + E *e* × *k* C = F *f* × *m* C. This is very poſſible, and is often ſeen in a ſhip under her mizen-topſail, main-topſail, and fore-topſail, all parallel to one another, and their ſurfaces duly proportioned by reefing. If more ſails are ſet, we muſt always have a ſimilar equilibrium. A certain number of them will have their efforts directed from the larboard arm of the lever *i m* lying to leeward of CI, and a certain number will have their efforts directed from the ſtarboard arm lying to windward of CI. The ſum of the products of each of the firſt ſet, by their diſtances from C, muſt be equal to the ſum of the ſimilar products of the other ſet. As this equilibrium is all that is neceſſary for preſerving the ſhip's poſition, and the ceſſation of it is immediately followed by a converſion; and as theſe ſtates of the ſhip may be had by means of the three ſquare ſails only, when their ſurfaces are properly proportioned—it is plain that every movement may be executed and explained by their means. This will greatly ſimplify our future diſcuſſions. We ſhall therefore ſuppoſe in future that there are only the three topſails ſet, and that their ſurfaces are ſo adjuſted by reefing, that their actions exactly balance each other round that point C of the middle line AB, where the actions of the water on the different parts of her bottom in like manner balance each other. This point C may be differently ſituated in the ſhip according to the leeway ſhe makes, depending on the trim of the ſails; and therefore although a certain proportion of the three ſurfaces may balance each other in one ſtate of leeway, they may happen not to do ſo in another ſtate. But the equilibrium is evidently attainable in every caſe, and we therefore ſhall always ſuppoſe it.

49 Equilibrium preſerved by the poſition of the ſails.

50 Conſequence of deſtroying it.

It muſt now be obſerved, that when this equilibrium is deſtroyed, as, for example, by turning the edge of the mizen topſail to the wind, which the ſeamen call *ſhivering* the mizen-topſail, and which may be conſidered as equivalent to the removing the mizen-topſail entirely, it does not follow that the ſhip will round the point C, this point remaining fixed. The ſhip muſt be conſidered as a free body, ſtill acted on by a number of forces, which no longer balance each other; and ſhe muſt therefore *begin* to turn round a ſpontaneous axis of converſion, which muſt be determined in the way ſet forth in the article ROTATION. It is of importance to point out in general where this axis is ſituated. Therefore let G (fig. 10.) be the centre of gravity of the ſhip. Draw the line *q* G *v* parallel to the yards, cutting D *d* in *q*, E *e* in *r*, CI in *t*, and F *f* in *v*. While the three ſails are ſet, the line *q v* may be conſidered as a lever acted on by four forces, *viz.* D *d*, impelling the lever forward particularly in the point *q*; E *e*, impelling it forward in the point *r*; F *f*, impelling it forward in the point *v*; and CI, impelling it backward in the point *t*. Theſe forces balance each other both in reſpect of progreſſive motion and of rotatory energy: for CI was taken equal to the ſum of D *d*, E *e*, and F *f*; ſo that no acceleration or retardation of the ſhip's progreſs in her courſe is ſuppoſed.

But by taking away the mizen-topſail, both the equilibriums are deſtroyed. A part D *d* of the accelerating force is taken away; and yet the ſhip, by her inertia or inherent force, tends, for a moment, to proceed in the direction C *p* with her former velocity; and by this tendency exerts for a moment the ſame preſſure CI on the water, and ſuſtains the ſame reſiſtance IC. She muſt therefore be retarded in her motion by the exceſs of the reſiſtance IC over the remaining impelling forces E *e* and F *f*, that is, by a force equal and oppoſite to D *d*. She will therefore be retarded in the ſame manner as if the mizen-topſail were ſtill ſet, and a force equal and oppoſite to its action were applied to G the centre of gravity, and ſhe would ſoon acquire a ſmaller velocity, which would again bring all things into equilibrium; and ſhe would ſtand on in the ſame courſe, without changing either her leeway or the poſition of her head.

But the equilibrium of the lever is alſo deſtroyed. It is now acted on by three forces only, *viz.* E *e* and F *f*, impelling it forward in the points *r* and *v*, and IC impelling it backward in the point *t*. Make *r v* : *r o* = E *e* + F *f* : F *f*, and make *o p* parallel to CI and equal to E *e* + F *f*. Then we know, from the common principles of mechanics, that the force *o p* acting at *o* will have the ſame momentum or energy to turn the lever round *any* point whatever as the two forces E *e* and F *f* applied at *r* and *v*; and now the lever is acted on by two forces, *viz.* IC, urging it backwards in the point *t*, and *o p* urging it forwards in the point *o*. It muſt therefore turn round like a floating log, which gets two blows in oppoſite directions. If we now make IC—*o p* : *o p* = *t o* : *t x*, or IC — *o p* : IC = *t o* : *o x*, and apply to the point *x* a force equal to IC—*o p* in the direction IC; we know, by the common principles of mechanics that this force IC—*o p* will produce the ſame rotation round any point as the two forces IC and *o p* applied in their proper directions at *t* and *o*. Let us examine the ſituation of the point *x*.

The force IC—*o p* is evidently = D *d*, and *o p* is = E *e* + F *f*. Therefore *o t* : *t x* = D *d* : *o p*. But becauſe, when all the ſails were filled, there was an equilibrium round C, and therefore round *t*, and becauſe the force *o p* acting at *o* is equivalent to E *e* and F *f* acting at *r* and *v*, we muſt ſtill have the equilibrium; and therefore we have the momentum D *d* × *q t* = *o p* × *o t*. Therefore *o t* : *t q* = D *d* : *o p*, and *t q* = *t x*. Therefore the point *x* is the ſame with the point *q*.

51 By ſhivering the mizen-topſail.

Therefore, when we ſhiver the mizen-topſail, the rotation of the ſhip is the ſame as if the ſhip were at reſt, and a force equal and oppoſite to the action of the mizen-topſail were applied at *q* or at D, or at any point in the line D *q*.

This might have been ſhown in another and ſhorter way. Suppoſe all ſails filled, the ſhip is in equilibrio. This will be diſturbed by applying to D a force oppoſite to D *d*; and if the force be alſo equal to D *d*, it is evident that theſe two forces deſtroy each other, and that this application of the force *d* D is equivalent to the

the taking away of the mizen-topſail. But we chooſe to give the whole mechanical inveſtigation; becauſe it gave us an opportunity of pointing out to the reader, in a caſe of very eaſy comprehenſion, the preciſe manner in which the ſhip is acted on by the different ſails and by the water, and what ſhare each of them has in the motion ultimately produced. We ſhall not repeat this manner of procedure in other caſes, becauſe a little reflection on the part of the reader will now enable him to trace the *modus operandi* through all its ſteps.

We now ſee that, both in reſpect of progreſſive motion and of converſion, the ſhip is affected by ſhivering the ſail D, in the ſame manner as if a force equal and oppoſite to D *d* were applied at D, or at any point in the line D *d*. We muſt now have recourſe to the principles eſtabliſhed under the article ROTATION.

Let *p* repreſent a particle of matter, *r* its radius vector, or its diſtance *p* G from an axis paſſing through the centre of gravity G, and let M repreſent the whole quantity of matter of the ſhip. Then its momentum of inertia is $= \int p \cdot r^2$ (ſee ROTATION, n° 18.) The ſhip, impelled in the point D by a force in the direction *d* D, will begin to turn round a ſpontaneous vertical axis, paſſing through a point S of the line *q* G, which is drawn through the centre of gravity G, perpendicular to the direction *d* D of the external force, and the diſtance GS of this axis from the centre of gravity is $= \frac{\int p \cdot r^2}{M \cdot Gq}$ (ſee ROTATION, n° 96.), and it is taken on the oppoſite ſide of G from *q*, that is, S and *q* are on oppoſite ſides of G.

Let us expreſs the external force by the ſymbol F. It is equivalent to a certain number of pounds, being the preſſure of the wind moving with the velocity V and inclination *a* on the ſurface of the ſail D; and may therefore be computed either by the theoretical or experimental law of oblique impulſes. Having obtained this, we can aſcertain the angular velocity of the rotation and the abſolute velocity of any given point of the ſhip by means of the theorems eſtabliſhed in the article ROTATION.

52 Action of the rudder

But before we proceed to this inveſtigation, we ſhall conſider the action of the rudder, which operates preciſely in the ſame manner. Let the ſhip AB (fig. 11.) have her rudder in the poſition AD, the helm being hard a-ſtarbard, while the ſhip ſailing on the ſtarboard tack, and making leeway, keeps on the courſe *a b*. The lee ſurface of the rudder meets the water obliquely. The very foot of the rudder meets it in the direction DE parallel to *a b*. The parts farther up meet it with farther obliquities, and with various velocities, as it glides round the bottom of the ſhip and falls into the wake. It is abſolutely impoſſible to calculate the accumulated impulſe. We ſhall not be far miſtaken in the deflection of each contiguous filament, as it quits the bottom and glides along the rudder; but we neither know the velocity of theſe filaments, nor the deflection and velocity of the filaments gliding without them. We therefore imagine that all computations on this ſubject are in vain. But it is enough for our purpoſe that we know the direction of the abſolute preſſure which they exert on its ſurface. It is in the direction D *d*, perpendicular to that ſurface. We alſo may be confident that this preſſure is very conſiderable, in proportion to the action of the water on the ſhip's bows, or of the wind on the ſails; and we may ſuppoſe it to be nearly in the proportion of the ſquare of the velocity of the ſhip in her courſe; but we cannot affirm it to be accurately in that proportion, for reaſons that will readily occur to one who conſiders the way in which the water falls in behind the ſhip.

53 Greateſt in a fine ſailer.

It is obſerved, however, that a fine ſailer always ſteers well, and that all movements by means of the rudder are performed with great rapidity when the velocity of the ſhip is great. We ſhall ſee by and by, that the ſpeed with which the ſhip performs the angular movements is in the proportion of her progreſſive velocity: For we ſhall ſee that the ſquares of the times of performing the evolution are as the impulſes inverſely, which are as the ſquares of the velocities. There is perhaps no force which acts on a ſhip that can be more accurately determined by experiment than this. Let the ſhip ride in a ſtream or tideway whoſe velocity is accurately meaſured; and let her ride from two moorings, ſo that her bow may be a fixed point. Let a ſmall tow-line be laid out from her ſtern or quarter at right angles to the keel, and connected with ſome apparatus fitted up on ſhore or on board another ſhip, by which the ſtrain on it may be accurately meaſured; a perſon converſant with mechanics will ſee many ways in which this can be done. Perhaps the following may be as good as any: Let the end of the tow-line be fixed to ſome point as high out of the water as the point of the ſhip from which it is given out, and let this be very high. Let a block with a hook be on the rope, and a conſiderable weight hung on this hook. Things being thus prepared, put down the helm to a certain angle, ſo as to cauſe the ſhip to ſheer off from the point to which the far end of the tow-line is attached. This will ſtretch the rope, and raiſe the weight out of the water. Now heave upon the rope, to bring the ſhip back again to her former poſition, with her keel in the direction of the ſtream. When this poſition is attained, note carefully the form of the rope, that is, the angle which its two parts make with the horizon. Call this angle *a*. Every perſon acquainted with theſe ſubjects knows that the horizontal ſtrain is equal to half the weight multiplied by the cotangent of *a*, or that 2 is to the cotangent of *a* as the weight to the horizontal ſtrain. Now it is this ſtrain which balances and therefore meaſures the action of the rudder, or D *e* in fig 11. Therefore, to have the abſolute impulſe D *d*, we muſt increaſe D *e* in the proportion of radius to the ſecant of the angle *b* which the rudder makes with the keel. In a great ſhip ſailing ſix miles in an hour, the impulſe on the rudder inclined 30° to the keel is not leſs than 3000 pounds. The ſurface of the rudder of ſuch a ſhip contains near 80 ſquare feet. It is not, however, very neceſſary to know this abſolute impulſe D *d*, becauſe it is its part D*e* alone which meaſures the energy of the rudder in producing a converſion. Such experiments, made with various poſitions of the rudder, will give its energies correſponding to theſe poſitions, and will ſettle that long diſputed point which is the beſt poſition for turning a ſhip. On the hypotheſis that the impulſions of fluids are in the duplicate ratio of the ſines of incidence, there can be no doubt that it ſhould make an angle of 54° 44′ with the keel. But the form of a large ſhip will not admit of this, becauſe a tiller of a length ſufficient for managing the rudder in ſailing

54 How to determine it.

with

with great velocity has not room to deviate above 30° from the direction of the keel; and in this position of the rudder the mean obliquity of the filaments of water to its surface cannot exceed 40° or 45°. A greater angle would not be of much service, for it is never for want of a proper obliquity that the rudder fails of producing a conversion.

55 Why a ship misses stays, &c. A ship misses stays in rough weather for want of a sufficient progressive velocity, and because her bows are beat off by the waves: and there is seldom any difficulty in wearing the ship, if she has any progressive motion. It is, however, always desirable to give the rudder as much influence as possible. Its surface should be enlarged (especially below) as much as can be done consistently with its strength and with the power of the steersmen to manage it; and it should be put in the most favourable situation for the water to get at it with great velocity; and it should be placed as far from the axis of the ship's motion as possible. These points are obtained by making the stern-post very upright, as has always been done in the French dockyards. The British ships have a much greater rake; but their builders are gradually adopting the French forms, experience having taught them that those ships, when in their possession, are much more obedient to the helm than their own.—In order to ascertain the motion produced by the action of the rudder, draw from the centre of gravity a line G q perpendicular to D d (D d being drawn thro' the centre of effort of the rudder). Then, as in the consideration of the action of the sails, we may conceive the line q G as a lever connected with the ship, and impelled by a force D d acting perpendicularly at q. The consequence of this will be, an incipient conversion of the ship about a vertical axis passing through some point S in the line q G, lying on the other side of G from q; and we have, as in the former case, GS $= \frac{\int p \cdot r^2}{M \cdot G\, q}$.

56 The action of the rudder similar to that of the sails, and very great. Thus the action and effects of the sails and of the rudder are perfectly similar, and are to be considered in the same manner. We see that the action of the rudder, though a small surface in comparison of the sails, must be very great: For the impulse of water is many hundred times greater than that of the wind; and the arm q G of the lever, by which it acts, is incomparably greater than that by which any of the impulsions on the sails produces its effect; accordingly the ship yields much more rapidly to its action than she does to the lateral impulse of a sail.

Observe here, that if G were a fixed or supported axis, it would be the same thing whether the absolute force D d of the rudder acts in the direction D d, or its transverse part D e acts in the direction D e, both would produce the same rotation; but it is not so in a free body. The force D d both tends to retard the ship's motion and to produce a rotation: It retards it as much as if the same force D d had been immediately applied to the centre. And thus the real motion of the ship is compounded of a motion of the centre in a direction parallel to D d, and of a motion round the centre. These two constitute the motion round S.

57 Employed as an example of the motions of conversion. As the effects of the action of the rudder are both more remarkable and somewhat more simple than those of the sails, we shall employ them as an example of the mechanism of the motions of conversion in general; and as we must content ourselves in a work like this with what is very general, we shall simplify the investigation by attending only to the motion of conversion. We can get an accurate notion of the whole motion, if wanted for any purpose, by combining the progressive or retrograde motion parallel to D d with the motion of rotation which we are about to determine.

In this case, then, we observe, in the first place, that the angular velocity (see ROTATION, n° 22.) is $\frac{D\,b \cdot q\,G}{\int p r^2}$; and, as was shown in that article, this velocity of rotation increases in the proportion of the time of the forces uniform action, and the rotation would be uniformly accelerated if the forces did really act uniformly. This, however, cannot be the case, because, by the ship's change of position and change of progressive velocity, the direction and intensity of the impelling force is continually changing. But if two ships are performing similar evolutions, it is obvious that the changes of force are similar in similar parts of the evolution. Therefore the consideration of the momentary evolution is sufficient for enabling us to compare the motions of ships actuated by similar forces, which is all we have in view at present.

The velocity v, generated in any time t by the continuance of an invariable momentary acceleration (which is all that we mean by saying that it is produced by the action of a constant accelerating force), is as the acceleration and the time jointly. Now what we call the *angular velocity* is nothing but this momentary acceleration. Therefore the velocity v generated in the time t is $= \frac{F \cdot q\,G}{\int p r^2} t$.

58 Angular velocity. The expression of the angular velocity is also the expression of the velocity v of a point situated at the distance 1 from the axis G.

Let z be the space or arch of revolution described in the time t by this point, whose distance from G is $= 1$. Then $\dot{z} = v\,\dot{t} = \frac{F \cdot q\,G}{\int p r^2} t\,\dot{t}$, and taking the fluent $z = \frac{F \cdot q\,G}{\int p r^2} t^2$. This arch measures the whole angle of rotation accomplished in the time t. These are therefore as the squares of the times from the beginning of the rotation.

Those evolutions are equal which are measured by equal arches. Thus two motions of 45 degrees each are equal. Therefore because z is the same in both, the quantity $\frac{F \cdot q\,G}{\int p r} t^2$ is a constant quantity, and t^2 is reciprocally proportional to $\frac{F \cdot q\,G}{\int p r^2}$, or is proportional to $\frac{\int p r^2}{F \cdot q\,G}$, and t is proportional to $\frac{\sqrt{\int p r^2}}{\sqrt{F \cdot q\,G}}$. That is to say, the times of the similar evolutions of two ships are as the square root of the momentum of inertia directly, and as the square root of the momentum of the rudder or sail inversely. This will enable us to make the comparison easily. Let us suppose the ships perfectly similar in form and rigging, and to differ only in length L and l; $\int P \cdot R^2$ is to $\int p r^2$ as L^5 to l^5.

For

For the similar particles P and p contain quantities of matter which are as the cubes of their lineal dimensions, that is, as L^3 to l^3. And because the particles are similarly situated, R^2 is to r^2 as L^2 to l^2. Therefore $P \cdot R^2 : p \cdot r^2 = L^5 : l^5$. Now F is to f as L^2 to l^2. For the surfaces of the similar rudders or sails are as the squares of their lineal dimensions, that is, as L^2 to l^2. And, lastly, G q is to $g\,q$ as L to l, and therefore $F \cdot G\,q : f \cdot g\,q = L^3 : l^3$. Therefore we have $T^2 : t^2 = \frac{\int P \cdot R^2}{F \cdot G\,q} : \frac{\int p \cdot r^2}{f \cdot g\,q} = \frac{L^5}{L^3} : \frac{l^5}{l^3} = L^2 : l^2$, and $T : t = L : l$.

59 Times of similar evolutions with similar ships.

Therefore the times of performing similar evolutions with similar ships are proportional to the lengths of the ships when both are sailing equally fast; and since the evolutions are similar, and the forces vary similarly in their different parts, what is here demonstrated of the smallest incipient evolutions is true of the whole. They therefore not only describe equal angles of revolution, but also similar curves.

A small ship, therefore, works in less time and in less room than a great ship, and this in the proportion of its length. This is a great advantage in all cases, particularly in wearing, in order to sail on the other tack close hauled. In this case she will always be to windward and ahead of the large ship, when both are got on the other tack. It would appear at first sight that the large ship will have the advantage in tacking. Indeed the large ship is farther to windward when again trimmed on the other tack than the small ship when she is just trimmed on the other tack. But this happened before the large ship had completed her evolution, and the small ship, in the mean time, has been going forward on the other tack, and going to windward. She will therefore be before the large ship's beam, and perhaps as far to windward.

We have seen that the velocity of rotation is proportional, *cæteris paribus*, to F × G q. F means the absolute impulse on the rudder or sail, and is always perpendicular to its surface. This absolute impulse on a sail depends on the obliquity of the wind to its surface. The usual theory says, that it is as the square of the sine of incidence: but we find this not true. We must content ourselves with expressing it by some as yet unknown function ϕ of the angle of incidence a, and call it ϕa; and if S be the surface of the sail, and V the velocity of the wind, the absolute impulse is $n\,V^2\,S \times \phi a$. This acts (in the case of the mizen-topsail, fig. 10.) by the lever qG, which is equal to D G × cos. D G q, and D G q is equal to the angle of the yard and keel; which angle we formerly called b. Therefore its energy in producing a rotation is $n\,V^2\,S \times \phi a \times DG \times$ cos. b. Leaving out the constant quantities n, V^2, S, and D G, its energy is proportional to $\phi a \times$ cos. b. In order, therefore, that any sail may have the greatest power to produce a rotation round G, it must be so trimmed that $\phi a \times$ cos. b may be a maximum. Thus, if we would trim the sails on the foremast, so as to pay the ship off from the wind right ahead with the greatest effect, and if we take the experiments of the French academicians as proper measures of the oblique impulses of the wind on the sail, we will brace up the yard to an angle of 48 degrees with the keel. The impulse corresponding to 48° is 615, and the cosine of 48° is 669. These give a product of 411435. If we brace the sail to 53 44, the angle assigned by the theory, the effective impulse is 405274. If we make the angle 45°, the impulse is 408774. It appears then that 48° is preferable to either of the others. But the difference is inconsiderable, as in all cases of maximum a small deviation from the best position is not very detrimental. But the difference between the theory and this experimental measure will be very great when the impulses of the wind are of necessity very oblique. Thus, in tacking ship, as soon as the headsails are taken aback, they serve to aid the evolution, as is evident: But if we were now to adopt the maxim inculcated by the theory, we should immediately round in the weather-braces, so as to increase the impulse on the sail, because it is then very small; and although we by this means make yard more square, and therefore diminish the rotatory momentum of this impulse, yet the impulse is more increased (by the theory) than its vertical lever is diminished.—

60 A nice point of seamanship.

Let us examine this a little more particularly, because it is reckoned one of the nicest points of seamanship to aid the ship's coming round by means of the headsails; and experienced seamen differ in their practice in this manœuvre. Suppose the yard braced up to 40°, which is as much as can be usually done, and that the sail shivers (the bowlines are usually let go when the helm is put down), the sail immediately takes aback, and in a moment we may suppose an incidence of 6 degrees. The impulse corresponding to this is 400 (by experiment), and the cosine of 40° is 766. This gives 306400 for the effective impulse. To proceed according to the theory, we should brace the yard to 70°, which would give the wind (now 34° on the weather-bow) an incidence of nearly 36°, and the sail an inclination of 20° to the intended motion, which is perpendicular to the keel. For the tangent of 20° is about $\frac{1}{2}$ of the tangent of 36°. Let us now see what effective impulse the experimental law of oblique impulsions will give for this adjustment of the sails. The experimental impulse for 36° is 480; the cosine of 70° is 342; the product is 164160, not much exceeding the half of the former. Nay, the impulse for 463, calculated by the theory, would have been only 346, and the effective impulse only 118332. And it must be farther observed, that this theoretical adjustment would tend greatly to check the evolution, and in most cases would entirely mar it, by checking the ship's motion ahead, and consequently the action of the rudder, which is the most powerful agent in the evolution; for here would be a great impulse directed almost astern.

We were justifiable, therefore, in saying, in the beginning of this article, that a seaman would frequently find himself baffled if he were to work a ship according to the rules deduced from M. Bouguer's work; and we see by this instance of what importance it is to have the oblique impulsions of fluids ascertained experimentally. The practice of the most experienced seaman is directly the opposite to this theoretical maxim, and its success greatly confirms the usefulness of these experiments of the academicians so often praised by us.

We return again to the general consideration of the rotatory motion. We found the velocity $v = \frac{F \cdot q\,G}{\int p\,r^2}$. It is therefore proportional, *cæteris paribus*, to q G. We have seen in what manner q G depends on the position

tion and ſituation of the ſail or rudder when the point G is fixed. But it alſo depends on the poſition of G. With reſpect to the action of the rudder, it is evident that it is ſo much the more powerful as it is more remote from G. The diſtance from G may be increaſed either by moving the rudder farther aft or G farther forward. And as it is of the utmoſt importance that a ſhip anſwer her helm with the greateſt promptitude, thoſe circumſtances have been attended to which diſtinguiſhed fine ſteering ſhips from ſuch as had not this quality; and it is in a great meaſure to be aſcribed to this, that, in the gradual improvement of naval architecture, the centre of gravity has been placed far forward. Perhaps the notion of a centre of gravity did not come into the thoughts of the rude builders in early times; but they obſerved that thoſe boats and ſhips ſteered beſt which had their extreme breadth before the middle point, and conſequently the bows not ſo acute as the ſtern. This is ſo contrary to what one would expect, that it attracted attention more forcibly; and, being ſomewhat myſterious, it might prompt to attempts of improvement, by exceeding in this ſingular maxim. We believe that it has been carried as far as is compatible with other eſſential requiſites in a ſhip.

61 Of importance to determine the beſt place for a ſhip's centre of gravity.

We believe that this is the chief circumſtance in what is called the trim of a ſhip; and it were greatly to be wiſhed that the beſt place for the centre of gravity could be accurately aſcertained. A practice prevails, which is the oppoſite of what we are now advancing. It is uſual to load a ſhip ſo that her keel is not horizontal, but lower abaft. This is found to improve her ſteerage. The reaſon of this is obvious. It increaſes the acting ſurface of the rudder, and allows the water to come at it with much greater freedom and regularity; and it generally diminiſhes the griping of the ſhip forward, by removing a part of the bows out of the water. It has not always this effect; for the form of the harping aloft is frequently ſuch, that the tendency to gripe is diminiſhed by immerſing more of the bow in the water.

But waving theſe circumſtances, and attending only to the rotatory energy of the rudder, we ſee that it is of advantage to carry the centre of gravity forward. The ſame advantage is gained to the action of the after ſails. But, on the other hand, the action of the head-ſails is diminiſhed by it; and we may call every ſail a head-ſail whoſe centre of gravity is before the centre of gravity of the ſhip; that is, all the ſails hoiſted on the bowſprit and foremaſt, and the ſtay-ſails hoiſted on the mainmaſt; for the centre of gravity is ſeldom far before the mainmaſt.

Suppoſe that when the rudder is put into the poſition AD (fig. 11.), the centre of gravity could be ſhifted to g, ſo as to increaſe q G, and that this is done without increaſing the ſum of the products $p r^2$. It is obvious that the velocity of converſion will be increaſed in the proportion of q G to $q g$. This is very poſſible, by bringing to that ſide of the ſhip parts of her loading which were ſituated at a diſtance from G on the other ſide. Nay, we can make this change in ſuch a manner that $\int p r^2$ ſhall even be leſs than it was before, by taking care that every thing which we ſhift ſhall be nearer to g than it was formerly to G. Suppoſe it all placed in one ſpot m, and that m is the quantity of matter ſo ſhifted, while M is the quantity of matter in the whole ſhip.

It is only neceſſary that $m \cdot g G^2$ ſhall be leſs than the ſum of the products $p r^2$ correſponding to the matter which has been ſhifted. Now, although the matter which is eaſily moveable is generally very ſmall in compariſon to the whole matter of the ſhip, and therefore can make but a ſmall change in the place of the centre of gravity, it may frequently be brought from places ſo remote, that it may occaſion a very ſenſible diminution of the quantity $\int p r^2$, which expreſſes the whole momentum of inertia.

62 A practice of ſeamen in putting about explained.

This explains a practice of the ſeamen in ſmall wherries or ſkiffs, who in putting about are accuſtomed to place themſelves to leeward of the maſt. They even find that they can aid the quick motions of theſe light boats by the way in which they reſt on their two feet, ſometimes leaning all on one foot, and ſometimes on the other. And we have often ſeen this evolution very ſenſibly accelerated in a ſhip of war, by the crew running ſuddenly, as the helm is put down, to the lee-bow. And we have heard it aſſerted by very expert ſeamen, that after all attempts to wear ſhip (after lying-to in a ſtorm) have failed, they have ſucceeded by the crew collecting themſelves near the weather fore-ſhrouds the moment the helm was put down. It muſt be agreeable to the reflecting ſeaman to ſee this practice ſupported by undoubted mechanical principles.

63 The evolution accelerated by additional matter.

It will appear parodoxical to ſay that the evolution may be accelerated even by an addition of matter to the ſhip; and though it is only a piece of curioſity, our readers may wiſh to be made ſenſible of it. Let m be the addition, placed in ſome point m lying beyond G from q. Let S be the ſpontaneous centre of converſion before the addition: Let v be the velocity of rotation round g, that is the velocity of a point whoſe diſtance from g is 1, and let ρ be the radius vector, or diſtance of a particle from g. We have (Rotation, n° 22.) $v = \frac{F \cdot qg}{\int p \rho^2 + m \cdot mg^2}$. But we know (Rotation, n° 23.) that $\int p \rho^2 = \int p r^2 + M \cdot G g^2$. Therefore $v = \frac{F \cdot qg}{\int p r^2 + M \cdot G g^2 + m \cdot mg^2}$. Let us determine G g and mg and qg.

Let m G be called z. Then, by the nature of the centre of gravity, $M + m : M = G m : g m = z : g m$, and $g m = \frac{M}{M+m} z$, and $m \cdot g m^2 = \frac{m M^2}{M+m^2} z^2$. In like manner, $M \cdot G g^2 = \frac{M m^2}{M+m^2} z^2$. Now $m M^2 + M m^2 = M m \times M + m$. Therefore $M \cdot G g^2 + m \cdot g m^2 = \frac{M m \times (M+m)}{M+m^2} z^2 = \frac{M m}{M+m} z^2$. Let n be $= \frac{m}{M+m}$, then $M G g^2 + m \cdot g m^2 = M n z^2$. Alſo G $g = n z$, being $= \frac{m}{M+n} z$. Let q G be called c: then $qg = c + nz$. Alſo let SG be called e.

We have now for the expreſſion of the velocity $v = \frac{F(c+nz)}{\int p r^2 + M n z^2}$, or $v = \frac{F}{M} \times \frac{c + nz}{\frac{\int p r^2}{M} + nz^2}$. But

Rotation,

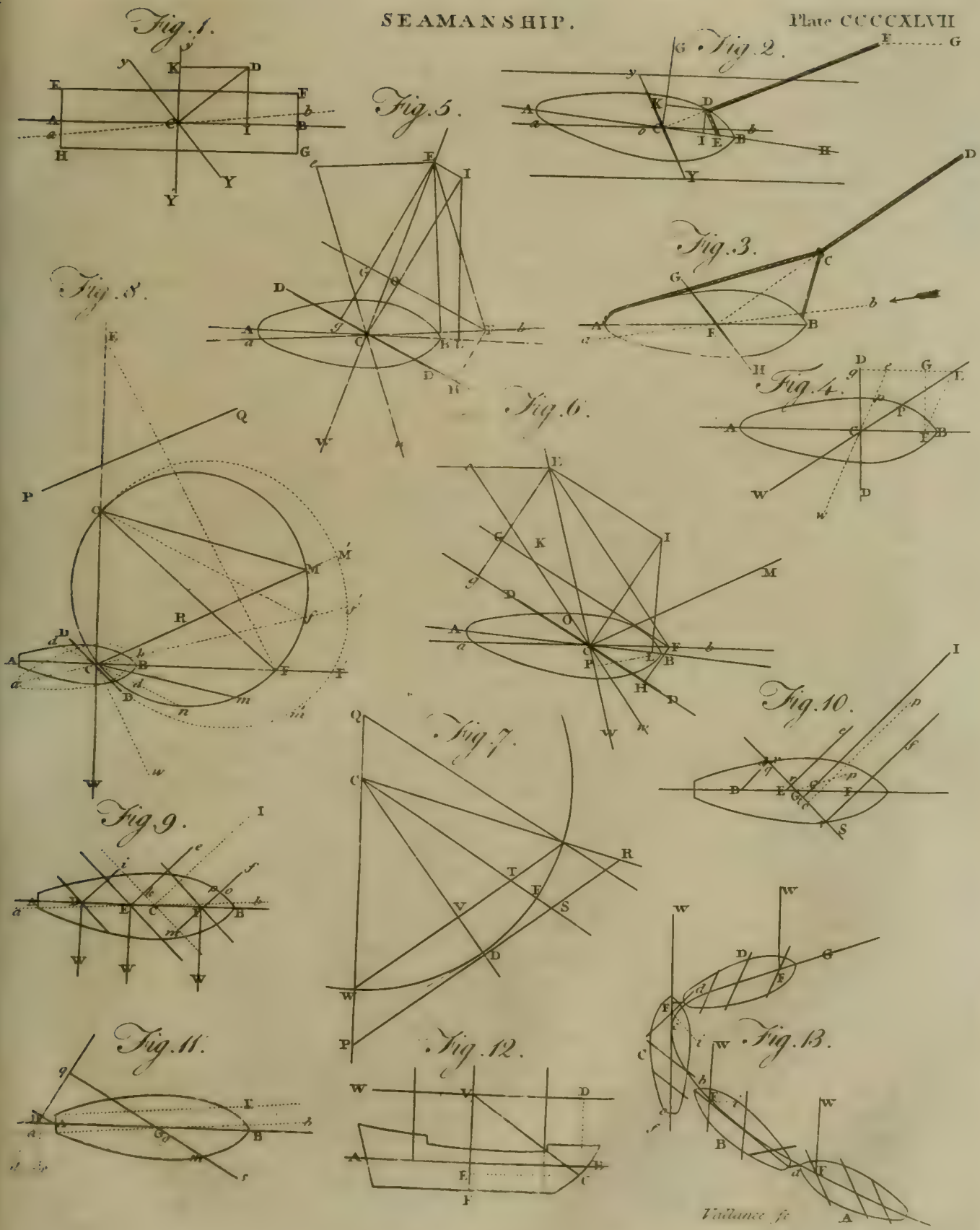
Fig. 1.
Fig. 2.
Fig. 3.
Fig. 4.
Fig. 5.
Fig. 6.
Fig. 7.
Fig. 8.
Fig. 9.
Fig. 10.
Fig. 11.
Fig. 12.
Fig. 13.
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(Rotation, n° 30) $\frac{\int p r^2}{M} = ce$. Therefore, finally, $v = \frac{F}{M} \times \frac{c + nz}{ce + nz^2}$. Had there been no addition of matter made, we ſhould have had $v = \frac{F}{M} \times \frac{c}{ce}$. It remains to ſhow, that z may be ſo taken that $\frac{c}{ce}$ may be leſs than $\frac{c + nz}{ce + nz^2}$. Now, if c be to z as ce to z^2, that is, if z be taken equal to e, the two fractions will be equal. But if z be leſs than e, that is, if the additional matter is placed anywhere between S and G, the complex fraction will be greater than the fraction $\frac{c}{ce}$, and the velocity of rotation will be increaſed. There is a particular diſtance which will make it the greateſt poſſible, namely, when z is made $= \frac{1}{n}(\sqrt{c^2 + nce} - c)$, as will eaſily be found by treating the fraction $\frac{c + nz}{ce + nz^2}$, with z, conſidered as the variable quantity, for a maximum. In what we have been ſaying on this ſubject, we have conſidered the rotation only in as much as it is performed round the centre of gravity, although in every moment it is really performed round a ſpontaneous axis lying beyond that centre. This was done becauſe it afforded an eaſy inveſtigation, and any angular motion round the centre of gravity is equal to the angular motion round any other point. Therefore the extent and the time of the evolution are accurately defined.—

64 The rotation performed round a ſpontaneous axis.

From obſerving that the energy of the force F is proportional to q G, an inattentive reader will be apt to conceive the centre of gravity as the centre of motion, and the rotation as taking place becauſe the momenta of the ſails and rudder, on the oppoſite ſides of the centre of gravity, do not balance each other. But we muſt always keep in mind that this is not the cauſe of the rotation. The cauſe is the want of equilibrium round the point C (fig. 10.), where the actions of the water balance each other. During the evolution, which conſiſts of a rotation combined with a progreſſive motion, this point C is continually ſhifting, and the unbalanced momenta which continue the rotation always reſpect the momentary ſituation of the point C. It is nevertheleſs always true that the energy of a force F is proportional *(cæteris paribus)* to q G, and the rotation is always made in the ſame direction as if the point G were really the centre of converſion. Therefore the mainſail acts always (when oblique) by puſhing the ſtern away from the wind, although it ſhould ſometimes act on a point of the vertical lever through C, which is a-head of C.

Theſe obſervations on the effects of the ſails and rudder in producing a converſion, are ſufficient for enabling us to explain any caſe of their action which may occur. We have not conſidered the effects which they tend to produce by inclining the ſhip round a horizontal axis, viz. the motions of rolling and pitching. See Rolling and Pitching. To treat this ſubject properly would lead us into the whole doctrine of the equilibrium of floating bodies, and it would rather lead to maxims of conſtruction than to maxims of manœuvre. M. Bouguer's *Traité du Navire* and Euler's *Scientia Navalis* are excellent performances on this ſubject, and we are not here obliged to have recourſe to any erroneous theory.

It is eaſy to ſee that the lateral preſſure both of the wind on the ſails and of the water on the rudder tends to incline the ſhip to one ſide. The ſails alſo tend to preſs the ſhip's bows into the water, and, if ſhe were kept from advancing, would preſs them down conſiderably. But by the ſhip's motion, and the prominent form of her bows, the reſiſtance of the water to the fore part of the ſhip produces a force which is directed upwards. The ſails alſo have a ſmall tendency to raiſe the ſhip, for they conſtitute a ſurface which in general ſeparates from the plumb-line below. This is remarkably the caſe in the ſtayſails, particularly the jib and fore top-maſt ſtayſail. And this helps greatly to ſoften the plunges of the ſhip's bows into the head ſeas. The upward preſſure alſo of the water on her bows, which we juſt now mentioned, has a great effect in oppoſing the immerſion of the bows which the ſails produce by acting on the long levers furniſhed by the maſts. M. Bouguer gives the name of *point velique* to the point V (fig. 12.) of the maſt, where it is cut by the line CV, which marks the mean place and direction of the whole impulſe of the water on the bows. And he obſerves, that if the mean direction of all the actions of the wind on the ſails be made to paſs alſo through this point, there will be a perfect equilibrium, and the ſhip will have no tendency to plunge into the water or to riſe out of it; for the whole action of the water on the bows, in the direction C V, is equivalent to, and may be reſolved into the action CE, by which the progreſſive motion is reſiſted, and the vertical action CD, by which the ſhip is raiſed above the water. The force CE muſt be oppoſed by an equal force VD, exerted by the wind on the ſails, and the force CD is oppoſed by the weight of the ſhip. If the mean effort of the ſails paſſes above the point V, the ſhip's bows will be preſſed into the water; and if it paſs below V, her ſtern will be preſſed down. But, by the union of theſe forces, ſhe will riſe and fall with the ſea, keeping always in a parallel poſition. We apprehend that it is of very little moment to attend to the ſituation of this point. Except when the ſhip is right afore the wind, it is a thouſand chances to one that the line CV of mean reſiſtance does not paſs through any maſt; and the fact is, that the ſhip cannot be in a ſtate of uniform motion on any other condition but the perfect union of the line of mean action of the ſails, and the line of mean action of the reſiſtance. But its place ſhifts by every change of leeway or of trim; and it is impoſſible to keep theſe lines in one conſtant point of interſection for a moment, on account of the inceſſant changes of the ſurface of the water on which ſhe floats. M. Bouguer's obſervations on this point are, however, very ingenious and original.

65 Different operations of the water on the ſhip and wind on the ſails balance each other.

We conclude this diſſertation, by deſcribing ſome of the chief movements or evolutions. What we have ſaid hitherto is intended for the inſtruction of the artiſt, by making him ſenſible of the mechanical procedure. The deſcription is rather meant for the amuſement of the landſman, enabling him to underſtand operations that are familiar to the ſeaman. The latter will perhaps ſmile at the aukward account given of his buſineſs by one who cannot hand, reef, nor ſteer.

66 Chief evolutions deſcribed.

To tack Ship.

The ſhip muſt firſt of all be kept full, that is, with

a very ſenſible angle of incidence on the ſails, and by no means hugging the wind. For as this evolution is chiefly performed by the rudder, it is neceſſary to give the ſhip a good velocity. When the ſhip is obſerved to luff up of herſelf, that moment is to be catched for beginning the evolution, becauſe ſhe will by her inherent force continue this motion. The helm is then put down. When the officer calls out Helm's a lee, the fore-ſheet, fore-top bowline, jib, and flag ſail ſheets forward are let go. The jib is frequently hauled down. Thus the obſtacles to the ſhip's head coming up to the wind by the action of the rudder are removed. If the mainſail is ſet, it is not unuſual to clue up the weather ſide, which may be conſidered as a headſail, becauſe it is before the centre of gravity. The mizen muſt be hauled out, and even the ſail braced to windward. Its power in paying off the ſtern from the wind conſpires with the action of the rudder. It is really an aerial rudder. The ſails are immediately taken aback. In this ſtate the effect of the mizen-topſail would be to obſtruct the movement, by preſſing the ſtern the contrary way to what it did before. It is therefore either immediately braced about ſharp on the other tack, or lowered. Bracing it about evidently tends to pay round the ſtern from the wind, and thus aſſiſt in bringing the head up to the wind. But in this poſition it checks the progreſſive motion of the ſhip, on which the evolution chiefly depends. For a rapid evolution, therefore, it is as well to lower the mizen-topſail. Meantime, the headſails are all aback, and the action of the wind on them tends greatly to pay the ſhip round. To increaſe this effect, it is not unuſual to haul the fore top bowline again. The ſails on the mainmaſt are now almoſt becalmed; and therefore when the wind is right ahead, or a little before, the mainſail is hauled round and braced up ſharp on the other tack with all expedition. The ſtayſail ſheets are now ſhifted over to their places for the other tack. The ſhip is now entirely under the power of the headſails and of the rudder, and their actions conſpire to promote the converſion. The ſhip has acquired an angular motion, and will preſerve it, ſo that now the evolution is ſecured, and ſhe falls off apace from the wind on the other tack. The farther action of the rudder is therefore unneceſſary, and would even be prejudicial, by cauſing the ſhip to fall off too much from the wind before the ſails can be ſhifted and trimmed for ſailing on the other tack. It is therefore proper to right the helm when the wind is right ahead, that is, to bring the rudder into the direction of the keel. The ſhip continues her converſion by her inherent force and the action of the headſails.

When the ſhip has fallen off about four points from the wind, the headſails are hauled round, and trimmed ſharp on the other tack with all expedition; and although this operation was begun with the wind four points on the bow, it will be ſix before the ſails are braced up, and therefore the headſails will immediately fill. The after-ſails have filled already, while the headſails were inactive, and therefore immediately check the farther falling off from the wind. All ſails now draw, for the ſtayſail ſheets have been ſhifted over while they were becalmed or ſhaking in the wind. The ſhip now gathers way, and will obey the ſmalleſt motion of the helm to bring her cloſe to the wind.

We have here ſuppoſed, that during all this operation the ſhip preſerves her progreſſive motion. She muſt therefore have deſcribed a curve line, advancing all the while to windward. Fig. 13. is a repreſentation of this evolution when it is performed in the compleateſt manner. The ſhip ſtanding on the courſe E *a*, with the wind blowing in the direction W F, has her helm put hard a-lee when ſhe is in the poſition A. She immediately deviates from her courſe, and deſcribing a curve, comes to the poſition B, with the wind blowing in the direction WF of the yards, and the ſquare-ſails now ſhiver. The mizen-topſail is here repreſented braced ſharp on the other tack, by which its tendency to aid the angular motion (while it checks the progreſſive motion) is diſtinctly ſeen. The main and fore-ſails are now ſhivering, and immediately after are taken aback. The effect of this on the headſails is diſtinctly ſeen to be favourable to the converſion, by puſhing the point F in the direction F*i*; but for the ſame reaſon it continues to retard the progreſſive motion. When the ſhip has attained to the poſition C, the mainſail is hauled round and trimmed for the other tack. The impulſe in the direction F*i* ſtill aids the converſion and retards the progreſſive motion. When the ſhip has attained a poſition between C and D, ſuch that the main and mizen topſail yards are in the direction of the wind, there is nothing to counteract the force of the headſails to pay the ſhip's head off from the wind. Nay, during the progreſs of the ſhip to this intermediate poſition, if any wind gets at the main or mizen topſails, it acts on their anterior ſurfaces, and impels the after parts of the ſhip away from the curve *a b c d*, and thus aids the revolution. We have therefore ſaid, that when once the ſails are taken fully aback, and particularly when the wind is brought right ahead, it is ſcarce poſſible for the evolution to fail; as ſoon therefore as the main topſail (trimmed for the other tack) ſhivers, we are certain that the headſails will be filled by the time they are hauled round and trimmed. The ſtayſails are filled before this, becauſe their ſheets have been ſhifted, and they ſtand much ſharper than the ſquare-ſails; and thus every thing tends to check the falling off from the wind on the other tack, and this no ſooner than it ſhould be done. The ſhip immediately gathers way, and holds on in her new courſe *d* G.

But it frequently happens, that in this converſion the ſhip loſes her whole progreſſive motion. This ſometimes happens while the ſails are ſhivering before they are taken fully aback. It is evident, that in this caſe there is little hope of ſucceſs, for the ſhip now lies like a log, and neither ſails nor rudder have any action. The ſhip drives to leeward like a log, and the water acting on the lee-ſide of the rudder checks a little the driving of the ſtern. The head therefore falls off again, and by and by the ſails fill, and the ſhip continues on her former tack. This is called MISSING STAYS, and it is generally owing to the ſhip's having too little velocity at the beginning of the evolution. Hence the propriety of keeping the ſails well filled for ſome little time before. Rough weather, too, by raiſing a wave which beats violently on the weather-bow, frequently checks the firſt luffing of the ſhip, and beats her off again.

If the ſhip loſes all her motion, after the head-ſails have been fully taken aback, and before we have brought the wind right ahead, the evolution becomes uncertain, but by no means deſperate; for the action

of

of the wind on the headſails will preſently give her ſtern-way. Suppoſe this to happen when the ſhip is in the poſition C. Bring the helm over hard to windward, ſo that the rudder ſhall have the poſition repreſented by the ſmall dotted line *of*. It is evident, that the reſiſtance of the water to the ſtern-way of the rudder acts in a favourable direction, puſhing the ſtern outwards. In the mean time, the action of the wind on the headſails puſhes the head in the oppoſite direction. Theſe actions conſpire therefore in promoting the evolution; and if the wind is right ahead, it cannot fail, but may even be completed ſpeedily, becauſe the ſhip gathers ſtern-way, and the action of the rudder becomes very powerful; and as ſoon as the wind comes on the formerly lee-bow, the action of the water on the now lee quarter will greatly accelerate the converſion. When the wind therefore has once been brought nearly right ahead, there is no riſk of being baffled.

But ſhould the ſhip have loſt all her head-way conſiderably before this, the evolution is very uncertain: for the action of the water on the rudder may not be nearly equal to its contrary action on the lee-quarter; in which caſe, the action of the wind on the headſails may not be ſufficient to make up the difference. When this is obſerved, when the ſhip goes aſtern without changing her poſition, we muſt immediately throw the headſails completely aback, and put the helm down again, which will pay off the ſhip's head from the wind enough to enable us to fill the ſails again on the ſame tack, to try our fortune again; or we muſt BOXHAUL the ſhip, in the manner to be deſcribed by and by.

Such is the ordinary proceſs of tacking ſhip; a proceſs in which all the different modes of action of the rudder and ſails are employed. To execute this evolution in the moſt expeditious manner, and ſo as to gain as much on the wind as poſſible, is conſidered as the teſt of an expert ſeaman. We have deſcribed the proceſs which is beſt calculated for *enſuring* the movement. But if the ſhip be ſailing very briſkly in ſmooth water, ſo that there is no danger of miſſing ſtays, we may gain more to windward conſiderably by keeping faſt the fore-top bowline and the jib and ſtay-ſail ſheets till the ſquare-ſails are all ſhivering: For theſe ſails, continuing to draw with conſiderable force, and balancing each other tolerably fore and aft, keep up the ſhip's velocity very much, and thus maintain the power of the rudder. If we now let all fly when the ſquare-ſails are ſhivering, the ſhip may be conſidered as without ſails, but expoſed to the action of the water on the lee-bow; from which ariſes a ſtrong preſſure of the bow to windward, which conſpires with the action of the rudder to aid the converſion. It evidently leaves all that tendency of the bow to windward which ariſes from leeway, and even what was counteracted by the formerly unbalanced action of theſe head-ſtayſails. This method lengthens the whole time of the evolution, but it advances the ſhip to windward. Obſerve, too, that keeping faſt the fore-top bowline till the ſail ſhivers, and then letting it go, inſures the taking aback of that ſail, and thus inſtantly produces an action that is favourable to the evolution.

The moſt expert ſeamen, however, differ among themſelves with reſpect to theſe two methods, and the firſt is the moſt generally practiſed in the Britiſh navy, becauſe the leaſt liable to fail. The forces which oppoſe the converſion are ſooner removed, and the production of a favourable action by the backing of the fore-topſail is alſo ſooner obtained, by letting go the fore-top bowline at the firſt.

Having entered ſo minutely into the deſcription and rationale of this evolution, we have ſufficiently turned the reader's attention to the different actions which cooperate in producing the motions of converſion. We ſhall therefore be very brief in our deſcription of the other evolutions.

To wear Ship.

WHEN the ſeaman ſees that his ſhip will not go to about head to wind, but will miſs ſtays, he muſt change his tack the other way; that is, by turning her head away from the wind, going a little way before the wind, and then hauling the wind on the other tack. This is called WEARING or VEERING ſhip. It is moſt neceſſary in ſtormy weather with little ſail, or in very faint breezes, or in a diſabled ſhip.

The proceſs is exceedingly ſimple; and the mere narration of the procedure is ſufficient for ſhowing the propriety of every part of it.

Watch for the moment of the ſhip's falling off, and then haul up the mainſail and mizen, and ſhiver the mizen-topſail, and put the helm a-weather. When the ſhip falls off ſenſibly (and not before), let go the bowlines. Eaſe away the fore-ſheet, raiſe the fore-tack, and gather aft the weather fore-ſheet, as the lee-ſheet is eaſed away. Round in the weather-braces of the fore and main maſts, and keep the yards nearly biſecting the angle of the wind and keel, ſo that when the ſhip is before the wind the yards may be ſquare. It may even be of advantage to round in the weather-braces of the main-topſail more than thoſe of the headſails; for the mainmaſt is abaft the centre of gravity. All this while the mizen-topſail muſt be kept ſhivering, by rounding in the weather-braces as the ſhip pays off from the wind. Then the main-topſail will be braced up for the other tack by the time that we have brought the wind on the weather-quarter. After this it will be full, and will aid the evolution. When the wind is right aft, ſhift the jib and ſtay-ſail ſheets. The evolution now goes on with great rapidity; therefore briſkly haul on board the fore and main tacks, and haul out the mizen, and ſet the mizen-ſtayſail as ſoon as they will take the wind the right way. We muſt now check the great rapidity with which the ſhip comes to the wind on the other tack, by righting the helm before we bring the wind on the beam; and all muſt be trimmed ſharp fore and aft by this time, that the headſails may take and check the coming-to. All being trimmed, ſtand on cloſe by the wind.

We cannot help loſing a great deal of ground in this movement. Therefore, though it be very ſimple, it requires much attention and rapid execution to do it with as little loſs of ground as poſſible. One is apt to imagine at firſt that it would be better to keep the headſails braced up on the former tack, or at leaſt not to round in the weather-braces ſo much as is here directed. When the ſhip is right afore the wind, we ſhould expect aſſiſtance from the obliquity of the headſails; but the rudder being the principal agent in the evolution, it is found that more is gained by increaſing the ſhip's velocity, than by a ſmaller impulſe on the

headſails more favourably directed. Experienced ſeamen differ, however in their practice in reſpect of this particular.

To bowhaul a ſhip.

This is a proceſs performed only in critical ſituations, as when a rock, a ſhip, or ſome danger, is ſuddenly ſeen right ahead, or when a ſhip miſſes ſtays. It requires the moſt rapid execution.

The ſhip being cloſe-hauled on a wind, haul up the mainſail and mizen, and ſhiver the topſails, and put the helm hard a-lee altogether. Raiſe the fore-tack, let go the head bowlines, and brace about the headſails ſharp on the other tack. The ſhip will quickly loſe her way, get ſtern-way, and then fall off, by the joint action of the headſails and of the inverted rudder. When ſhe has fallen off eight points, brace the after-ſails ſquare, which have hitherto been kept ſhivering. This will at firſt increaſe the power of the rudder, by increaſing the ſtern-way, and at the ſame time it makes no oppoſition to the converſion which is going on. The continuation of her circular motion will preſently cauſe them to take the wind on their after ſurfaces. This will check the ſtern-way, ſtop it, and give the ſhip a little head-way. Now lift the helm, ſo that the rudder may again act in conjunction with the headſails in paying her off from the wind. This is the critical part of the evolution, becauſe the ſhip has little or no way through the water, and will frequently remain long in this poſition. But as there are no counteracting forces, the ſhip continues to fall off. Then the weather-braces of the after-ſails may be gently rounded in, ſo that the wind acting on their hinder ſurfaces may both puſh the ſhip a little ahead and her ſtern laterally in conjunction with the rudder. Thus the wind is brought upon the quarter, and the headſails ſhiver. By this time the ſhip has acquired ſome headway. A continuation of the rotation would now fill the headſails, and their action would be contrary to the intended evolution, They are therefore immediately braced the other way, nearly ſquare, and the evolution is now completed in the ſame manner with wearing ſhip.

Some ſeamen brace all the ſails aback the moment that the helm is put hard a-lee, but the after-ſails no more aback than juſt to ſquare the yards. This quickly gives the ſhip ſtern-way, and brings the rudder into action in its inverted direction; and they think that the evolution is accelerated by this method.

There is another problem of ſeamanſhip deſerving of our attention, which cannot properly be called an evolution. This is lying-to. This is done in general by laying ſome ſails aback, ſo as to ſtop the head-way produced by others. But there is a conſiderable addreſs neceſſary for doing this in ſuch a way that the ſhip ſhall lie eaſily, and under command, ready to proceed in her courſe, and eaſily brought under weigh.

To bring-to with the fore or main-topſail to the maſt, brace that ſail ſharp aback, haul out the mizen, and clap the helm hard a-lee.

Suppoſe the fore topſail to be aback; the other ſails ſhoot the ſhip ahead, and the lee-helm makes the ſhip come up to the wind, which makes it come more perpendicularly on the ſail which is aback. Then its impulſe ſoon exceeds thoſe on the other ſails, which are now ſhivering, or almoſt ſhivering. The ſhip ſtands ſtill awhile, and then falls off, ſo as to fill the after-ſails, which again ſhoot her ahead, and the proceſs is thus repeated. A ſhip lying-to in this way goes a good deal ahead and alſo to leeward. If the main-topſail be aback, the ſhip ſhoots ahead, and comes up till the diminiſhed impulſe of the drawing ſails in the direction of the keel is balanced by the increaſed impulſe on the main-topſail. She lies a long while in this poſition, driving ſlowly to leeward; and ſhe at laſt falls off by the beating of the water on her weather-bow. She falls off but little, and ſoon comes up again.

Thus a ſhip lying-to is not like a mere log, but has a certain motion which keeps her under command. To get under weigh again, we muſt watch the time of falling off; and when this is juſt about to finiſh, brace about briſkly, and fill the ſail which was aback. To aid this operation, the jib and fore-topmaſt ſtayſail may be hoiſted, and the mizen brailed up: or, when the intended courſe is before the wind or large, back the fore-topſail ſharp, ſhiver the main and mizen topſail, brail up the mizen, and hoiſt the jib and fore-topmaſt ſtay-ſails altogether.

In a ſtorm with a contrary wind, or on a lee ſhore, a ſhip is obliged to lie-to under a very low ſail. Some ſail is abſolutely neceſſary, in order to keep the ſhip ſteadily down, otherwiſe ſhe would kick about like a cork, and roll ſo deep as to ſtrain and work herſelf to pieces. Different ſhips behave beſt under different ſails. In a very violent gale, the three lower ſtayſails are in general well adapted for keeping her ſteady, and diſtributing the ſtrain. This mode ſeems alſo well adapted for wearing, which may be done by hauling down the mizen-ſtayſail. Under whatever ſail the ſhip is brought to in a ſtorm, it is always with a fitted ſail, and never with one laid aback. The helm is laſhed down hard a-lee; therefore the ſhip ſhoots ahead, and comes up till the ſea on her weather-bow beats her off again. Getting under weigh is generally difficult; becauſe the ſhip and rigging are lofty abaft, and hinder her from falling off readily when the helm is put hard a-weather. We muſt watch the falling off, and aſſiſt the ſhip by ſome ſmall headſail. Sometimes the crew get up on the weather fore-ſhrouds in a crowd, and thus preſent a ſurface to the wind.

These examples of the three chief evolutions will enable thoſe who are not ſeamen to underſtand the propriety of the different ſteps, and alſo to underſtand the other evolutions as they are deſcribed by practical authors. We are not acquainted with any performance in our language where the whole are conſidered in a connected and ſyſtematic manner. There is a book on this ſubject in French, called *Le Manœuvrier*, by M. Bourdé de Ville-Huet, which is in great reputation in France. A tranſlation into Engliſh was publiſhed ſome years ago, ſaid to be the performance of the Chevalier de Sauſeuil a French officer. But this appears to be a bookſeller's puff; for it is undoubtedly the work of ſome perſon who did not underſtand either the French language, or the ſubject, or the mathematical principles which are employed in the ſcientific part. The blunders are not ſuch as could poſſibly be made by a Frenchman not verſant in the Engliſh language, but natural for an Engliſhman ignorant of French. No French gentleman or officer would have tranſlated a work of

this

this kind (which he profeſſes to think ſo highly of) to ſerve the rivals and foes of his country. But indeed it can do no great harm in this way; for the ſcientific part of it is abſolutely unintelligible for want of ſcience in the tranſlator; and the practical part is full of blunders for want of knowledge of the French language.

We offer this account of the ſubject with all proper reſpect and diffidence. We do not profeſs to teach: but by pointing out the defects of the celebrated works of M. Bouguer, and the courſe which may be taken to remove them, while we preſerve much valuable knowledge which they contain, we may perhaps excite ſome perſons to apply to this ſubject, who, by a combination of what is juſt in M. Bouguer's theory, with an experimental doctrine of the impulſes of fluids, may produce a treatiſe of ſeamanſhip which will not be confined to the libraries of mathematicians, but become a manual for ſeamen by profeſſion.

SEA

Seamen.

SEAMEN, ſuch perſons as ſerve the ſtate or others at ſea by navigation and fighting ſhips, &c. See *Maritime State*.

Seamen fighting, quarrelling, or making any diſturbance, may be puniſhed by the commiſſioners of the navy with fine and impriſonment. Regiſtered ſeamen are exempted from ſerving in any pariſh, office, &c. and are allowed bounty-money beſide their pay. By the law of merchants, the ſeamen of a veſſel are accountable to the maſter or commander, the maſter to the owners, and the owners to the merchants, for damage ſuſtained either by negligence or otherwiſe. Where a ſeaman is hired for a voyage, and he deſerts before it is ended, he ſhall loſe his wages; and in caſe a ſhip be loſt in a ſtorm, the ſeamen loſe their wages, as well as the owners their freight.

Means of Preſerving the Health of Seamen. See Medicine, n° 351.

In addition to what has been ſaid on this ſubject in the place referred to, we ſhall ſubjoin ſome valuable obſervations which we have met with in the ſixth volume of the Memoirs of the Royal Society of Medicine at Paris for the years 1784 and 1785.

In 1783, the marſhal de Caſtries, intending to make ſome changes in the regulations of the navy, particularly with regard to diet, propoſed to the ſociety the two following queſtions: 1. "What are the moſt wholeſome aliments for ſeamen, conſidering the impoſſibility of procuring them freſh meat? And what kinds of ſalt meat, or fiſh, of pulſe, and of drink, are moſt proper for them, and in what quantity, not omitting to enquire into the regimens in uſe amongſt other maritime nations for what may be adopted by us, and into what experience has evinced the utility of, from the accounts of the moſt celebrated navigators?" 2. "A number of patients labouring under different diſeaſes being aſſembled in naval hoſpitals, and different conſtitutions affected by the ſame diſeaſe requiring difference of diet, what general dietetic rules for an hoſpital would be beſt adapted to every exigence, dividing the patients into three claſſes; the firſt in which liquids alone are proper, the ſecond in which we begin to give ſolids in ſmall quantities, and the ſtate of convaleſcence in which a fuller diet is neceſſary?" A committee was appointed to draw up an anſwer to theſe, who inveſtigated the ſubject very minutely. The reſult of their labours is there given at large. The obſervations moſt worthy of notice are, that the ſcurvy of the Engliſh ſeamen, who live chiefly on ſalt-meat, is a putrid diſeaſe; whilſt that of the Dutch, who uſe farinaceous vegetables and dried pulſe in large quantities, has more of an hydropical tendency. A mixture of both, even at the ſame meal, is recommended. This is ſupported by philoſophical reaſoning, and the example of Captain Cook, who was partly indebted to this mixed regimen for the preſervation of his crew. Salt fiſh ſhould never be uſed: ſalt beef grows hard, and after boiling its fibrous parts only remain, which are more calculated to load the ſtomach than recruit the ſtrength. Salt bacon may be kept at ſea 18 months; it does not loſe its moiſt and nutrimental parts, and unites better with pulſe, but ſhould not be uſed when rancid. Live animals kept on board ſhips tend to produce diſeaſes among the crew. Rice ſhould be uſed largely. Our puddings are bad food: the flour would be much better made into bread, which might be done at ſea with no great trouble. Sour krout ſhould be uſed freely. Muſtard, vinegar, ſugar, melaſſes, and honey, are good antiſcorbutics. Of drinks, wine is the beſt: wort, ſpruce-beer, or the Ruſſian *quas*, are good ſubſtitutes. Spirits are only to be uſed in cold climates, and in ſmall quantity. The greater part of the excellent memoir in anſwer to the ſecond queſtion, perfectly coincides with M. Duhamel du Monceaux's "Means of Preſerving the Health of Seamen," and M. Poiſſonnier des Perrieres's treatiſes "On the Diſeaſes of Seamen," and "On the advantages of changing the Diet of Seamen," and his "Examination of Pringle's Diſſertation."

Seamen, Seapoys.

SEAPOYS, or Sepoys, natives of Indoſtan ſerving in a military capacity under the European powers, and diſciplined after the European manner.

The Seapoys of the Engliſh Eaſt India company compoſe perhaps the moſt numerous, regular, and beſt diſciplined body of black troops in the world. They are raiſed from among the natives of the country, and conſiſt of Moors or Mahometans, Raja-poots, Hindoos, Pariars, beſides many intermediate caſts peculiar to themſelves; the whole modelled in all correſponding particulars, and diſciplined in every reſpect as the army of Great Britain.

The military eſtabliſhments of Bengal, Madras, and Bombay, have each their reſpective numbers, that of Bengal exceeding the reſt. The Seapoys are formed into complete, uniform, and regular battalions, as the marching regiments in England being intended to repreſent and anſwer fully to every purpoſe in India to the like troops in Europe. A battalion conſiſts of 700 men, of complete effective ſtrength. In each there are eight companies, including two flank ones or grenadiers. They are reſpectively commanded by their own black and European officers: to each company there is attached a ſubaltern, who takes the command, under whom are two native commiſſioned officers, bearing the rank of ſubidar and jemindar; of eight ſubalterns, ſix

Seapoys. are lieutenants, the other enſigns: excluſive is a ſtaff, of adjutant and ſurgeon. The black non-commiſſioned officers anſwer to our ſergeants and corporals, and are called *havildars* and *naigues*. There is alſo to each corps an Engliſh ſerjeant-major, drill and ſtore ſerjeant: to each battalion is a band of drums and fifes, and to each a pair of colours. A captain commands the whole.

Their jackets, which are made entirely after the European faſhion, are of a red colour with yellow facings (as worn by all the infantry of the company on the Coromandel coaſt). The remaining part of their attire reſembles more the country or Indian habit, and conſiſts of a dark blue turban, broad and round at top, deſcending deep to the bottom, the ſides of which, of a concave form, are croſſed by a white band, running in front, faſtened under a roſe above. As an under garment, they have a jacket of linen. A dark blue ſaſh girding, to anſwer the turban, goes round their middle. On the thighs they have ſhort drawers, faſtened by a ſcolloped band. Their legs are bare, which renders them more ready for action or ſervice. Their arms are a firelock and bayonet; their accoutrements or croſs belts black leather, with pouches the ſame.

A battalion drawn out cannot but ſtrike the ſpectators with a lively and fanciful military impreſſion, as they unite in their exterior traits reſpectively Indian and European.

They are brought to the utmoſt exactneſs of diſcipline; go through their evolutions and manœuvres with a regularity and preciſion equal to, and not ſurpaſſed by, European troops. In action they are brave and ſteady, and have been known to ſtand where Europeans have given way.

Their diſcipline puts them on a footing with European troops, with whom they are always ready to act in concert.

Their utility and ſervices are evident: they ſecure to the company the internal good order and preſervation of their territorial diſtricts, which, though poſſible to be enforced with a ſtrong hand by Europeans, requires numbers, and can only be conducted with that eaſe and addreſs peculiar to the native forces of the country.

They are conſidered with reſpect in the eyes of the other natives, though they ſufficiently, and with a good grace, feel and aſſert their own conſequence. In large garriſons, where the duty is great, as Madras, Pondicherry, Trichinopoly, Vellore, &c. two or three battalions might be preſent together, excluſive of Europeans. If ſent ſingly up the country, they are liable to be detached, ſometimes by one or more companies being ſent to a ſtation dependent on the chief garriſon or headquarters, otherwiſe they are diſperſed through the diſtricts, four or five together, with a non-commiſſioned officer (this is a part of the ſervice which is called *going on command*), on hills, or in villages, to preſerve order, convey intelligence, and aſſiſt the taſildar, renter, or cutwall of the place, in caſes of emergency. They alſo enforce the police, and prevent in ſuch caſes the country from being infeſted with thieves, which otherwiſe have combined, forming a banditti, to rob paſſengers and plunder cattle, of which there are ſo many inſtances upon record. As for ſuch Britiſh officers in the company's ſervice as are attached to battalions, they are obliged to follow the fortunes and deſtinations of their men, with their reſpective corps, leading a life often replete with adventures of a peculiar nature. An individual in ſuch caſes is frequently ſecluded from thoſe of his own colour when up in the country, or detached upon command, where in a frontier garriſon or hill fort in the interior parts of India none but natives are to be found. Here he might live as he pleaſes, being perfectly abſolute within his juriſdiction. Such ſtations being lucrative, with management may produce great fortunes. Neither is the condition hard to a perſon converſant in the language of the country, or that of the Seapoys called *Moors* (which moſt officers in the company's ſervice acquire); otherwiſe the loſs of ſociety is not recompenced by other advantages, as you forget your own language, grow melancholy, and paſs your days without comfort. Seapoys, Search-warrant.

The peace eſtabliſhment at Madras conſiſts of 30 Seapoy battalions, but in time of war is augmented as occaſion requires; or frequently each corps is ſtrengthened by the addition of two companies, which are reduced again in time of peace, the officers remaining ſupernumeries in the ſervice. In garriſon they are quartered in barracks: they live agreeably to the uſage of the country, ſleep on the ground on a mat or thin carpet. In their perſons they are cleanly, but appear to beſt advantage in their uniform. Off duty they go as the other natives in poor circumſtances; and have only a cloth round their middle and over their ſhoulders. As to the different caſts, the Moormen or Muſſulmen aſſert pre-eminence, as coming into the country by conqueſt. In their perſons they are rather robuſt, and in their tempers vindictive. Their religion and dreſs is diſtinct from the Hindoos, who are mild and paſſive in their temper, faithful, ſteady, and good ſoldiers. The Pariars are inferior to the others, live under different circumſtances, dwell in huts, and aſſociate not on equal terms with the reſt; they do all menial offices, are ſervants to Europeans, and think themſelves happy when by them employed, though they are equally good Seapoys.

Having thus treated of the company's Seapoys, we ſhall obſerve that they are kindly attentive to their officers when often in circumſtances requiring their aſſiſtance; are guilty of few vices; and have a ſtrong attachment for thoſe who have commanded them. That acute hiſtorian Dr Robertſon has remarked, as a proof that the ingenuity of man has recourſe in ſimilar ſituations to the ſame expedients that the European powers have, in forming the eſtabliſhment of theſe native troops, adopted the ſame maxims, and, probably without knowing it, have modelled their battalions of Seapoys upon the ſame principles as Alexander the Great did his phalanx of Perſians.

SEARCH-WARRANT, in law, a kind of general warrant iſſued by juſtices of peace or magiſtrates of towns for ſearching all ſuſpected places for ſtolen goods. In Scotland this was often done formerly; and in ſome Engliſh law-books there are precedents requiring the conſtable to ſearch all ſuch ſuſpected places as he and the party complaining ſhall think convenient; but ſuch practice is condemned by Lord Hale, Mr Hawkins, and the beſt authorities both among the Engliſh and Scotch lawyers. However, in caſe of a complaint, and oath made of goods ſtolen, and that the party ſuſpects that thoſe goods are in a particular houſe, and ſhows the cauſe

Searcher ‖ Seafoning.

cauſe of ſuch ſuſpicion, the juſtice may grant a warrant to ſearch not only that houſe but other ſuſpected places; and to attach the goods, and the party in whoſe cuſtody they are found, and bring them before him or ſome other juſtice, to give an account how he came by them, and to abide ſuch order as to law ſhall appertain; which warrant ſhould be directed to the conſtable or other public officer, who may enter a ſuſpected houſe and make ſearch.

SEARCHER, an officer in the cuſtoms, whoſe buſineſs it is to ſearch and examine ſhips outward bound, if they have any prohibited goods on board, &c. (12 Car. II.) There are alſo ſearchers of leather, &c. See ALNAGER.

SEARCHER, in ordnance, is an iron ſocket with branches, from four to eight in number, a little bent outwards, with ſmall points at their ends; to this ſocket is fixed a wooden handle, from eight to twelve feet long, of about an inch and a quarter diameter. After the gun has been fired, this ſearcher is introduced into it, and turned round, in order to diſcover the cavities within. The diſtances of theſe cavities, if any be found, are then marked on the outſide with chalk, when another ſearcher that has only one point, about which a mixture of wax and tallow is put, is introduced to take the impreſſion of the holes; and if there be any hole, a quarter of an inch deep, or of any conſiderable length, the gun is rejected as unſerviceable.

SEARCLOTH, or CERECLOTH, in ſurgery, a form of external remedy ſomewhat harder than an unguent, yet ſofter than an emplaſter, though it is frequently uſed both for the one and the other. The cerecloth is always ſuppoſed to have wax in its compoſition, which diſtinguiſhes and even denominates it. In effect, when a liniment or unguent has wax enough in it, it does not differ from a cerecloth.

SEASIN, in a ſhip, the name of a rope by which the boat rides by the ſhip's ſide when in harbour, &c.

SEASONING, the firſt illneſs to which perſons habituated to colder climates are ſubject on their arrival in the Weſt Indies. This ſeaſoning, unleſs they live very temperately, or are in a proper habit of body (though ſome people are unmoleſted for many months), ſeldom ſuffers them to remain long before it makes its appearance in ſome mode or other; particularly if at firſt they expoſe themſelves in a ſhower of rain, or too long in the ſun, or in the night-air; or when the body is much heated, if they drink large draughts of cold liquors, or bathe in cold water; or uſe much exerciſe; or commit exceſs in drinking wine or ſpirits; or by heating the body and inflaming the blood; or by ſubjecting themſelves to any cauſe that may ſuddenly check perſpiration, which at firſt is generally exceſſive.

Moſeley on Tropical Diſeaſes.

Some people, from a favourable ſtate of body, have no ſeaſoning. Thin people, and very young people, are moſt likely to eſcape it. Women generally do from their temperance, and perhaps their menſtruation contributes to their ſecurity; indeed hot climates are favourable to the delicacy of their habits, and ſuitable to their modes of life. Some eſcape by great regularity of living; ſome, by the breaking out of the raſh, called the *prickly heat*; ſome by a great degree of perſpiration; and ſome by obſerving a cooling regimen. The diſorders are various that conſtitute this ſeaſoning of *new comers* as they are called; depending on age, conſtitution, and habit of body. But all ſeaſoning diſeaſes are of the inflammatory kind; and yield to antiphlogiſtic treatment proportioned to their violence. When all precaution to guard againſt ſickneſs has failed, and prudence proved abortive to new-comers, they will have this comfort at leaſt for their pains, that their diſorders will ſeldom be ſevere or expenſive, and will generally have a ſpeedy termination; and that their ſeaſoning, as it is emphatically called, will be removed by bleeding, a doſe of ſalts, reſt, and a cooling regimen.

Seaſoning ‖ St Sebaſtian.

SEASONING of Timber. See TIMBER.

SEASONS, in coſmography, certain portions or quarters of the year, diſtinguiſhed by the ſigns which the ſun then enters, or by the meridian altitudes of the ſun; conſequent on which are different temperatures of the air, different works in tillage, &c. See WEATHER.

The year is divided into four ſeaſons, ſpring, ſummer, autumn, and winter. The beginnings and endings of each whereof, ſee under its proper article. It is to be obſerved, the ſeaſons anciently began differently from what they now do: witneſs the old verſes,

Dat Clemens hyemem; dat Petrus ver celebratus;
Æſtuat Urbanus; autumnat Bartholomæus.

SEAT, in the manege, is the poſture or ſituation of a horſeman upon the ſaddle.

SEATON, a ſmall fiſhing town on the ſouth coaſt of Devon, between Lyme and Sidmouth. Ridon ſays "our learned antiquarians would have it to be that *Maridunum* whereof Antonine ſpake, placed between Dunnovaria and Iſca; for *Maridunum* in Britiſh is the ſame with *Seaton* in Engliſh, 'a town upon a hill by the ſea-ſide.'" This place is memorable for the Daniſh princes landing there in the year 937.

SEBACIC ACID, the acid procured from fat. To obtain it, let ſome ſuet be melted in a ſkillet over the fire, along with ſome quicklime in fine powder, and conſtantly ſtirred, raiſing the fire towards the end of the operation, and taking care to avoid the vapours, which are very offenſive. By this proceſs the ſebacic acid unites with the lime into a ſebat of lime, which is difficultly ſoluble in water; it is, however, ſeparated from the fatty matters with which it is mixed by ſolution in a large quantity of boiling water. From this the neutral ſalt is ſeparated by evaporation; and, to render it pure, is calcined, rediſſolved, and again cryſtallized. After this we pour on a proper quantity of ſulphuric acid, and the ſebacic acid paſſes over by diſtillation. See FAT, and CHEMISTRY-*Index*.

ST SEBASTIAN, a handſome, populous, and ſtrong town of Spain, in the province of Guipuſcoa, with a good and well frequented harbour. It is ſeated at the foot of a mountain; and the harbour ſecured by two moles, and a narrow entrance for the ſhips. The town is ſurrounded with a double wall, and to the ſea-ſide is fortified with baſtions and half moons. The ſtreets are long, broad, and ſtraight, and paved with white flag-ſtones. At the top of the mountain is a citadel, with a garriſon well furniſhed with cannon. The town carries on a conſiderable trade, the greateſt part of which conſiſts of iron and ſteel, which ſome reckon to be the beſt in Europe. They alſo deal in wool, which comes

from

Sebaſtiano || Secale.

from Old Caſtile. W. Long. 1. 59. N. Lat. 43. 23.—The capital of Braſil in South America is likewiſe called *Sebaſtian*.

SEBASTIANO, called *Del Piombo*, from an office in the lead mines given him by Pope Clement VII. was an eminent Venetian painter, born in 1485. He was firſt a diſciple of old Giovanni Bellino; continued his ſtudies under Giorgionne; and having attained an excellent manner of colouring, went to Rome, where he inſinuated himſelf into the favour of Michael Angelo. He has the name of being the firſt who invented the art of preparing plaſter-walls for oil-painting; but was ſo ſlow and lazy in his work, that other hands were often employed to finiſh what he began. He died in 1547.

SEBESTEN, in botany. See CORDIA.

SEBUÆI, a ſect among the ancient Samaritans, whom St Ephiphanius accuſes of changing the time expreſſed in the law, for the celebration of the great annual feaſts of the Jews.

SEBURAI, SEBURIÆI, a name which the Jews give to ſuch of their rabbins or doctors as lived and taught ſome time after the finiſhing of the Talmud.

SECACUL, in the materia medica of the ancients, a name given by Avicenna, Serapion, and others, to a root which was like ginger, and was brought from the Eaſt Indies, and uſed as a provocative to venery. The interpreters of their works have rendered this word *iringo*; and hence ſome have ſuppoſed that our *eryngium* or *eryngo* was the root meant by it: but this does not appear to be the caſe on a ſtrict inquiry, and there is ſome reaſon to believe that the famous root, at this time called *ginſeng*, was what they meant.

SECALE, RYE, in botany: A genus of the digynia order, belonging to the triandria claſs of plants; and in the natural method ranking under the 4th order, *Graminæ*. The calyx is a glume of two leaves, which are oppoſite to one another, erect, linear, pointed, and leſs than the corolla. The corolla conſiſts of two valves, the exterior of which ends in a beard. There are four ſpecies, the *villoſum*, *orientale*, *creticum*, and *cereale*. The *villoſum*, or wood rye-graſs, is diſtinguiſhed by a calyx with wedge-ſhaped ſcales, and by the fringe of the glume being woolly. The glumes of the *orientale* are ſhaggy, and the ſcales of the calyx ſhaped like an awl. The glumes of the *creticum* are fringed on the outſide. The *cereale*, or common rye, has glumes with rough fringes. It is a native of the iſland of Candia, was introduced into England many ages ago, and is the only ſpecies of rye cultivated in that kingdom. There are, however, two varieties, the winter and ſpring rye.

The winter rye, which is larger in the grain than the ſpring rye, is ſown in autumn at the ſame time with wheat, and ſometimes mixed with it; but as the rye ripens ſooner than the wheat, this method muſt be very exceptionable. The ſpring rye is ſown along with the oats, and uſually ripens as ſoon as the winter rye; but the grain produced is lighter, and it is therefore ſeldom ſown except where the autumnal crop has failed.

Rye is commonly ſown on poor, dry, limeſtone, or ſandy ſoils, where wheat will not thrive. By continuing to ſow it on ſuch a ſoil for two or three years, it will at length ripen a month earlier than that which has been raiſed for years on ſtrong cold ground. Secale.

Rye is commonly uſed for bread either alone or mixed with wheat. This mixture is called *meſſlin*, and was formerly a very common crop in ſome parts of Britain. Mr Marſhall tells us, that the farmers in Yorkſhire believe that this mixed crop is never affected by mildew, and that a ſmall quantity of rye ſown among wheat will prevent this deſtructive diſeaſe. Rye is much uſed for bread in ſome parts of Sweden and Norway by the poor people. About a century ago rye-bread was alſo much uſed in England: but being made of a black kind of rye, it was of the ſame colour, clammy, very detergent, and conſequently not ſo nouriſhing as wheat.

Rye is ſubject to a diſeaſe which the French call *ergot*, and the Engliſh *horned rye*; which ſometimes happens when a very hot ſummer ſucceeds a rainy ſpring. According to Tiſſot, horned rye is ſuch as ſuffers an irregular vegetation in the middle ſubſtance between the grain and the leaf, producing an excreſcence of a brownith colour, about an inch and a half long, and two-tenths of an inch broad. Bread made of this kind of rye has a nauſeous acrid taſte, and produces ſpaſmodic and gangrenous diſorders. In 1596, an epidemic diſeaſe prevailed in Heſſe, which the phyſicians aſcribed to bread made of horned rye. Some, we are told, were ſeized with an epilepſy, and theſe ſeldom ever recovered; others became lunatic, and continued ſtupid the reſt of their lives: thoſe who apparently recovered had annual returns of their diſorder in January and February; and the diſeaſe was ſaid to be contagious at leaſt in a certain degree. The facts which we have now mentioned are taken from a work of Tiſſot, which was never printed. The ſame diſeaſe was occaſioned by the uſe of this bread in ſeveral parts of the continent in the years 1648, 1675, 1702, 1716, 1722, and 1736; and has been very minutely deſcribed by Hoffman, A. O. Goelicke, Vater Burghart, and J. A. Srink.

In the year 1709, one fourth part of all the rye raiſed in the province of Salonia in France was horned, and the ſurgeon to the hoſpital of Orleans had no leſs than 500 patients under his care that were diſtempered by eating it: They were called *ergots*, from *ergot* (A), the French name for horned rye; they conſiſted chiefly of men and boys, the number of women and girls being very ſmall. The firſt ſymptom was a kind of drunkenneſs, then the local diſorder began in the toes, and thence extended ſometimes to the thigh, and the trunk itſelf, even after amputation, which is a good argument againſt that operation before the gangrene is ſtopped.

In the year 1710, the celebrated Fontenelle deſcribes a caſe in the Hiſtory of the Academy of Sciences of France, which exactly reſembles that of the poor family at Wattiſham. A peaſant at Blois, who had eaten horned rye in bread, was ſeized with a mortification, which firſt cauſed all the toes of one foot to fall off, then

(A) *Ergot* is French for a cock's ſpur, and horned rye was called *ergot* from the reſemblance of its excreſcence to that part.

Secant, Seceders.

then the toes of the other, afterwards the remainder of the feet, and, laſtly, it eat off the fleſh of both his legs and thighs, leaving the bones bare.

Horned rye is not only hurtful to man, but to other animals; it has been known to deſtroy even the flies that ſettled upon it; ſheep, dogs, deer, geeſe, ducks, ſwine, and poultry, that were fed with it for experiment, died miſerably, ſome convulſed, others mortified and ulcerated.

SECANT, in geometry, a line that cuts another or divides it into parts. The ſecant of a circle is a line drawn from the circumference on one ſide to a point without the circumference on the other; and it is demonſtrated by geometers, that of ſeveral ſecants drawn to the ſame point, that is the longeſt which paſſes thro' the centre of the circle. The portions, however, of theſe ſeveral ſecants that are without the circle are ſo much the greater as they recede from the centre, and the leaſt external portion is of that ſecant which paſſes through it.

SECANT, in trigonometry, denotes a right line drawn from the centre of a circle, which, cutting the circumference, proceeds till it meets with a tangent to the ſame circle. See GEOMETRY, n° 24—28.

Line of SECANTS, one of thoſe lines or ſcales which are uſually put upon ſectors. How ſuch a ſcale is formed will be ſeen by a bare inſpection of fig. 53. Plate CCXV; for C 10, C 20, C 30, &c. drawn from the centre C to the line of tangents BE, being the real ſecants of the arches B 10, B 20, B 30, it is obvious that by marking off the diſtances B 10, B 20, B 30, upon any other line, we make that line a ſcale of ſecants.

1 Seceders.

SECEDERS, a numerous body of Preſbyterians in Scotland, who have withdrawn from the communion of the eſtabliſhed church. As they take up their ground upon the eſtabliſhment of religion from 1638 to 1650, which they hold to be the pureſt period of the Scottiſh church, we ſhall introduce our account of them by a ſhort review of eccleſiaſtical hiſtory from that period to the era of their ſeceſſion. With our uſual candour and impartiality we mean to give a fair ſtatement of thoſe events with which, as they ſay, their ſeceſſion is connected.

James I. having for ſome time previous to his death entertained a wiſh to form the church of Scotland as much as poſſible upon the model of that in England, his ſon Charles, with the aſſiſtance of archbiſhop Laud, endeavoured to carry the deſign into execution, by eſtabliſhing canons for eccleſiaſtical diſcipline, and introducing a liturgy into the public ſervice of the church.—Numbers of the clergy and laity of all ranks took the alarm at what they conſidered to be a bold and dangerous innovation; and after frequent applications to the throne, they at laſt obtained the royal proclamation for a free parliament and general aſſembly. The aſſembly met in 1638, and began their labours with a repeal of all the acts of the ſix preceding parliaments, which had favoured the deſigns of James. They condemned the liturgy, together with every branch of the hierarchy. They cited all the Scottiſh biſhops to their bar; and after having excommunicated nine of them, and depoſed five from their epiſcopal office, they reſtored kirk-ſeſſions, preſbyteries, and ſynods provincial as well as national. See PRESBYTERIANS.

Theſe proceedings were ratified by the parliament which met in 1640. The law of patronage was in full force for ſeveral years after this period; yet great care was taken that no miniſter ſhould be obtruded on the Chriſtian people contrary to their inclinations; and in 1649 it was aboliſhed as an oppreſſive grievance. Seceders.

The Reſtoration of Charles II. in 1660 changed the face of affairs in the church of Scotland. All that the general aſſembly had done from 1638 to 1650 was rendered null and void, their covenants were pronounced to be unlawful, epiſcopacy was reſtored, and the king was declared to be the ſupreme head of the church in all cauſes civil and eccleſiaſtical. During this period the Preſbyterians were ſubjected to fines and impriſonment, while numbers of them were publicly executed for their adherence to their political and religious tenets.

The Revolution in 1688 gave a different turn to the affairs of the church. The firſt parliament which met after that event, aboliſhed prelacy and the king's ſupremacy in eccleſiaſtical affairs. They ratified the Weſtminſter Confeſſion of Faith, together with the Preſbyterian form of church-government and diſcipline, "as agreeable to the word of God, and moſt conducive to the advancement of true piety and godlineſs, and the eſtabliſhment of peace and tranquillity within theſe realms." That ſame parliament aboliſhed patronage, and lodged the election of miniſters in the hands of heritors and elders, with the conſent of the congregation.

In the reign of Q. Anne the true Proteſtant religion was ratified and eſtabliſhed, together with the Preſbyterian form of church-government and diſcipline; and the unalterable continuance of both was declared to be an eſſential condition of the union of the two kingdoms in all time coming. In 1712 the law reſpecting patronage was revived, in reſentment, it has been ſaid, of that warm attachment which the church of Scotland diſcovered to the family of Hanover; but the ſeverity of that law was greatly mitigated by the firſt parliament of George I. ſtat. 50. by which it is enacted, that if the preſentee do not ſignify his acceptance, the preſentation ſhall become void and null in law. The church, however, did not avail herſelf of this ſtatute; and an event which happened not many years afterwards gave riſe to the *ſeceſſion*.

2 Origin of

In 1732 more than 40 miniſters preſented an addreſs to the general aſſembly, ſpecifying in a variety of inſtances what they conſidered to be great defections from the eſtabliſhed conſtitution of the church, and craving a redreſs of theſe grievances. A petition to the ſame effect, ſubſcribed by ſeveral hundreds of elders and private Chriſtians, was offered at the ſame time; but the aſſembly refuſed a hearing to both, and enacted, that the election of miniſters to vacant charges, where an accepted preſentation did not take place, ſhould be competent only to a conjunct meeting of elders and heritors, being Proteſtants. To this act many objections were made by numbers of miniſters and private Chriſtians. They aſſerted that more than 30 to one in every pariſh were not poſſeſſed of landed property, and were on that account deprived of what they deemed their natural right to chooſe their own paſtors. It was alſo ſaid, that this act was extremely prejudical to the honour and intereſt of the church, as well as to the edification of the people; and in fine, that it was directly

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contrary to the appointment of Jeſus Chriſt, and the practice of the apoſtles, when they filled up the firſt vacancy in the apoſtolic college, and appointed the election of deacons and elders in the primitive church.—Many of thoſe alſo who were thought to be the beſt friends of the church, expreſſed their fears that this act would have a tendency to overturn the eccleſiaſtical conſtitution which was eſtabliſhed at the Revolution.

3 They oppoſe the meaſures of the general aſſembly;

Mr Ebenezer Erſkine miniſter at Stirling diſtinguiſhed himſelf by a bold and determined oppoſition to the meaſures of the aſſembly in 1732. Being at that time moderator of the ſynod of Perth and Stirling, he opened the meeting at Perth with a ſermon from Pſalm cxviii. 22. "The ſtone which the builders rejected is become the head ſtone of the corner." In the courſe of his ſermon, he remonſtrated with no ſmall degree of freedom againſt the act of the preceding aſſembly with regard to the ſettlement of miniſters, and alleged that it was contrary to the word of God and the eſtabliſhed conſtitution of the church. A formal complaint was lodged againſt him for uttering ſeveral offenſive expreſſions in his ſermon before the ſynod. Many of the members declared that they heard him utter nothing but ſound and ſeaſonable doctrine; but his accuſers inſiſting on their complaint, obtained an appointment of a committee of ſynod to collect what were called the offenſive expreſſions, and to lay them before the next diet in writing. This was done accordingly; and Mr Erſkine gave in his anſwers to every article of the complaint. After three days warm reaſoning on this affair, the ſynod by a majority of ſix found him cenſurable; againſt which ſentence he proteſted, and appealed to the next general aſſembly. When the aſſembly met in May 1733, it affirmed the ſentence of the ſynod, and appointed Mr Erſkine to be rebuked and admoniſhed from the chair. Upon which he proteſted, that, as the aſſembly had found him cenſurable, and had rebuked him for doing what he conceived to be agreeable to the word of God and the ſtandards of the church, he ſhould be at liberty to preach the ſame truths, and to teſtify againſt the ſame or ſimilar evils, on every proper occaſion. To this proteſt Meſſrs William Wilſon, miniſter at Perth, Alexander Moncrief, miniſter at Abernethy, and James Fiſher, miniſter at Kinclaven, gave in a written adherence, under the form of inſtrument: and theſe four withdrew, intending to return to their reſpective charges, and act agreeably to their proteſt whenever they ſhould have an opportunity. Had the affair reſted here, there never would have been a ſeceſſion; but the aſſembly reſolving to carry on the proceſs, cited them by their officer to compear next day. They obeyed the citation; and a committee was appointed to reaſon with them, in order to perſuade them to withdraw their proteſt. The committee having reported that they ſtill adhered to their proteſt, the aſſembly ordered them to appear before the commiſſion in Auguſt following, and retract their proteſt; and if they ſhould not comply and teſtify their ſorrow for their conduct, the commiſſion was empowered to ſuſpend them from the exerciſe of their miniſtry, with certification that if they ſhould act contrary to ſaid ſentence, the commiſſion ſhould proceed to an higher cenſure.

5 For which their miniſters are cenſured,

The commiſſion met in Auguſt accordingly; and the four miniſters ſtill adhering to their proteſt, were ſuſpended from the exerciſe of their office, and cited to the next meeting of the commiſſion in November following. From this ſentence ſeveral miniſters and elders, members of the commiſſion, diſſented. The commiſſion met in November, and the ſuſpended miniſters compeared. Addreſſes, repreſentation, and letters from ſeveral ſynods and preſbyteries, relative to the buſineſs now before the commiſſion, were received and read. The ſynods of Dumfries, Murray, Roſs, Angus and Mearns, Perth and Stirling, craved that the commiſſion would delay proceeding to an higher cenſure. The ſynods of Galloway and Fife, as alſo the preſbytery of Dornoch, addreſſed the commiſſion to lenity, tenderneſs, and forbearance, towards the ſuſpended miniſters; and the preſbytery of Aberdeen repreſented, that, in their judgment, the ſentence of ſuſpenſion, inflicted on the foreſaid miniſters was too high, and that it was a ſtretch of eccleſiaſtical authority. Many members of the commiſſion reaſoned in the ſame manner, and alleged that the act and ſentence of laſt aſſembly did not oblige them to proceed to an higher cenſure at this meeting of the commiſſion. The queſtion, however, was put, Proceed to a higher cenſure, or not? and the votes being numbered, were found equal on both ſides: upon which Mr John Goldie the moderator gave his caſting vote to proceed to an higher cenſure; which ſtands in their minutes in theſe words: "The commiſſion did and hereby do looſe the relation of Mr Ebenezer Erſkine miniſter at Sirling, Mr William Wilſon miniſter at Perth, Mr Alexander Moncrief miniſter at Abernethy, and Mr James Fiſher miniſter at Kinclaven, to their reſpective charges, and declare them no longer miniſters of this church; and do hereby prohibit all miniſters of this church to employ them, or any of them, in any miniſterial function. And the commiſſion do declare the churches of the ſaid miniſters vacant from and after the date of this ſentence."

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5 Suſpended from the exerciſe of their office,

6 Deprived of their livings,

This ſentence being intimated to them, they proteſted, that their miniſterial office and relation to their reſpective charges ſhould be held *as* valid as if no ſuch ſentence had paſſed; and that they were now obliged to make a *ſeceſſion* from the prevailing party in the eccleſiaſtical courts; and that it ſhall be lawful and warrantable for them to preach the Goſpel, and diſcharge every branch of the paſtoral office, according to the word of God and the eſtabliſhed principles of the church of Scotland. Mr Ralph Erſkine miniſter at Dunfermline, Mr Thomas Mair miniſter at Orwel, Mr John M'Laren miniſter at Edinburgh, Mr John Currie miniſter at Kinglaſſie, Mr James Wardlaw miniſter at Dunfermline, and Mr Thomas Nairn miniſter at Abbotſhal, proteſted againſt the ſentence of the commiſſion, and that it ſhould be lawful for them to complain of it to any ſubſequent general aſſembly of the church.

The ſeceſſion properly commenced at this date. And accordingly the ejected miniſters declared in their proteſt that they were laid under the diſagreeable neceſſity of ſeceding, not from the principles and conſtitution of the church of Scotland, to which, they ſaid, they ſtedfaſtly adhered, but from the preſent church-courts, which had thrown them out from miniſterial communion. The aſſembly, however, which met in May 1734 did ſo far modify the above ſentence, that they empowered the ſynod of Perth and Stirling to receive the ejected miniſters

Seceders. ministers into the communion of the church, and restore them to their respective charges; but with this express direction, "that the said synod should not take upon them to judge of the legality or formality of the former procedure of the church judicatories in relation to this affair, or either approve or censure the same." As this appointment neither condemned the act of the preceding assembly nor the conduct of the commission, the seceding ministers considered it to be rather an act of grace than of justice, and therefore they said they could not return to the church-courts upon this ground; and they published to the world the reasons of their refusal and the terms upon which they were willing to return to the communion of the established church. They now erected themselves into an ecclesiastical court, which they called the *Associate Presbytery*, and preached occasionally to numbers of the people who joined them in different parts of the country. They also published what they called an *Act, Declaration, and Testimony*, to the doctrine, worship, government, and discipline of the church of Scotland, and against several instances, as they said, of defection from these, both in former and in the present times. Some time after this several ministers of the established church joined them, and the Associated Presbytery now consisted of eight ministers. But the general assembly which met in 1738 finding that the number of Seceders was much increased, ordered the eight ministers to be served with a libel, and to be cited to the next meeting of the assembly in 1739. They now appeared at the bar as a constituted presbytery, and having formally declined the assembly's authority, they immediately withdrew. The assembly which met next year deposed them from the office of the ministry; 7 And degraded. which, however, they continued to exercise in their respective congregations, who still adhered to them, and erected meeting-houses, where they preached till their death. Mr James Fisher, the last survivor of them, was, by an unanimous call in 1741, translated from Kinclaven to Glasgow, where he continued in the exercise of his ministry among a numerous congregation, respected by all ranks in that large city, and died in 1775 much regretted by his people and friends. In 1745 the seceding ministers were become so numerous, that they were erected into three different presbyteries, under one synod, when a very unprofitable dispute divided them into two parties.

The burgess oath in some of the royal boroughs of Scotland contains the following clause: "I profess and allow with my heart the true religion presently professed within this realm, and authorised by the laws thereof. I will abide at and defend the same to my life's end, renouncing the Romish religion called *Papistry*." Messrs Ebenezer and Ralph Erskine, James Fisher, and others, affirmed that this clause was no way contrary to the principles upon which the secession was formed, and therefore every Seceder might lawfully swear it. Messrs Alexander Moncrief, Thomas Mair, Adam Gib, and others, contended on the other hand

8 They divide among themselves about the legality of the burgess oath,

that the swearing of the above clause was a virtual renunciation of their testimony. And this controversy was so keenly agitated, that they split into two different parties, and now meet in different synods. Those of them who assert the lawfulness of swearing the burgess oath are called *Burghers*, and the other party who condemn it are called *Antiburgher Seceders*. Each party claiming to itself the lawful constitution of the *Associate Synod*, the Antiburghers, after several previous steps, excommunicated the Burghers on the ground of their sin and of their contumacy in it. This rupture took place in 1747, since which period no attempts to effect a reunion have been successful. They remain under the jurisdiction of different synods, and hold separate communion, although much of their former hostility has been laid aside. The Antiburghers consider the Burghers as too lax and not sufficiently stedfast to their testimony. The Burghers on the other hand contend that the Antiburghers are too rigid, in that they have introduced new terms of communion into the society. The Antiburghers having adopted ideas with regard to what they call *covenanting*, which the Burghers never approved (A), have been in use of renewing in their several congregations the Scottish Covenant, by causing their people formally swear to maintain it. In other respects the differences between the two parties are not material. The Antiburghers are most numerous on the north of the Tay, and the burghers on the south of it.

Seceders.

9 And form separate communions.

10 History of the Burgher Seceders.

What follows in this article is a further account of those who are commonly called *Burgher Seceders*. These have a greater number of people in their communion than the Antiburghers, and for some years past they have greatly increased in the southern and western districts of Scotland. As there were among them from the commencement of their secession several students who had been educated at one or other of the universities, they appointed one of their ministers to give lectures in theology, and train up candidates for the ministry. Messrs William Wilson minister at Perth and Alexander Moncrief minister at Abernethy were their professors of theology before their separation from the Antiburghers.

Since that period Mr Ebenezer Erskine minister at Stirling, Mr James Fisher minister at Glasgow, Mr John Swanston minister at Kinross, and Mr John Brown minister at Haddington, have succeeded each other in this office. At present (1794) Mr George Lawson minister at Selkirk is their professor of theology, and there are between thirty and forty students who attend his lectures annually. The number of their ministers is about an hundred, and each of their congregations contain from two hundred and fifty to three thousand persons; and there are among them at present more than twenty vacant charges. Where a congregation is very numerous, as in Stirling, Dunfermline, and Perth, it is formed into a collegiate charge, and provided with two ministers. They are erected into six dif-

(A) This is the account which the Burghers give of their own notions respecting the covenant. One of the most enlightened of their opponents, however, assure us that they acknowledge covenanting to be a *moral duty*, and that the solemn vows of our ancestors are obligatory. But since the breach in the synod they have never engaged in this work; giving, as their reason, that this is not the proper season.

Seceders. ferent preſbyteries, united in one general ſynod, which commonly meets at Edinburgh in May and September (B). They have alſo a ſynod in Ireland compoſed of three or four different preſbyteries. They are legally tolerated in Ireland; and government ſome years ago granted L. 500 *per annum*, and of late an additional L. 500, which, when divided among them, affords to each miniſter about L. 20 over and above the ſtipend which he receives from his hearers. Theſe have beſides a preſbytery in Nova Scotia; and ſome years ago, it is ſaid, that the Burgher and the Antiburgher miniſters reſiding in the United States formed a coalition and joined in a general ſynod, which they call the *Synod* of *New York* and *Pennſylvania*. They all preach the doctrines contained in the Weſtminſter Confeſſion of Faith and Cathechiſms, as they believe theſe to be founded on the ſacred ſcriptures. They catechiſe their hearers publicly, and viſit them from houſe to houſe once every year. They will not give the Lord's ſupper to thoſe who are ignorant of the principles of the Goſpel, nor to ſuch as are ſcandalous and immoral in their lives. They condemn private baptiſm, nor will they admit thoſe who are groſsly ignorant and profane to be ſponſors for their children. Believing that the people have a natural right to chooſe their own paſtors, the ſettlement of their miniſters always proceeds upon a popular election; and the candidate who is elected by the majority is ordained among them. Convinced that the charge of ſouls is a truſt of the greateſt importance, they carefully watch over the morals of their ſtudents, and direct them to ſuch a courſe of reading and ſtudy as they judge moſt proper to qualify them for the profitable diſcharge of the paſtoral duties. At the ordination of their miniſters they uſe a *formula* of the ſame kind with that of the eſtabliſhed church, which their miniſters are bound to ſubſcribe when called to it; and if any of them teach doctrines contrary to the Scriptures or the Weſtminſter Confeſſion of Faith, they are ſure of being thrown out of their communion. By this means uniformity of ſentiment is preſerved among them; nor has any of their miniſters, excepting one, been proſecuted for error in doctrine ſince the commencement of their ſeceſſion.

11 Their rules of faith,

They believe that the holy ſcriptures are the ſole criterion of truth, and the only rule to direct mankind to glorify and enjoy God, the chief and eternal good; and that "the Supreme Judge, by which all controverſies of religion are to be determined, and all the decrees of councils, opinions of ancient writers, doctrines of men and private ſpirits, are to be examined, and in whoſe ſentence we are to reſt, can be no other but the Holy Spirit ſpeaking in the ſcriptures." They are fully perſuaded, however, that the ſtandards of public authority in the church of Scotland exhibit a juſt and conſiſtent view of the meaning and deſign of the holy ſcriptures with regard to doctrine, worſhip, government, and diſcipline; and they in ſo far differ from the diſſenters in England, in that they hold theſe ſtandards to be not only articles of peace and a teſt of orthodoxy, but as a bond of union and fellowſhip. They conſider a ſimple declaration of adherence to the Scriptures as too equivocal a proof of unity in ſentiment, becauſe Arians, Socinians, and Arminians, make ſuch a confeſſion of their faith, while they retain ſentiments which they (the Seceders) apprehend are ſubverſive of the great doctrines of the Goſpel. They believe that Jeſus Chriſt is the only King and Head of the Church, which is his body; that it is his ſole prerogative to enact laws for the government, of his kingdom, which is not of this world; and that the church is not poſſeſſed of a legiſlative, but only of an executive power, to be exerciſed in explaining and applying to their proper objects and ends thoſe laws which Chriſt hath publiſhed in the Scriptures. Theſe doctrines which they teach relative to faith and practice are exhibited at great length in an explanation of the Weſtminſter Aſſembly's Shorter Catechiſm, by way of queſtion and anſwer, in two volumes, compoſed chiefly by Mr James Fiſher late of Glaſgow, and publiſhed by deſire of their ſynod.

Seceders.

For theſe fifty years paſt, the grounds of their ſeceſſion, they allege, have been greatly enlarged by the public adminiſtrations of the eſtabliſhed church, and particularly by the uniform execution of the law reſpecting patronage, which they ſay, has obliged many thouſands of private Chriſtians to withdraw from the pariſh-churches and join their ſociety.

It is certain, however, that their number has rapidly increaſed of late, eſpecially in the large cities of the kingdom. They have three different congregations in Edinburgh, two in Glaſgow, and two in London, beſides ſeveral others in the north of England. In moſt of their congregations they celebrate the Lord's ſupper twice in the year, and they catechiſe their young people concerning their knowledge of the principles of religion previouſly to their admiſſion to that ſacrament. When any of them fall into the ſin of fornication or adultery, the ſcandal is regularly purged according to the form of proceſs in the eſtabliſhed church; and thoſe of the delinquents who do not ſubmit to adequate cenſure are publickly declared to be fugitives from diſcipline and are expelled the ſociety. They never accept a ſum of money as a commutation for the offence. They condemn all clandeſtine and irregular marriages, nor will they marry any perſons unleſs they have been proclaimed in the pariſh-church on two different Lord's days at leaſt.

12 And politi cal princi ples.

When they ſeparated from the eſtabliſhed church, they remained firm in their attachment to the ſtate; and

(B) The conſtitution of the Antiburgher church differs very little from that of the Burghers. The ſupreme court among them is deſigned *The General Aſſociate Synod*, having under its juriſdiction three provincial ſynods in Scotland and one in Ireland. In the former country there are eleven preſbyteries; in the latter, four. They have a few congregations in England, and a preſbytery in connection with them in North America. The number of miniſters belonging to the general ſynod is a hundred and thirty-ſeven; and in Scotland there are nineteen vacancies. They, as well as the Burgher Seceders, have a profeſſor of theology, whoſe lectures every candidate for the office of a preacher is obliged to attend, we have been told, for no leſs than five or ſix ſeſſions! Surely the ſeſſion muſt be of ſhort duration.

Seceders, Sechium.

they were not many years formed into a diſtinct ſociety, when they expelled from their communion a Mr Thomas Nairn, miniſter at Kirkcaldy, who had taught doctrines inimical to the civil government of the nation. In 1745 there was not one of their number who joined the then pretender to the Britiſh crown. They are ſtill of the ſame ſentiments; and in their public aſſemblies they always pray for the ſovereign King George, with the royal family, and for all who are in authority under them. They are ſo far from wiſhing the overthrow of the preſent civil government, that when the nation was lately in danger of being thrown into a fermentation by the circulation of inflammatory and ſeditious writings, they warmly recommended peace and order in ſociety (c). No legal diſqualifications, as in the caſe of the diſſenters in England, exclude them from any place of public truſt in the municipal government of the country; and ſome of them are frequently in the magiſtracy of the royal boroughs. They are not, however, legally tolerated, but are ſupported by the mildneſs of adminiſtration and the liberal ſpirit of the times. Avowing their adherence to the doctrines contained in the public ſtandards of the church of Scotland, together with the preſbyterian form of government, from which they never intended to ſecede, they deny that they are either ſchiſmatics or ſectaries, as they have been frequently called: and when they withdrew from the eccleſiaſtical courts, they did not, they ſay, conſtitute a church of their own, different from the national church, but profeſs to be a part of that church, endeavouring to hold by her reformed principles in oppoſition to thoſe deviations from them which they have ſpecified in their *Act and Teſtimony*. Moſt of them live in habits of friendſhip and intimacy with their brethren of the eſtabliſhment, and they profeſs an affectionate regard for all thoſe of every denomination who love Jeſus Chriſt in ſincerity and truth. In the late re-exhibition of their teſtimony, they have declared to the world, that, were the grounds of their ſeceſſion happily removed, they would account it one of the moſt ſingular felicities of their time to return with pleaſure to the communion of the eſtabliſhed church.

13 Their moderation.

SECHIUM, in botany: A genus of the ſyngeneſia order, belonging to the monœcia claſs of plants; and in the natural method ranking under the 34th order, *Cucurbitaceæ*. The male calyx is quinquedentate and monophyllous; the corolla monopetalous; the five filaments are united in an erect tube. In the female flower the piſtilum is cylindrical and erect; the ſtigma large, peltated, and reflected; the pericarpium large, oval, unequal, fleſhy, and unilocular, containing one ſeed, which is ſmooth, compreſſed, and fleſhy. Of this there is only one ſpecies, viz. the *Edulis*, or Chocho vine.—This is cultivated and grows very luxuriantly in many places in Jamaica. The vines run and ſpread very much. The fruit is boiled, and ſerved up at table by way of greens; and the root of the old vine is ſomewhat like a yam (*Dioſcorea*), and on being boiled or roaſted taſtes farinaceous and wholeſome.

Seckendorf, Secker.

SECKENDORF (Guy Lewis de) a very learned German, deſcended from an ancient and noble family, was born at Aurach in Franconia in 1626. He was a good linguiſt, learned in law, hiſtory, and divinity; and is ſaid to have been a tolerable painter and engraver. He was honourably employed by ſeveral of the German princes; and died counſellor of ſtate to Frederic III. elector of Brandenburg, and chancellor of the univerſity of Halle, in 1692. He wrote many books, particularly "A hiſtory and defence of the Lutheran religion," 2 vols folio, Frankfort, 1602, in Latin.

SECKER (Thomas), a learned and reſpectable prelate of the church of England, was born in 1693, at a village called *Sibthorp*, in the vale of Belvoir, Nottinghamſhire. His father was a proteſtant diſſenter, a pious, virtuous, and ſenſible man; who having a ſmall paternal fortune, followed no profeſſion. His mother was the daughter of Mr George Brough, a ſubſtantial gentleman farmer of Shelton in the ame county. He received his education at ſeveral private ſchools and academies in the country, being obliged, by various accidents, to change his maſters frequently.

Notwithſtanding this diſadvantage, he had at the age of 19 not only made a conſiderable progreſs in Greek and Latin, and read the beſt writers in both languages, but had acquired a knowledge of the French, Hebrew, Chaldee, and Syriac; had learned geography, logic, algebra, geometry, conic ſections, and gone through a courſe of lectures on Jewiſh antiquities and other points, preparatory to the critical ſtudy of the Bible. He had been deſtined by his father for orders among the Diſſenters. With this view, during the latter years of his education, his ſtudies were chiefly turned towards divinity, in which he had made ſuch quick advances, that by the time he was 23 he had carefully read over a great part of the Scriptures, particularly the New Teſtament, in the original, and the beſt comments upon it; Euſebius's Eccleſiaſtical Hiſtory, The Apoſtolical Fathers, Whiſton's Primitive Chriſtianity, and the principal writers for and againſt Miniſterial and Lay Conformity.—But though the reſult of theſe inquiries was a well-grounded belief of the Chriſtian revelation, yet not being at that time able to decide on ſome abſtruſe ſpeculative doctrines, nor to determine abſolutely what communion he ſhould embrace; he reſolved, like a wiſe and honeſt man, to purſue ſome profeſſion, which ſhould leave him at liberty to weigh thoſe things more maturely in his thoughts, and not oblige him to declare or teach publicly opinions which were not yet thoroughly ſettled in his own mind.

In 1716, therefore, he applied himſelf to the ſtudy of phyſic, and after gaining all the medical knowledge he could,

(c) All this is ſaid of the Burgher Seceders; but we hope it is equally true of thoſe who are ſtyled Anti-Burghers. There are indeed ſome clauſes in the Covenant which they ſwear to maintain, that ſeem not, at firſt view, very friendly to civil ſubordination; but let not thoſe who entertain any apprehenſion on this account, forget that one of the moſt uſeful defences of the Britiſh conſtitution, occaſioned by the late factious ſpirit of democratic innovation, came from the pen of Dr Young, the Antiburgher miniſter at Hawick. See *Young's Eſſays*.

Secker. could, by reading the uſual preparatory books, and attending the beſt lectures during that and the following winter in London, in order to improve himſelf farther, in January 1718-19 he went to Paris. There he lodged in the ſame houſe with the famous anatomiſt Mr Winſlow, whoſe lectures he attended, as he did thoſe of the materia medica, chemiſtry, and botany, at the king's gardens. The operations of ſurgery he ſaw at the *Hotel Dieu*, and attended alſo for ſome time M. Gregoire, the accoucheur, but without any deſign of ever practiſing that or any other branch of ſurgery. Here he became acquainted with Mr Martin Benſon, afterwards biſhop of Glouceſter, one of the moſt agreeable and virtuous men of his time; with whom he quickly became much connected, and not many years after was united to him by the ſtricteſt bonds of affinity as well as affection.

During the whole of Mr Secker's continuance at Paris, he kept up a conſtant correſpondence with Mr Joſeph Butler, afterwards biſhop of Durham, with whom he became acquainted at the academy of one Mr Jones, kept firſt at Glouceſter, and afterwards at Tewkſbury. Mr Butler having been appointed preacher at the Rolls on the recommendation of Dr Clarke and Mr Edward Talbot, ſon to biſhop Talbot, he now took occaſion to mention his friend Mr Secker, without Secker's knowledge, to Mr Talbot, who promiſed, in caſe he choſe to take orders in the church of England, to engage the biſhop his father to provide for him. This was communicated to Mr Secker in a letter from Mr Butler about the beginning of May 1720. He had not at that time come to any reſolution of quitting the ſtudy of phyſic; but he began to foreſee many obſtacles to his purſuing that profeſſion; and having never diſcontinued his application to theology, his former difficulties both with regard to conformity and ſome other doubtful points had gradually leſſened, as his judgment became ſtronger, and his reading and knowledge more extenſive. It appears alſo from two of his letters ſtill in being, written from Paris to a friend in England, (both of them prior to the date of Mr Butler's abovementioned), that he was greatly diſſatisfied with the diviſions and diſturbances which at that particular period prevailed among the Diſſenters.

In this ſtate of mind Mr Butler's unexpected propoſal found him; which he was therefore very well diſpoſed to take into conſideration; and after deliberating on the ſubject of ſuch a change for upwards of two months, he reſolved at length to embrace the offer, and for that purpoſe quitted France about the beginning of Auguſt 1720.

On his arrival in England, he was introduced to Mr Talbot, with whom he cultivated a cloſe acquaintance; but it was unfortunately of very ſhort duration; for in the month of December that gentleman died of the ſmall-pox. This was a great ſhock to all his friends, who had juſtly conceived the higheſt expectations of him; but eſpecially to an amiable lady whom he had lately married, and who was very near ſinking under ſo ſudden and grievous a ſtroke. Mr Secker, beſides ſharing largely in the common grief, had peculiar reaſon to lament an accident that ſeemed to put an end to all his hopes; but he had taken his reſolution, and he determined to perſevere. It was ſome encouragement to him to find that Mr Talbot had, on his death-bed, recommended him, together with Mr Benſon and Mr Butler, to his father's notice. Thus did that excellent young man (for he was but 29 when he died), by his nice diſcernment of characters, and his conſiderate good nature, provide moſt effectually, in a few ſolemn moments, for the welfare of that church from which he himſelf was ſo prematurely ſnatched away; and at the ſame time raiſed up, when he leaſt thought of it, the trueſt friend and protector to his wife and unborn daughter; who afterwards found in Mr Secker all that tender care and aſſiſtance which they could have hoped for from the neareſt relation. Secker.

It being judged neceſſary by Mr Secker's friends that he ſhould have a degree at Oxford; and having been informed, that if he ſhould previouſly take the degree of Doctor in Phyſic at Leyden, it would probably help him in obtaining the other, he went over and took his degree there in March 1721: and, as part of his exerciſe for it, he compoſed and printed a diſſertation *de Medicina Statica*, which is ſtill extant, and is thought by the gentlemen of that profeſſion to be a ſenſible and learned performance.

In April the ſame year, he entered himſelf a gentleman commoner of Exeter college, Oxford; after which he obtained the degree of Bachelor of Arts, in conſequence of the chancellor's recommendatory letter to the convocation

He now ſpent a conſiderable part of his time in London, where he quickly gained the eſteem of ſome of the moſt learned and ingenious men of thoſe days, particularly of Dr Clarke, rector of St James's, and the celebrated dean Berkely, afterwards biſhop of Cloyne, with whom he every day became more delighted, and more cloſely connected. He paid frequent viſits of gratitude and friendſhip to Mrs Talbot, widow of Mr Edward Talbot, by whom ſhe had a daughter five months after his deceaſe. With her lived Mrs Catherine Benſon, ſiſter to biſhop Benſon, whom in many reſpects ſhe greatly reſembled. She had been for ſeveral years Mrs Talbot's inſeparable companion, and was of unſpeakable ſervice to her at the time of her huſband's death, by exerting all her courage, activity, and good ſenſe (of which ſhe poſſeſſed a large ſhare), to ſupport her friend under ſo great an affliction, and by afterwards attending her ſickly infant with the utmoſt care and tenderneſs, to which, under Providence, was owing the preſervation of a very valuable life.

Biſhop Talbot being in 1721 appointed to the ſee of Durham, Mr Secker was in 1722 ordained deacon by him in St James's church, and prieſt not long after in the ſame place, where he preached his firſt ſermon March 28, 1723. The biſhop's domeſtic chaplain at that time was Dr Rundle, a man of warm fancy and very brilliant converſation, but apt ſometimes to be carried by the vivacity of his wit into indiſcreet and ludicrous expreſſions, which created him enemies, and, on one occaſion, produced diſagreeable conſequences.—With him Mr Secker was ſoon after aſſociated in the biſhop's family, and both taken down by his lordſhip to Durham in July 1723.

In the following year the biſhop gave Mr Secker the rectory of Houghton-le-Spring. This preferment putting it in his power to fix himſelf in the world, in a manner agreeable to his inclinations, he ſoon after made a propoſal of marriage to Mrs Benſon; which being accepted,

Secker. cepted, they were married by bishop Talbot in 1725. At the earnest request of both, Mrs Talbot and her daughter consented to live with them, and the two families from that time became one.

About this time bishop Talbot also gave preferments to Mr Butler and Mr Benson, whose rise and progress in the church is here interwoven with the history of Mr Secker. In the winter of 1725-6, Mr Butler first published his incomparable sermons; on which, as Dr Bedby Porteous and Dr Stinton inform us, Mr Secker took pains to render the style more familiar, and the author's meaning more obvious: yet they were at last by many called obscure. Mr Secker gave his friend the same assistance in that noble work the Analogy of Religion, &c.

He now gave up all the time he possibly could to his residence at Houghton, applying himself with alacrity to all the duties of a country clergyman, and supporting that useful and respectable character throughout with the strictest propriety. He omitted nothing which he thought would be of use to the souls and bodies of the people entrusted to his care. He brought down his conversation and his sermons to the level of their understandings; he visited them in private, he catechised the young and ignorant, he received his country neighbours and tenants very kindly and hospitably, and was of great service to the poorer sort of them by his skill in physic, which was the only use he ever made of it. Though this place was in a very remote part of the world, yet the solitude of it perfectly suited his studious disposition, and the income arising from it bounded his ambition. Here he would have been content to live and die; here, as he has often been heard to declare, he spent some of the happiest hours of his life; and it was no thought or choice of his own that removed him to an higher and more public sphere; but Mrs Secker's health, which now began to be very bad, and was thought to be injured by the dampness of the situation, obliged him to think of exchanging it for a more healthy one. Accordingly, an exchange was made through the friendly interposition of Mr Benson (who generously sacrificed his own interest on this occasion, by relinquishing a prebend of his own to serve his friend) with Dr Finney, prebendary of Durham, and rector of Ryton; and Mr Secker was instituted to Ryton and the prebend June 3, 1727. For the two following years he lived chiefly at Durham, going every week to officiate at Ryton, and spending there two or three months together in the summer.

In July 1732 he was appointed chaplain to the king; for which favour he was indebted to Dr Sherlock, who having heard him preach at Bath, had conceived the highest opinion of his abilities, and thought them well worthy of being brought forward into public notice. From that time an intimacy commenced between them, and he received from that great prelate many solid proofs of esteem and friendship.

His month of waiting at St James's happened to be August, and on Sunday the 27th of that month he preached before the queen, the king being then abroad. A few days after, her majesty sent for him into her closet, and held a long and gracious conversation with him; in the course of which he took an opportunity of mentioning to her his friend Mr Butler. He also not long after this, on Mr Talbot's being made lord chancellor, found means to have Mr Butler effectually recommended to him for his chaplain. The queen also appointed him clerk of her closet; from whence he rose, as his talents became more known, to those high dignities which he afterwards attained. Secker.

Mr Secker now began to have a public character, and stood high in the estimation of those who were allowed to be the best judges of merit: he had already given proofs of abilities that plainly indicated the eminence to which he must one day rise, as a preacher and a divine; and it was not long before an opportunity offered of placing him in an advantageous point of view. Dr Tyrrwhit, who succeeded Dr Clarke as rector of St James's in 1729, found that preaching in so large a church endangered his health. Bishop Gibson, therefore, his father in-law, proposed to the crown that he should be made residentiary of St Paul's, and that Mr Secker should succeed him in the rectory. This arrangement was so acceptable to those in power, that it took place without any difficulty. Mr Secker was instituted rector the 18th of May 1733; and in the beginning of July went to Oxford to take his degree of Doctor of Laws, not being of sufficient standing for that of divinity. On this occasion it was that he preached his celebrated Act Sermon, on the advantages and duties of academical education, which was universally allowed to be a masterpiece of sound reasoning and just composition: it was printed at the desire of the heads of houses, and quickly passed through several editions. It is now to be found in the second collection of Occasional Sermons, published by himself in 1766.

It was thought that the reputation he acquired by this sermon, contributed not a little toward that promotion which very soon followed its publication. For in December 1734, he received a very unexpected notice from bishop Gibson, that the king had fixed on him to be bishop of Bristol. Dr Benson was about the same time appointed to the see of Gloucester, as was Dr Fleming to that of Carlisle; and the three new bishops were all consecrated together in Lambeth Chapel, Jan. 19, 1734-5, the consecration-sermon being preached by Dr Thomas, afterwards bishop of Winchester.

The honours to which Dr Secker was thus raised in the prime of life did not in the least abate his diligence and attention to business; for which, indeed there was now more occasion than ever. His learned biographers, Messrs Porteous and Stinton, now relate the manner in which he set about the visitation of his diocese, and the ceremony of confirmation, which he performed in a great number of places; he also preached in several churches, sometimes twice a-day. The affairs of his parish of St James's being likewise in great disorder, he took extraordinary pains to regulate and adjust every thing, particularly the management of the poor; and thus became of signal service to his parishioners, even in a temporal view. But, say our authors, "it was their spiritual welfare which engaged, as it ought to do, his chief attention. As far as the circumstances of the times, and the populousness of that part of the metropolis allowed, he omitted not even those private admonitions and personal applications which are often attended with the happiest effects. He allowed out of his own income a salary for reading early and late prayers, which had formerly been paid out of the offertory money. He held a confirmation once every year, and examined

Secker. amined the candidates ſeveral weeks before in the veſtry and gave them religious tracts, which he alſo diſtributed at other times very liberally to thoſe that needed them. He drew up, for the uſe of his pariſhioners, that admirable courſe of *Lectures on the Church Catechiſm* which hath been lately publiſhed, and not only read them once every week on the uſual days, but alſo every Sunday evening, either at the church or one of the chapels belonging to it."

The ſermons which at the ſame time, we are told, he ſet himſelf to compoſe, "were truly excellent and original. His faculties were now in their full vigour, and he had an audience to ſpeak before that rendered the utmoſt exertion of them neceſſary. He did not, however, ſeek to gratify the higher part, by amuſing them with refined ſpeculations, or ingenious eſſays, unintelligible to the lower part, and unprofitable to both; but he laid before them all, with equal freedom and plainneſs, the great Chriſtian duties belonging to their reſpective ſtations, and reproved the follies and vices of every rank among them, without diſtinction or palliation. He ſtudied human nature thoroughly in all its various forms, and knew what ſort of arguments would have moſt weight with each claſs of men. He brought the ſubject home to their boſoms, and did not ſeem to be merely ſaying uſeful things in their preſence, but addreſſing himſelf perſonally to every one of them. Few ever poſſeſſed, in a higher degree, the rare talent of touching on the moſt delicate ſubjects with the niceſt propriety and decorum, of ſaying the moſt familiar things without being low, the plaineſt without being feeble, the boldeſt without giving offence. He could deſcend with ſuch ſingular eaſe and felicity into the minuteſt concerns of common life, could lay open with ſo much addreſs the various workings, artifices, and evaſions of the human mind, that his audience often thought their own particular caſes alluded to, and heard with ſurpriſe their private ſentiments and feelings, their ways of reaſoning and principles of acting, exactly ſtated and deſcribed. His preaching was, at the ſame time highly rational, and truly evangelical. He explained with perſpicuity, he aſſerted with dignity, the peculiar characteriſtic doctrines of the Goſpel. He inculcated the utility, the neceſſity of them, not merely as ſpeculative truths, but as actual inſtruments of moral goodneſs, tending to purify the hearts and regulate the lives of men; and thus, by God's gracious appointment as well as by the inſeparable connection between true faith and right practice, leading them to ſalvation.

"Theſe important truths he taught with the authority, the tenderneſs, the familiarity, of a parent inſtructing his children. Though he neither poſſeſſed nor affected the artificial eloquence of an orator who wants to amuſe or to miſlead, yet he had that of an honeſt man who wants to convince, of a Chriſtian preacher who wants to reform and to ſave thoſe that hear him. Solid argument, manly ſenſe, uſeful directions, ſhort, nervous, ſtriking ſentences, awakening queſtions, frequent and pertinent applications of Scripture; all theſe following each other in quick ſucceſſion, and coming evidently from the ſpeaker's heart, enforced by his elocution, his figure, his action, and above all by the correſponding ſanctity of his example, ſtamped conviction on the minds of his hearers, and ſent them home with impreſſions not eaſy to be effaced. It will readily be imagined that with theſe powers he quickly became one of the moſt admired and popular preachers of his time." Secker.

In 1737 he ſucceeded to the ſee of Oxford, on the promotion of Dr Potter to that of Canterbury, then vacant by the death of Archbiſhop Wake.

In the ſpring of 1748, Mrs Secker died of the gout in her ſtomach. She was a woman of great ſenſe and merit, but of a weak and ſickly conſtitution. The biſhop's affection and tenderneſs for her was ſuited to his character. In 1750, he was inſtalled dean of St Paul's, for which he gave in exchange the rectory of St James's and his prebend of Durham. "It was no wonder (ſay our authors) that, after preſiding over ſo extenſive and populous a pariſh for upwards of 17 years, he ſhould willingly conſent to be releaſed from a burden which began now to grow too great for his ſtrength. When he preached his farewel ſermon, the whole audience melted into tears: he was followed with the prayers and good wiſhes of thoſe whom every honeſt man would be moſt ambitious to pleaſe; and there are numbers ſtill living who retain a ſtrong and grateful remembrance of his inceſſant and tender ſolicitude for their welfare. Having now more leiſure both to proſecute his own ſtudies and to encourage thoſe of others, he gave Dr Church conſiderable aſſiſtance in his *Firſt and ſecond Vindication of the Miraculous Powers*, &c. againſt Dr Middleton, and he was of equal uſe to him in his *Analyſis of Lord Bolingbroke's Works*. About the ſame time began the late Archdeacon Sharp's controverſy with the followers of Mr Hutchinſon, which was carried on to the end of the year 1755." Biſhop Secker, we are told, read over all Dr Sharp's papers, amounting to three volumes 8vo, and corrected and improved them throughout. But the eaſe which this late change of ſituation gave him was ſoon diſturbed by a heavy and unexpected ſtroke, the loſs of his three friends, Biſhops Butler, Benſon, and Berkeley, who were all cut off within the ſpace of one year.

Our authors next give an account of the part which Dr Secker bore, in the Houſe of Lords, in reſpect to the famous repeal of the Jew bill; for which the duke of Newcaſtle moved, and was ſeconded by the Biſhop, in a ſpeech which, we are told, was remarkably well received. At length his diſtinguiſhed merit prevailed over all the political obſtacles to his advancement, and placed him, without any efforts or application of his own, in that important ſtation which he had ſhown himſelf ſo well qualified to adorn. On the death of archbiſhop Hutton, he was promoted to the ſee of Canterbury, and was confirmed at Bow church, April 21. 1758; on which occaſion our authors obſerve, that in accepting this high and burdenſome ſtation, Dr Secker acted on that principle which influenced him through life; that he ſacrificed his own eaſe and comfort to conſiderations of public utility; that the mere ſecular advantages of grandeur were objects below his ambition; and were, as he knew and felt, but poor compenſations for the anxiety and difficulties attending them. He had never once through his whole life aſked preferment for himſelf, nor ſhown any unbecoming eagerneſs for it; and the uſe he made of his newly acquired dignity very clearly ſhowed, that rank, and wealth, and power, had in no other light any charms for him, than as they enlarged the ſphere of his active and induſtrious benevolence.

He

Secker. He ſought out and encouraged men of real genius or extenſive knowledge; he expended 300 l. in arranging and improving the manuſcript library at Lambeth; and obſerving with concern, that the library of printed books in that palace had received no additions ſince the time of Archbiſhop Tenniſon, he made it his buſineſs to collect books in all languages from moſt parts of Europe at a very great expence, with a view of ſupplying that chaſm; which he accordingly did, by leaving them to the library at his death, and thereby rendered that collection one of the nobleſt and moſt uſeful in the kingdom.

All deſigns and inſtitutions which tended to advance good morals and true religion, he patronized with zeal and generoſity: he contributed largely to the maintenance of ſchools for the poor; to rebuilding or repairing parſonage houſes and places of worſhip; and gave no leſs than 600 l. towards erecting a chapel in the pariſh of Lambeth. To the ſociety for promoting Chriſtain knowledge he was a liberal benefactor: and to that for propagating the Goſpel in foreign parts, of which he was the preſident, he paid much attention; was conſtant at all the meetings of its members, even ſometimes when his health would but ill permit, and ſuperintended their deliberations with conſummate prudence and temper.

Whenever any publications came to his knowledge that were manifeſtly calculated to corrupt good morals, or ſubvert the foundations of Chriſtianity, he did his utmoſt to ſtop the circulation of them; yet the wretched authors themſelves he was ſo far from wiſhing to treat with any undue rigour, that he has more than once extended his bounty to them in diſtreſs. And when their writings could not properly be ſuppreſſed (as was too often the caſe) by lawful authority, he engaged men of abilities to anſwer them, and rewarded them for their trouble. His attention was everywhere. Even the falſehoods and miſrepreſentation of writers in the newſpapers, on religious or eccleſiaſtical ſubjects, he generally took care to have contradicted; and when they ſeemed likely to injure, in any material degree, the cauſe of virtue and religion, or the reputation of eminent and worthy men, he would ſometimes take the trouble of anſwering them himſelf. One inſtance of this kind, which does him honour, and deſerves mention, was his defence of Biſhop Butler, who, in a pamplet publiſhed in 1767, was accuſed of having died a Papiſt. The conduct which he obſerved towards the ſeveral diviſions and denominations of Chriſtians in the kingdom was ſuch as ſhewed his way of thinking to be truly liberal and catholic. The dangerous ſpirit of popery, indeed, he thought ſhould always be kept under proper legal reſtraints, on account of its natural oppoſition not only to the religious but the civil rights of mankind. He therefore obſerved its movements with care, and exhorted his clergy to do the ſame, eſpecially thoſe who were ſituated in the midſt of Roman Catholic families; againſt whoſe influence they were charged to be upon their guard, and were furniſhed with proper books or inſtructions for that purpoſe. He took all fit opportunities of combating the errors of the church of Rome in his own writings (A); and the beſt anſwers that were publiſhed to ſome of the late bold apologies for popery were written at his inſtance, and under his direction. Secker.

With the Diſſenters his Grace was ſincerely deſirous of cultivating a good underſtanding. He conſidered them, in general, as a conſcientious and valuable claſs of men. With ſome of the moſt eminent of them, Watts, Doddridge, Leland, Chandler, Lardner, he maintained an intercourſe of friendſhip or civility. By the moſt candid and conſiderate part of them he was highly reverenced and eſteemed; and to ſuch among them as needed help he ſhowed no leſs kindneſs and liberality than to thoſe of his own communion.

Nor was his concern for the proteſtant cauſe confined to his own country. He was well known as the great patron and protector of it in various parts of Europe; from whence he had frequent applications for aſſiſtance, which never failed of being favourably received. To ſeveral foreign Proteſtants he allowed penſions, to others he gave occaſional relief, and to ſome of their univerſities was an annual benefactor.

In public affairs, his Grace acted the part of an honeſt citizen, and a worthy member of the Britiſh legiſlature. From his firſt entrance into the houſe of Peers, his parliamentary conduct was uniformly upright and noble. He kept equally clear from the extremes of factious petulance and ſervile dependence; never wantonly thwarting adminiſtration from motives of party zeal or private pique, or perſonal attachment, or a paſſion for popularity: nor yet going every length with every miniſter from views of intereſt or ambition. He admired and loved the conſtitution of his country, and wiſhed to preſerve it unaltered and unimpaired. So long as a due regard to this was maintained, he thought it his duty to ſupport the meaſures of government; but whenever they were evidently inconſiſtent with the public welfare, he oppoſed them with freedom and firmneſs. Yet his oppoſition was always tempered with the utmoſt fidelity, reſpect, and decency, to the excellent prince upon the throne; and the moſt candid allowances for the unavoidable errors and infirmities even of the very beſt miniſters, and the peculiarly difficult ſituation of thoſe who govern a free and high-ſpirited people. He ſeldom ſpoke in parliament, except where the intereſts of religion and virtue ſeemed to require it; but whenever he did, he ſpoke with propriety and ſtrength, and was heard with attention and deference. Though he never attached himſelf blindly to any ſet of men, yet his chief political connections were with the late Duke of Newcaſtle and Lord Chancellor Hardwicke. To theſe he principally owed his advancement; and he had the good fortune to live long enough to ſhow his gratitude to them or their deſcendants.

During more than ten years that Dr Secker enjoyed the ſee of Canterbury, he reſided conſtantly at his archiepiſcopal houſe at Lambeth. A few months before his death, the dreadful pains he felt had compelled him

(A) See particularly his ſermons on the rebellion in 1745; on the Proteſtant working ſchools in Ireland; on the 5th of November; and a great number of occaſional paſſages to the ſame purpoſe, in various parts of his lectures, ſermons, and other works.

Secker. him to think of trying the Bath waters; but that design was ſtopped by the fatal accident which put an end to his life.

His Grace had been for many years ſubject to the gout, which, in the latter part of his life, returned with more frequency and violence, and did not go off in a regular manner, but left the parts affected for a long time very weak, and was ſucceeded by pains in different parts of the body. About a year and a half before he died, after a fit of the gout, he was attacked with a pain in the arm, near the ſhoulder, which having continued about 12 months, a ſimilar pain ſeized the upper and outer part of the oppoſite thigh, and the arm ſoon became eaſier. This was much more grievous than the former, as it quickly diſabled him from walking, and kept him in almoſt continual torment, except when he was in a reclining poſition. During this time he had two or three fits of the gout; but neither the gout nor the medicines alleviated theſe pains, which, with the want of exerciſe, brought him into a general bad habit of body.

On Saturday July 30, 1768, he was ſeized, as he ſat at dinner, with a ſickneſs at his ſtomach. He recovered before night; but the next evening, while his phyſicians were attending, and his ſervants raiſing him on his couch, he ſuddenly cried out that his thigh-bone was broken. The ſhock was ſo violent, that the ſervants perceived the couch to ſhake under him, and the pain ſo acute and unexpected, that it overcame the firmneſs he ſo remarkably poſſeſſed. He lay for ſome time in great agonies; but when the ſurgeons arrived, and diſcovered with certainty that the bone was broken, he was perfectly reſigned, and never afterwards aſked a queſtion about the event. A fever ſoon enſued. On Tueſday he became lethargic, and continued ſo till about five o'clock on Wedneſday afternoon, when he expired with great calmneſs, in the 75th year of his age.

On examination, the thigh-bone was found to be carious about four inches in length, and at nearly the ſame diſtance from its head. The diſeaſe took its riſe from the internal part of the bone, and had ſo entirely deſtroyed its ſubſtance, that nothing remained at the part where it was broken but a portion of its outward integument; and even this had many perforations, one of which was large enough to admit two fingers, and was filled with a fungous ſubſtance ariſing from within the bone. There was no appearance of matter about the caries, and the ſurrounding parts were in a ſound ſtate. It was apparent that the torture which he underwent during the gradual corroſion of this bone muſt have been inexpreſſibly great. Out of tenderneſs to his family he ſeldom made any complaints to them, but to his phyſicians he frequently declared his pains were ſo excruciating, that unleſs ſome relief could be procured he thought it would be impoſſible for human nature to ſupport them long. Yet he bore them for upwards of ſix months with aſtoniſhing patience and fortitude; ſat up generally the greater part of the day, admitted his particular friends to ſee him, mixed with his family at the uſual hours, ſometimes with his uſual cheerfulneſs; and except ſome very ſlight defects of memory, retained all his faculties and ſenſes in their full vigour till within a few days of his death. He was buried, purſuant to his own direction, in a covered paſſage, leading from a private door of the palace to the north door of Lambeth church; and he forbade any monument or epitaph to be placed over him. Secker ‖ Second.

By his will he appointed the Rev. Dr Daniel Burton, canon of Chriſt-church, and Mrs Catherine Talbot, already mentioned in the courſe of theſe memoirs, his executors; and left 13,000 l. in truſt to the Drs Porteous and Stinton, his chaplains; to pay the intereſt thereof to Mrs Talbot and her daughter during their joint lives, or the life of the ſurvivor; and after the deceaſe of both thoſe ladies, 11,000 l. of the ſaid 13,000 l. are to be transferred to charitable purpoſes; amongſt which are 1000 l. to the Society for the Propagation of the Goſpel, and 1000 l. to the ſame ſociety for a biſhop or biſhops in the king's dominions in America.

The following deſcription is given of his perſon: He was tall and comely; in the early part of his life ſlender, and rather conſumptive; but as he advanced in years his conſtitution gained ſtrength, and his ſize increaſed, yet never to a degree of corpulency that was diſproportionate or troubleſome.

The dignity of his form correſponded with the greatneſs of his mind, and inſpired at all times reſpect and awe; but peculiarly ſo when he was engaged in any of the more ſolemn functions of religion, into which he entered with ſuch devout earneſtneſs, and warmth, with ſo juſt a conſciouſneſs of the place he was in, and the buſineſs he was about, as ſeemed to raiſe him above himſelf, and added new life and ſpirit to the natural gracefulneſs of his appearance.

His countenance was open, ingenuous, and expreſſive of every thing right. It varied eaſily with his ſpirits and his feelings, ſo as to be a faithful interpreter of his mind, which was incapable of the leaſt diſſimulation. It could ſpeak dejection, and, on occaſion, anger, very ſtrongly; but when it meant to ſhow pleaſure or approbation, it ſoftened into a moſt gracious ſmile, and diffuſed over all his features the moſt benevolent and reviving complacency that can be imagined.

SECOMIÆ, in natural hiſtory the name of a genus of foſſils of the claſs of ſeptariæ; the characters of which are, That they are bodies of a duſky hue; divided, by ſepta or partitions of a ſparry matter, into ſeveral more or leſs regular portions; of a moderately firm texture; not giving fire with ſteel; but fermenting with acid menſtrua, and eaſily calcining. The ſeptariæ of this genus are of all others the moſt common, and are what have been known by the little expreſſive or miſtaken names of the waxen vein, or ludus Helmontii. We have many ſpecies of theſe bodies common among us. Of the whitiſh or brownish, we have thirteen; of the yellowiſh five; and of the ferruginous ones four.

SECOND, in geometry, chronology, &c. the 60th part of a prime or minute, whether of a degree or of an hour.

SECOND, in muſic, one of the muſical intervals; being only the difference between any ſound and the next neareſt ſound, whether above or below it.

SECOND Major, in muſic. See INTERVAL.

SECOND Minor, in muſic. See INTERVAL.

SECOND Sight, in Erſe called *Taiſch*, is a mode of ſeeing ſuperadded to that which nature generally beſtows. This gift or faculty, which is neither voluntary nor

Second. nor conſtant, is in general rather troubleſome than agreeable to the poſſeſſors of it, who are chiefly found among the inhabitants of the Highlands of Scotland, thoſe of the Weſtern Iſles, of the Iſle of Man, and of Ireland. It is an impreſſion made either by the mind upon the eye, or by the eye upon the mind, by which things diſtant or future are perceived, and ſeen as if they were preſent. A man on a journey far from home falls from his horſe; another, who is perhaps at work about the houſe, ſees him bleeding on the ground, commonly with a landſcape of the place where the accident befals him. Another ſeer, driving home his cattle, or wandering in idleneſs, or muſing in the ſunſhine, is ſuddenly ſurpriſed by the appearance of a bridal ceremony, or funeral proceſſion, and counts the mourners or attendants, of whom, if he knows them, he relates the names; if he knows them not, he can deſcribe the dreſſes. Things diſtant are ſeen at the inſtant when they happen.

Of things future, Johnſon ſays that he knows no rule pretended to for determining the time between the ſight and the event; but we are informed by Mr Groſe, that in general the time of accompliſhment bears ſome relation to the time of the day in which the impreſſions are received. Thus viſions ſeen early in the morning (which ſeldom happens) will be much ſooner accompliſhed than thoſe appearing at noon; and thoſe ſeen at noon will take place in a much ſhorter time than thoſe happening at night; ſometimes the accompliſhment of the laſt does not fall out within a year or more.

Theſe viſions are not confined to ſolemn or important events; nor is it true, as is commonly reported, that to the ſecond ſight nothing is preſented but phantoms of evil. The future viſit of a mountebank, or piper; a plentiful draught of fiſh; the arrival of common travellers; or, if poſſible, ſtill more trifling matters than theſe, —are foreſeen by the ſeers. A gentleman told Dr Johnſon, that when he had once gone far from his own iſland one of his labouring ſervants predicted his return, and deſcribed the livery of his attendant, which he had never worn at home; and which had been, without any previous deſign, occaſionally given him.

As many men eminent for ſcience and literature have admitted the reality of this apparently uſeleſs gift, we ſhall, without interpoſing our own opinion, give the reflections of two of the firſt characters of the age upon it, and leave our readers to form their own judgment. By Dr Beattie of Aberdeen it is thus accounted for.

The Highlands of Scotland are a picturesque but a melancholy country. Long tracts of mountainous deſert, covered with dark heath, and often obſcured by miſty weather; narrow valleys, thinly inhabited, and bounded by precipices reſounding with the fall of torrents; a ſoil ſo rugged, and a climate ſo dreary, as in many parts to admit neither the amuſements of paſturage nor the labours of agriculture; the mournful daſhing of waves along the friths and lakes that interſect the country; the portentous noiſes which every change of the wind and every increaſed diminution of the waters is apt to raiſe in a lonely reign full of echoes and rocks and caverns; the groteſque and ghaſtly appearance of ſuch a landſcape by the light of the moon: objects like theſe diffuſe a gloom over the fancy, which may be compatible enough with occaſional and ſocial merriment, but cannot fail to tincture the thoughts of a native in the hour of ſilence and ſolitude. If theſe people, notwithſtanding their reformation in religion, and more frequent intercourſe with ſtrangers, do ſtill retain many of their old ſuperſtitions, we need not doubt but in former times they muſt have been much more enſlaved to the horrors of imagination, when beſet with the bugbears of Popery and Paganiſm. Moſt of their ſuperſtitions are of a melancholy caſt. That of *ſecond ſight*, by which ſome are ſtill ſuppoſed to be haunted, is conſidered by themſelves as a misfortune, on account of the many dreadful images it is ſaid to obtrude upon the fancy. It is ſaid that ſome of the Alpine regions do likewiſe lay claim to a ſort of ſecond ſight. Nor is it wonderful, that perſons of a lively imagination, immured in deep ſolitude, and ſurrounded with the ſtupendous ſcenery of clouds, precipices, and torrents, ſhould dream (even when they think themſelves awake) of thoſe few ſtriking ideas with which their lonely lives are diverſified: of corpſes, funeral proceſſions, and other ſubjects of terror; or of marriages, and the arrival of ſtrangers, and ſuch like matters of more agreeable curioſity. Second.

Let it be obſerved alſo, that the ancient Highlanders of Scotland had hardly any other way of ſupporting themſelves than by hunting, fiſhing, or war; profeſſions that are continually expoſed to fatal accidents. And hence, no doubt, additional horrors would often haunt their ſolitude, and a deeper gloom overſhadow the imagination even of the hardieſt native.

A ſufficient evidence can hardly be found for the reality of the *ſecond ſight*, or at leaſt of what is commonly underſtood by that term. A treatiſe on the ſubject was publiſhed in the year 1762, in which many tales were told of perſons whom the author believed to have been favoured, or haunted, with theſe illuminations; but moſt of the tales were trifling and ridiculous: and the whole work betrayed, on the part of the compiler, ſuch extreme credulity, as could not fail to prejudice many readers againſt his ſyſtem.

That any of theſe viſionaries are apt to be ſwayed in their declarations by ſiniſter views, we will not ſay; but this may be ſaid with confidence, that none but ignorant people pretend to be gifted in this way. And in them it may be nothing more, perhaps, than ſhort fits of ſudden ſleep or drowſineſs, attended with lively dreams, and ariſing from ſome bodily diſorder, the effect of idleneſs, low ſpirits, or a gloomy imagination. For it is admitted, even by the moſt credulous Highlanders, that as knowledge and induſtry are propagated in their country, the ſecond ſight diſappears in proportion, and nobody ever laid claim to the faculty who was much employed in the intercourſe of ſocial life (A)

(A) This, however, is denied by Johnſon, who affirms that the Iſlanders of all degrees, whether of rank or underſtanding, univerſally admit it except the miniſters, who, according to him, reject it, in conſequence of a ſyſtem, againſt conviction. He affirms, too, that in 1773 there was in the Hebrides a ſecond-ſighted gentleman, who complained of the terrors to which he was expoſed.

Second. Nor is it at all extraordinary, that one ſhould have the appearance of being awake, and ſhould even think one's ſelf ſo, during thoſe fits of doſing; that they ſhould come on ſuddenly, and while one is engaged in ſome buſineſs. The ſame thing happens to perſons much fatigued, or long kept awake, who frequently fall aſleep for a moment, or for a long ſpace, while they are ſtanding or walking, or riding on horſeback. Add but a lively dream to this ſlumber, and (which is the frequent effect of diſeaſe) take away the conſciouſneſs of having been aſleep, and a ſuperſtitious man may eaſily miſtake his dream for a waking viſion; which, however, is ſoon forgotten when no ſubſequent occurrence recalls it to his memory; but which, if it ſhall be thought to reſemble any future event, exalts the poor dreamer into a Highland Prophet. This conceit makes him more reclufe and more melancholy than ever; and ſo feeds his diſeaſe, and multiplies his viſions; which, if they are not diſſipated by buſineſs or ſociety, may continue to haunt him as long as he lives, and which, in their progreſs through the neighbourhood, receive ſome new tinctures of the marvellous from every mouth that promotes their circulation. As to the prophetical nature of this ſecond ſight, it cannot be admitted at all. That the Deity ſhould work a miracle in order to give intimation of the frivolous things that theſe tales are made up of, the arrival of a ſtranger, the nailing of a coffin, or the colour of a ſuit of clothes; and that theſe intimations ſhould be given for no end, and to thoſe perſons only who are idle and ſolitary, who ſpeak Gaelic, or who live among mountains and deſerts—is like nothing in nature or providence that we are acquainted with; and muſt therefore, unleſs it were confirmed by ſatisfactory proof (which is not the caſe), be rejected as abſurd and incredible.

Theſe viſions, ſuch as they are, may reaſonably enough be aſcribed to a diſtempered fancy. And that in them, as well as in our ordinary dreams, certain appearances ſhould, on ſome rare occaſions, reſemble certain events, is to be expected from the laws of chance; and ſeems to have in it nothing more marvellous or ſupernatural, than that the parrot, who deals out his ſcurrilities at random, ſhould ſometimes happen to ſalute the paſſenger by his right appellation.

To the confidence of theſe objections Dr Johnſon replies, that by preſuming to determine what is fit, and what is beneficial, they preſuppoſe more knowledge of the univerſal ſyſtem than man has attained; and therefore depend upon principles too complicated and extenſive for our comprehenſion; and that there can be no ſecurity in the conſequence when the premiſes are not underſtood; that the ſecond ſight is only wonderful becauſe it is rare, for, conſidered in itſelf, it involves no more difficulty than dreams, or perhaps than the regular exerciſe of the cogitative faculty; that a general opinion of communicative impulſes, or viſionary repreſentations, has prevailed in all ages and all nations; that particular inſtances have been given with ſuch evidence, as neither Bacon nor Bayle has been able to reſiſt; that ſudden impreſſions, which the event has verified, have been felt by more than own or publiſh them; that the ſecond ſight of the Hebrides implies only the local frequency of a power, which is nowhere totally unknown; and that where we are unable to decide by antecedent reaſon, we muſt be content to yield to the force of teſtimony. By pretenſions to ſecond ſight, no profit was ever ſought or gained. It is an involuntary affection, in which neither hope nor fear are known to have any part. Thoſe who profeſs to feel it do not boaſt of it as a privilege, nor are conſidered by others as advantageouſly diſtinguiſhed. They have no temptation to feign, and their hearers have no motive to encourage the impoſture.

Second Secretary.

Second Terms, in algebra, thoſe where the unknown quantity has a degree of power leſs than it has in the term where it is raiſed to the higheſt. The art of throwing theſe ſecond terms out of an equation, that is, of forming a new equation where they have no place, is one of the moſt ingenious and uſeful inventions in all algebra.

SECONDARY, in general, ſomething that acts as ſecond or in ſubordination to another.

Secondary, or *Secundary*, an officer who acts as ſecond or next to the chief officer. Such are the ſecondaries of the courts of king's bench and common pleas; the ſecondaries of the compters, who are next the ſheriffs of London in each of the two compters: two ſeſecondaries of the pipe; ſecondaries to the remembrancers, &c.

Secondary Circles of the Ecliptic are circles of longitude of the ſtars; or circles which, paſſing through the poles of the ecliptic, are at right angles to the ecliptic. See *Circles of Latitude*.

Secondary Qualities of Bodies. See Metaphysics, n° 153.

SECONDAT. See Montesquieu.

SECRETARIES bird, the falco ſerpentarius and ſagittarius of Linnæus, but claſſed by Latham under the genus Vultur; which ſee.

SECRETARY, an officer who, by his maſter's orders, writes letters, diſpatches, and other inſtruments, which he renders authentic by his ſignet. Of theſe there are ſeveral kinds; as, 1. Secretaries of ſtate, who are officers that have under their management and direction the moſt important affairs of the government, and are obliged conſtantly to attend on the executive: they receive and diſpatch whatever comes to their hands, either from the cabinet, the army, private grants, pardons, diſpenſations, &c. as likewiſe petitions to the ſovereign, which, when read, are returned to them: all which they diſpatch according to the king's direction. They have authority to commit perſons for treaſon, and other offences againſt the ſtate, as conſervators of the peace at common law, or as juſtices of the peace throughout the kingdom. They are members of the privy-council, which is ſeldom or never held without one of them being preſent. As to the buſineſs and correſpondence in all parts of that kingdom, it is managed by either of the ſecretaries without any diſtinction; but with reſpect to foreign affairs, the buſineſs is divided into two provinces or departments, the ſouthern and the northern, comprehending all the kingdoms and ſtates that have any intercourſe with Great Britain; each ſecretary receiving all letters and addreſſes from, and making all diſpatches to, the ſeveral princes and ſtates comprehended in his province. Ireland and the Plantations are under the direction of the elder ſecretary, who has the ſouthern province, which alſo comprehends France, Italy, Switzerland, Spain, Portugal, and Turkey; the northern province includes the Low Countries,

Secretion ‖ Sector.

tries Germany, Denmark, Sweden, Poland, and Muscovy. Each of the secretaries has an apartment in all the royal houses, both for their own accommodation and their officers; they have also a table at the king's charge, or else board-wages. The two secretaries for Britain have each two under secretaries, and one chief clerk; with an uncertain number of other clerks and translators, all wholly depending on them. To the secretaries of state belong the custody of that seal properly called the *signet*, and the direction of two other offices, one called the *paper-office*, and the other the *signet office*. In addition to these, there is at present (1795) a secretary for the war department, whose office must be temporary. 2. Secretary of an embassy, a person attending an ambassador, for writing dispatches relating to the negociation. There is a great difference between the secretary of an embassy and the ambassador's secretary; the last being a domestic or menial of the ambassador, and the first a servant or minister of the prince. 3. The secretary of war, an officer of the war-office, who has two chief clerks under him, the last of which is the secretary's messenger. There are also secretaries in most of the other offices.

SECRETION, in the animal œconomy. See PHYSIOLOGY, sect. VI.

SECT, a collective term, comprehending all such as follow the doctrines and opinions of some famous divine, philosopher, &c.

SECTION, in general, denotes a part of a divided thing, or the division itself. Such, particularly, are the subdivisions of a chapter; called also *paragraphs* and *articles*: the mark of a section is §.

SECTION, in geometry, denotes a side or surface of a body or figure cut off by another; or the place where lines, planes, &c. cut each other.

SECTOR, in geometry, is a part of a circle comprehended between two radii and the arch; or it is a mixed triangle, formed by two radii and the arch of a circle.

1 Sector

SECTOR, is also a mathematical instrument, of great use in finding the proportion between quantities of the same kind: as between lines and lines, surfaces and surfaces, &c. whence the French call it the *compass of proportion*. The great advantage of the sector above the common scales, &c. is, that it is made so as to fit all radii and all scales. By the lines of chords, sines, &c. on the sector, we have lines of chords, sines, &c. to any radius betwixt the length and breadth of the sector when open.

The real inventor of this valuable instrument is unknown; yet of so much merit has the invention appeared, that it was claimed by Galileo, and disputed by nations.

The sector is founded on the fourth proposition of the sixth book of Euclid; where it is demonstrated, that similar triangles have their homologous sides proportional. An idea of the theory of its construction may be conceived thus. Let the lines AB, AC (Plate CCCCXLVIII. fig. 5.) represent the legs of the sector; and AD, AE, two equal sections from the centre: if, now the points CB and DE be connected, the lines CB and DE will be parallel; therefore the triangles ADE, ACB will be similar; and consequently the sides AD, DE, AB, and BC, proportional; that is, as AD : DE :: AB : BC: whence, if AD be the half, third or fourth part of AB; DE will be a half, third, or fourth part of CB: and the same holds of all the rest. If, therefore, AD be the chord, sine, or tangent, of any number of degrees to the radius AB; DE will be the same to the radius BC. Sector

2 Described.

Description of the Sector. The instrument consists of two rulers or legs, of brass or ivory, or any other matter, representing the radii, moveable round an axis or joint, the middle of which expresses the centre; whence are drawn on the faces of the rulers several scales, which may be distinguished into single and double.

The double scales, or lines graduated upon the faces of the instrument, and which are to be used as sectoral lines, proceed from the centre; and are, 1. Two scales of equal parts, one on each leg, marked LIN. or L. each of these scales, from the great extensiveness of its use, is called the *line of lines*. 2. Two lines of chords marked CHO. or C. 3. Two lines of sines marked SIN. or S. A line of polygons marked POL. Upon the other face the sectoral lines are, 1. Two lines of sines marked SIN. or S. 2. Two lines of tangents marked TAN. or T. 3. Between the lines of tangents and lines there is another line of tangents to a lesser radius, to supply the defect of the former, and extending from 45° to 75°, marked *t*.

Each pair of these lines (except the line of polygons) is so adjusted as to make equal angles at the centre; and consequently at whatever distance the sector be opened, the angles will be always respectively equal. That is, the distance between 10 and 10 on the line of lines, will be equal to 60 and 60 on the line of chords, 90 and 90 on the line of sines, and 45 and 45 on the line of tangents.

Besides the sectoral scales, there are others on each face, placed parallel to the outward edges, and used as those of the common plane scale. 1. These are a line of inches. 2. A line of latitudes. 3. A line of hours. 4. A line of inclination of meridians. 5. A line of chords. Three logarithmic scales, namely, one of numbers, one of sines, and one of tangents; these are used when the sector is fully opened, the legs forming one line (A).

3 To read and estimate the divisions on the sector and lines.

The value of the divisions on most of the lines are determined by the figures adjacent to them; these proceed by tens, which constitute the divisions of the first order, and are numbered accordingly; but the value of the divisions on the line of lines, that are distinguished by figures, is entirely arbitrary, and may represent any value that is given to them; hence the figures 1, 2, 3, 4, &c. may denote either 10, 20, 30, 40, or 100, 200, 300, 400, and so on.

The line of lines is divided into ten equal parts, numbered 1, 2, 3, to 10; these may be called *divisions of the first order*; each of these are again subdivided into 10 other equal parts, which may be called *divisions of the second order*; each of these is divided into two equal parts, forming *divisions of the third order*. The divisions on all the scales are contained between four parallel lines; these

(A) The lines are placed in different orders on different sectors, but they may easily be found by these general directions.

Sector. those of the firſt order extend to the moſt diſtant; thoſe of the third to the leaſt; thoſe of the ſecond to the intermediate parallel.

When the whole line of lines repreſents 100, the diviſions of the firſt order, or thoſe to which the figures are annexed, repreſent tens; thoſe of the ſecond order units; thoſe of the third order the halves of theſe units. If the whole line repreſent ten, then the diviſions of the firſt order are units; thoſe of the ſecond tenths; the third twentieths.

In the line of tangents, the diviſions to which the numbers are affixed, are the degrees expreſſed by thoſe numbers. Every fifth degree is denoted by a line ſomewhat longer than the reſt; between every number and each fifth degree, there are four diviſions, longer than the intermediate adjacent ones, theſe are whole degrees; the ſhorter ones, or thoſe of the third order, are 20 minutes.

From the centre, to 60 degrees, the line of ſines is divided like the line of tangents, from 60 to 70; it is divided only to every degree, from 70 to 80, to every two degrees, from 80 to 90; the diviſion muſt be eſtimated by the eye.

The diviſions on the line of chords are to be eſtimated in the ſame manner as the tangents.

The leſſer line of tangents is graduated every two degrees, from 45 to 50; but from 50 to 60 to every degree; from 60 to the end, to half degrees.

The line of ſecants from 0 to 10 is to be eſtimated by the eye; from 20 to 50, it is divided to every two degrees; from 50 to 60 to every degree; from 60 to the end to every half degree.

4 Diviſion of a given line by the line of equal parts.

Uſe of the Line of Equal Parts on the SECTOR. 1. To divide a given line into any number of equal parts, ſuppoſe ſeven. Take the given line in your compaſſes; and ſetting one foot in a diviſion of equal parts, that may be divided by ſeven, for example 70, whoſe ſeventh part is 10, open the ſector till the other point fall exactly on 70, in the ſame line on the other leg. In this diſpoſition, applying one point of the compaſſes to 10 in the ſame line; ſhut them till the other fall in 10 in the ſame line on the other leg, and this opening will be the ſeventh part of the given line. Note, if the line to be divided be too long to be applied to the legs of the ſector, divide only one half or one fourth by ſeven, and the double or quadruple thereof will be the ſeventh part of the whole.

5 To meaſure the perimeter of a polygon

2. To meaſure the lines of the perimeter of a polygon, one of which contains a given number of equal parts. Take the given line in your compaſſes, and ſet it parallel, upon the line of equal parts, to the number on each leg expreſſing its length. The ſector remaining thus, ſet off the length of each of the other lines parallel to the former, and the number each of them falls on will expreſs its length.

6 Subtraction.

3. A right line being given, and the number of parts it contains, ſuppoſe 120, to take from it a ſhorter line, containing any number of the ſame parts, ſuppoſe 25. Take the given line in your compaſſes, open the ſector till the two feet fall on 120 on each leg; then will the diſtance between 25 on one leg, and the ſame number on the other, give the line required.

7 Multiplication.

4. To multiply by the line of equal parts on the ſector. Take the lateral diſtance from the centre of the line to the given multiplicator; open the ſector till you fit that lateral diſtance to the parallel of 1 and 1, or 10 and 10, and keep the ſector in that diſpoſition; then take in the compaſſes the parallel diſtance of the multiplicand, which diſtance, meaſured laterally on the ſame line, will give the product required. Thus, ſuppoſe it were required to find the product of 8 multiplied by 4: take the lateral diſtance from the centre of the line to 4 in your compaſſes, *i. e.* place one foot of the compaſſes in the beginning of the diviſions, and extend the other along the line to 4. Open the ſector till you fit this lateral diſtance to the parallel of 1 and 1, or 10 and 10. Then take the parallel diſtance of 8, the multiplicand; *i. e.* extend the compaſſes from 8, in this line, on one leg, to 8 in the ſame line on the other; and that extent, meaſured laterally, will give the product required.

Sector.

8 Diviſion in general.

5. To divide by the line of equal parts on the ſector. Extend the compaſſes laterally from the beginning of the line to 1, and open the ſector till you fit that extent to the parallel of the diviſor; then take the parallel diſtance of the dividend, which extent, meaſured in a lateral direction, will give the quotient required. Thus, ſuppoſe it was required to divide 36 by 4; extend the compaſſes laterally, the beginning of the line to 1, and fit to that extent the parallel, of 4, the diviſor; then extend the compaſſes parallel, from 36 on one leg to 36 on the other, and that extent, meaſured laterally, will give 9, the quotient required.

9 Proportion.

6. Proportion by the line of equal parts. Make the lateral diſtance of the ſecond term the parallel diſtance of the firſt term, the parallel diſtance of the third term is the fourth proportional. *Example.* To find a fourth proportional to 8, 4, and 6, take the lateral diſtance of 4, and make it the parallel diſtance of 8; then the parallel diſtance of 6, extended from the centre, ſhall reach to the fourth proportional 3.

In the ſame manner, a third proportional is found to two numbers. Thus, to find a third proportional to 8 and 4, the ſector remaining as in the former example, the parallel diſtance of 4, extended from the centre, ſhall reach to the third proportional 2. In all theſe caſes, if the number to be made a parallel diſtance be too great for the ſector, ſome aliquot part of it is to be taken, and the anſwer is to be multiplied by the number by which the firſt number was divided.

10 Line of chords.

Uſe of the Line of Chords on the SECTOR. 1. To open the ſector ſo as the two lines of chords may make an angle or number of degrees, ſuppoſe 40. Take the diſtance from the joint to 40, the number of the degrees propoſed, on the line of chords; open the ſector till the diſtance from 60 to 60, on each leg, be equal to the given diſtance of 40; then will the two lines on the ſector form an angle of 40 degrees, as was required.

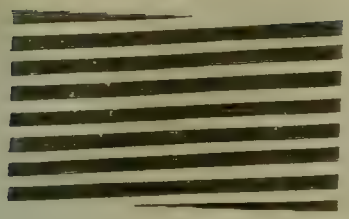
2. The ſector being opened, to find the degrees of its aperture. Take the extent from 60 to 60, and lay it off on the line of chords from the centre; the number whereon it terminates will ſhow the degrees, &c. required.

3. To lay off any number of degrees upon the circumference of a circle. Open the ſector till the diſtance between 60 and 60 be equal in the radius of the given circle: then take the parallel extent of the chord of the number of degrees on each leg of the ſector, and lay

SCREW.

Plate CCCCXLVIII.

Nº 1.



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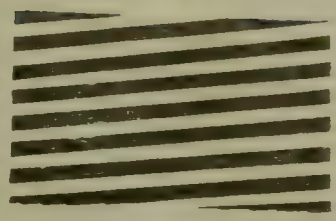

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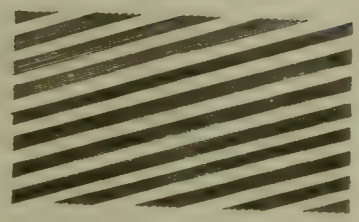

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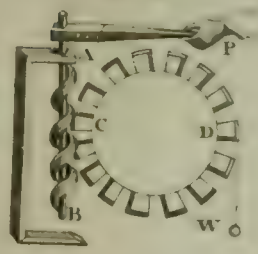


Machine for Freshening

SEA WATER.

Fig. 1.

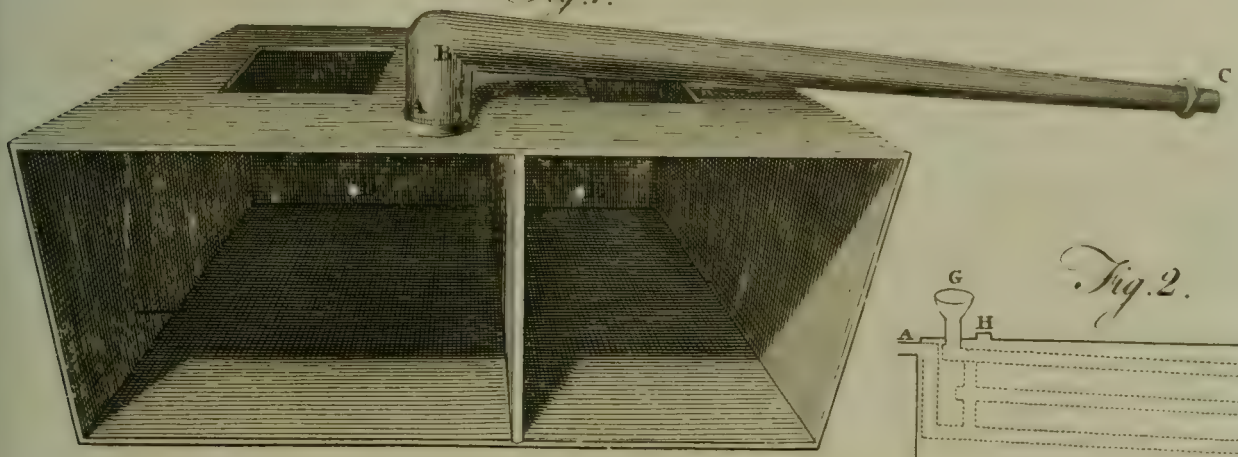
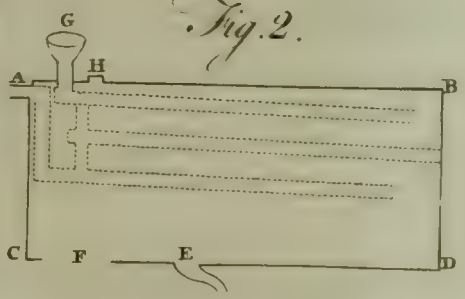


Fig. 2.



SECTOR.

Fig. 3.

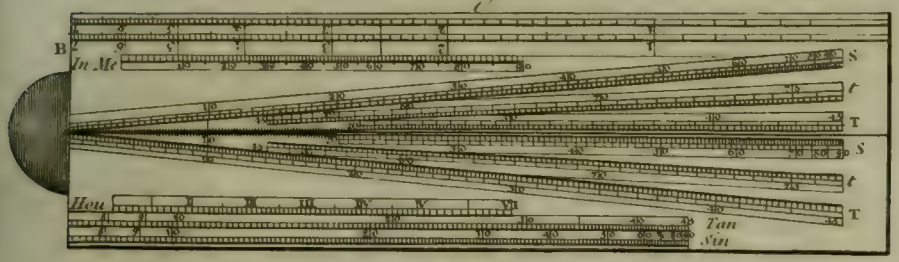


Fig. 4.

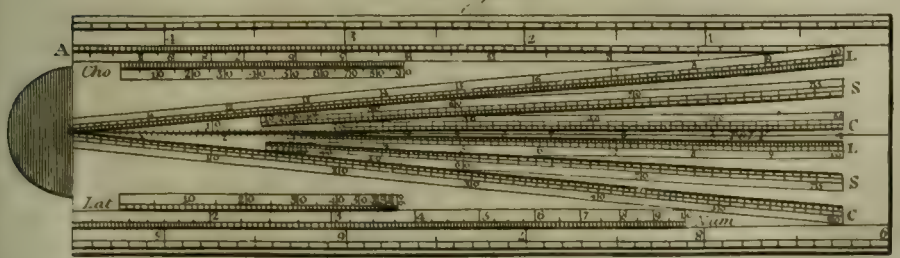
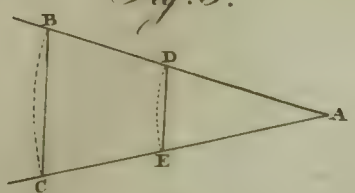


Fig. 5.



Vallance sc

Sector. lay it off on the circumference of the given circle.—Hence any regular polygon may be eaſily inſcribed in a given circle.

11 Line of polygons. *Uſe of the Line of Polygons on the* SECTOR. 1. To inſcribe a regular polygon in a given circle. Take the ſemidiameter of the given circle in the compaſſes, and adjuſt it to the number 6, on the line of polygons, on each leg of the ſector: then, the ſector remaining thus opened, take the diſtance of the two equal numbers, expreſſing the number of ſides the polygon is to have; *e. gr.* the diſtance from 5 to 5 for a pentagon, from 7 to 7 for a heptagon, &c. Theſe diſtances, carried about the circumference of the circle, will divide it into ſo many equal parts.

2. To deſcribe a regular polygon, *e. gr.* a pentagon, on a given right line. Take the length of the line in the compaſſes, and apply it to the extent of the number 5, 5, on the lines of polygons. The ſector thus opened, upon the ſame lines take the extent from 6 to 6; this will be the ſemidiameter of the circle the polygon is to be inſcribed in. If then, with this diſtance, from the ends of the given line, you deſcribe two arches of a circle, their interſection will be the centre of the circle.

3. On a right line, to deſcribe an iſoſceles triangle, having the angles at the baſe double that at the vertex. Open the ſector, till the ends of the given line fall on 10 and 10 on each leg; then take the diſtance from 6 to 6. This will be the length of the two equal ſides of the triangle.

12 Sines, tangents, and ſecants. *Uſe of the Lines of Sines, Tangents, and Secants, on the* SECTOR. By the ſeveral lines diſpoſed on the ſector, we have ſcales to ſeveral radii; ſo that having a length or radius given, not exceeding the length of the ſector when opened, we find the chord, ſine, &c. thereto: *e. gr.* Suppoſe the chord, ſine, or tangent, of 10 degrees, to a radius of 3 inches required; make 3 inches the aperture, between 60 and 60, on the lines of chords of the two legs: then will the ſame extent reach from 45 to 45 on the line of tangents, and from 90 to 90 on the line of the ſines on the other ſide; ſo that to whatever radius the line of chords is ſet, to the ſame are all the others ſet. In this diſpoſition, therefore, if the aperture between 10 and 10, on the lines of chords, be taken with the compaſſes, it will give the chord of 10 degrees. If the aperture of 10 and 10 be in like manner taken on the lines of ſines, it will be the ſine of 10 degrees. Laſtly, if the aperture of 10 and 10 be in like manner taken on the lines of tangents, it gives the tangent of 10 degrees.

If the chord, or tangent, of 70 degrees were required; for the chord, the apperture of half the arch, viz. 35, muſt be taken, as before; which diſtance, repeated twice, gives the chord, of 70 degrees. To find the tangent of 70 degrees to the ſame radius; the ſmall line of tangents muſt be uſed, the other only reaching to 45: making, therefore, 3 inches the aperture between 45 and 45 on the ſmall line; the extent between 70 and 70 degrees on the ſame, will be the tangent of 70 degrees to 3 inches radius.

To find the ſecant of an arch, make the given radius the aperture between 0 and 0 on the lines of ſecants: then will the aperture of 10 and 10, or 70 and 70, on the ſaid lines, give the tangent of 10° or 70°.

If the converſe of any of theſe things were required, that is, if the radius be required, to which a given line is the ſine, tangent, or ſecant, it is but making the given line, if a chord, the aperture on the line of chords, between 10 and 10, and then the ſector will ſtand at the radius required; that is, the aperture between 60 and 60 on the ſaid line is the radius. If the given line were a ſine, tangent, or ſecant, it is but making it the aperture of the given number of degrees; then will the diſtance of 90 and 90 on the ſines, of 45 and 45 on the tangents, of 0 and 0 on the ſecants, be the radius. Sector, Secular.

Aſtronomical SECTOR. See *Aſtronomical Sector*.

Dialing SECTOR. See *Dialing*.

SECULAR, that which relates to affairs of the preſent world, in which ſenſe the word ſtands oppoſed to *ſpiritual, eccleſiaſtical*: thus we ſay ſecular power, &c.

SECULAR, is more peculiarly uſed for a perſon who lives at liberty in the world, not ſhut up in a monaſtery, nor bound by vows, or ſubjected to the particular rules of any religious community; in which ſenſe it ſtands oppoſed to *regular*. The Romiſh clergy are divided into ſecular and regular, of which the latter are bound by monaſtic rules, the former not.

Secular Games, in antiquity, ſolemn games held among the Romans once in an age. Theſe games laſted three days and as many nights; during which time ſacrifices were performed, theatrical ſhews exhibited, with combats, ſports, &c. in the circus. The occaſion of theſe games, according to Valerius Maximus, was to ſtop the progreſs of a plague. Valerius Publicola was the firſt who celebrated them at Rome in the year of the city 245. The ſolemnity was as follows: The whole world was invited by a herald to a feaſt which they had never ſeen already, nor ever ſhould ſee again. Some days before the games began, the quindecemviri in the Capitol and the Palatine temple, diſtributed to the people purifying compoſitions, of various kinds, as flambeaus, ſulphur, &c. From hence the populace paſſed to Diana's temple on the Aventine mount, with wheat, barley, and oats, as an offering. After this, whole nights were ſpent in devotion to the Deſtinies. When the time of the games was fully come, the people aſſembled in the Campus Martius, and ſacrificed to Jupiter, Juno, Apollo, Latona, Diana, the Parcæ, Ceres, Pluto and Proſerpine. On the firſt night of the feaſt the emperor, with the quindecemviri, cauſed three altars to be erected on the banks of the Tiber, which they ſprinkled with the blood of three lambs, and then proceeded to regular ſacrifice. A ſpace was next marked out for a theatre, which was illuminated with innumerable flambeaus and fires. Here they ſung hymns, and celebrated all kinds of ſports. On the day after, having offered victims at the Capitol, they went to the Campus Martius, and celebrated ſports to the honour of Apollo and Diana. Theſe laſted till next day, when the noble matrons, at the hour appointed by the oracle, went to the Capitol to ſing hymns to Jupiter. On the third day, which concluded the ſolemnity, twenty-ſeven boys, and as many girls, ſung in the temple of Palatine Apollo hymns and verſes in Greek and Latin, to recommend the city to the protection of thoſe deities whom they deſigned particularly to honour by their ſacrifices.

The inimitable Carmen Seculare of Horace was compoſed for this laſt day, in the Secular Games, held by Auguſtus.

It

Secular ‖ Secundus.

It has been much disputed whether these games were held every hundred, or every hundred and ten years. Valerius Antius, Varro, and Livy, are quoted in support of the former opinion: In favour of the latter may be produced the quindecemviral registers, the edicts of Augustus, and the words of Horace in the Secular poem,

Cætus undenos decies per annos.

It was a general belief, that the girls who bore a part in the song should be soonest married; and that the children who did not dance and sing at the coming of Apollo, should die unmarried, and at an early period of life.

Secular Poem, a poem sung or rehearsed at the secular games; of which kind we have a very fine piece among the works of Horace, being a sapphic ode at the end of his epodes.

SECULARIZATION, the act of converting a regular person, place, or benefice, into a secular one. Almost all the cathedral churches were anciently regular, that is, the canons were to be religious; but they have been since secularized. For the secularization of a regular church, there is required the authority of the pope, that of the prince, the bishop of the place, the patron, and even the consent of the people. Religious that want to be released from their vow, obtain briefs of secularization from the pope.

SECUNDINES, in anatomy, the several coats or membranes wherein the fœtus is wrapped up in the mother's womb; as the chorion and amnios, with the placenta, &c.

SECUNDUS (Joannes Nicolaius), an elegant writer of Latin poetry, was born at the Hague in the year 1511. His descent was from an ancient and honourable family in the Netherlands; and his father Nicolaus Everardus, who was born in the neighbourhood of Middleburg, seems to have been high in the favour of the emperor Charles V. as he was employed by that monarch in several stations of considerable importance. We find him first a member of the grand parliament or council of Mechelen, afterwards president of the states of Holland and Zealand at the Hague, and lastly holding a similar office at Mechelen, where he died, August 5, 1532, aged 70.

These various employments did not occupy the whole of Everardus's time. Notwithstanding the multiplicity of his business, he found leisure to cultivate letters with great success, and even to act as preceptor to his own children, who were five sons and three daughters. They all took the name of Nicolaii from their father; but on what account our author was called *Secundus* is not known. It could not be from the order of his birth, for he was the youngest son. Perhaps the name was not given him till he became eminent; and then, according to the fashion of the age, it might have its rise from some pun, such as his being *Poetarum nemini Secundus*. Poetry, however, was by no means the profession which his father wished him to follow. He intended him for the law, and when he could no longer direct his studies himself, placed him under the care of *Jacobus Valeardus*. This man is said to have been every way well qualified to discharge the important trust which was committed to him; and he certainly gained the affection of his pupil, who, in one of his poems, mentions the death of Valeardus with every appearance of unfeigned sorrow. Another tutor was soon provided; but it does not appear that Secundus devoted much of his time to legal pursuits. Poetry and the sister arts of painting and sculpture had engaged his mind at a very early period; and the imagination on which these have laid hold, can with difficulty submit to the dry study of musty c[illegible]ans. Secundus is said to have written verses when [illegible] ten years old; and from the vast quantity whic[illegible] he left behind him, we have reason to conclude that such writing was his principal employment. He found time, however, to carve figures of all his own family, of his mistresses, of the emperor Charles V. of several eminent personages of those times, and of many of his intimate friends; and in the last edition of his works published by Scrverius at Leyden, 1631, there is a print of one of his mistresses with this inscription round it; VATIS AMATORIS JULIA SCULPTA MANU.

Secundus. Secundus having nearly attained the age of twenty one, and being determined, as it would seem, to comply as far as possible with the wishes of his father, quitted Mechelen, and went to France, where at *Bourges*, a city in the *Orleanois*, he studied the civil law under the celebrated *Andreas Alciatus*. Alciatus was one of the most learned civilians of that age; but what undoubtedly endeared him much more to our author was his general acquaintance with polite literature, and more particularly his taste in poetry. Having studied a year under this eminent professor, and taken his degrees, Secundus returned to Mechelen, where he remained only a very few months. In 1533 he went into Spain with warm recommendations to the count of Nassau and other persons of high rank; and soon afterwards became secretary to the cardinal archbishop of Toledo in a department of business which required no other qualifications than what he possessed in a very eminent degree, a facility in writing with elegance the Latin language. It was during his residence with this cardinal that he wrote his *Basia*, a series of wanton poems, of which the fifth, seventh, and ninth *carmina* of *Catullus* seems to have given the hint. Secundus was not, however, a servile imitator of Catullus. His expressions seem to be borrowed rather from *Tibullus* and *Propertius;* and in the warmth of his descriptions he surpasses every thing that has been written on similar subjects by *Catullus*, *Tibullus*, *Propertius*, *C. Gallus*, *Ovid*, or *Horace*.

In 1535 he accompanied the emperor Charles V. to the siege of Tunis, but gained no laurels as a soldier. The hardships which were endured at that memorable siege were but little suited to the soft disposition of a votary of Venus and the muses; and upon an enterprise which might have furnished ample matter for an epic poem, it is remarkable that Secundus wrote nothing which has been deemed worthy of preservation. Having returned from his martial expedition, he was sent by the cardinal to Rome to congratulate the pope upon the success of the emperor's arms; but was taken so ill on the road, that he was not able to complete his journey. He was advised to seek, without a moment's delay, the benefit of his native air: and that happily recovered him.

Having now quitted the service of the archbishop of Toledo, Secundus was employed in the same office of Secretary by the bishop of Utrecht; and so much had

Secundus || Secutores.

he hitherto diſtinguiſhed himſelf by the claſſical elegance of his compoſitions, that he was ſoon called upon to fill the important poſt of private Latin ſecretary to the emperor, who was then in Italy. This was the moſt honourable office to which our author was ever appointed; but before he could enter upon it death put a ſtop to his career of glory. Having arrived at *Saint Amand* in the diſtrict of *Tournay*, in order to meet, upon buſineſs, with the biſhop of Utrecht, he was on the 8th of October 1536 cut off by a violent fever, in the very flower of his age, not having quite completed his twenty-fifth year. He was interred in the church of the Benedictines, of which his patron, the biſhop, was *abbot* or *pro-abbot*; and his near relations erected to his memory a marble monument, with a plain Latin inſcription.

The works of Secundus have gone through ſeveral editions, of which the beſt and moſt copious is that of Scriverius already mentioned. It conſiſts of JULIA, *Eleg. Lib.* 1.; AMORES, *Eleg. Lib.* 2.; AD DIVERSOS *Eleg. Lib.* 3.; BASIA, ſtyled by the editor *incomparabilis et divinus prorſus liber*; EPIGRAMMATA; ODARUM *liber unus*; EPISTOLARUM *liber unus Elegiaca*; EPISTOLARUM *liber alter, heroico carmine ſcriptus*; FUNERUM *liber unus*; SYLVÆ *et* CARMINUM *fragmenta*; POEMATA *nonnulla fratrum*; ITINERARIA *Secundi tria*, &c.; EPISTOLÆ *totidem, ſoluta oratione*. Of theſe works it would be ſuperfluous in us to give any character after the ample teſtimonies prefixed to them of *Lelius Greg. Gyraldus*, the elder *Scaliger*, *Theodore Beza*, and others equally celebrated in the republic of letters, who all ſpeak of them with rapture. A French critic, indeed, after having affirmed that the genus of Secundus never produced any thing which was not excellent in its kind, adds, with too much truth, *Mais ſa muſe eſt un peu trop laſcive* For this fault our author makes the following apology in an epigram addreſſed to the grammarians;

Carmina cur ſpargam cunctis laſciva libellis,
Queritis? Inſulſos arceo grammaticos.
Fortia magnanimi canerem ſi Cæſaris arma,
Factave DIVORUM religioſa VIRÛM:
Quot miſer exciperemque notas, patererque lituras?
Quot fierem teneris ſupplicium pueris?
At nunc uda mihi dictant cum BASIA carmen,
Pruriet et verſu mentula multa meo;
Me leget innuptæ juvenis placiturus amicæ,
Et placitura nova blanda puella viro:
Et quemcunque juvat lepidorum de grege vatum
Otia feſtivis ludere deliciis.
Lucibus et lætis procul hinc abſiſtite, SÆVI
GRAMMATICI, injuſtas et cohibite manus.
Ne puer, ab malleis cæſus lacrymanſque leporis;
DURAM FORTE MEIS OSSIBUS OPTET HUMUM.

SECURIDACA, a plant belonging to the claſs of diadelphia, and to the order of octandria. The calyx has three leaves, which are ſmall, deciduous, and coloured. The corolla is papilionaceous. The vexillum, conſiſting of two petals, is oblong, ſtraight, and conjoined to the carina at the baſe. The carina is of the ſame length with the alæ. The legumen is ovated, unilocular, monoſpermous, and ending in a ligulated ala. There are two ſpecies, the *erecta* and *volubilis*. The erecta has an upright ſtem: the volubilis or ſcandens is a climbing plant, and is a native of the Weſt Indies.

SECUTORES, a ſpecies of gladiators among the Romans, whoſe arms were a helmet, a ſhield, and a ſword or a leaden bullet. They were armed in this manner, becauſe they had to contend with the retiarii, who were dreſſed in a ſhort tunic, bore a three-pointed lance in their left hand, and a net in their right. The retiarius attempted to caſt his net over the head of the ſecutor; and if he ſucceeded, he drew it together and ſlew him with his trident: but if he miſſed his aim, he immediately betook himſelf to flight till he could find a ſecond opportunity of intangling his adverſary with his net. He was purſued by the ſecutor, who endeavoured to diſpatch him in his flight.

Secutores was alſo a name given to ſuch gladiators who took the place of thoſe killed in the combat, or who engaged the conqueror. This poſt was uſually taken by lot.

Sedan, Sedition.

SEDAN is a town of Champagne in France, in E. Long. 4. 45. N. Lat. 49. 46. This is the capital of a principality of the ſame name, ſituated on the Maeſe, ſix miles from Bouillon, and fifteen from Charleville. Its ſituation on the frontiers of the territory of Liege, Namur, and Limburg, formerly rendered it one of the keys of the kingdom. It is extremely well fortified, and defended by a ſtrong citadel. The caſtle is ſituated on a rock, ſurrounded with large towers and ſtrong walls: here you ſee a moſt beautiful magazine of ancient arms. The governor's palace is oppoſite the caſtle. From the ramparts you have a moſt agreeable proſpect of the Maeſe and the neighbouring country. Though the town is but ſmall, yet it is full of tradeſmen, as tanners, weavers, dyers, &c. the manufacture of fine cloth in this city employing a great number of hands. The principality of Sedan formerly belonged to the duke of Bouillon, who was obliged in the beginning of the laſt century to reſign it to the crown.

SEDAN-CHAIR is a covered vehicle for carrying a ſingle perſon, ſuſpended by two poles, and borne by two men, hence denominated *chairmen*. They were firſt introduced into London in 1634, when Sir Sanders Duncomb obtained the ſole privilege to uſe, let, and hire a number of the ſaid covered chairs for fourteen years.

SEDITION, among civilians, is uſed for a factious commotion of the people, or an aſſembly of a number of citizens without lawful authority, tending to diſturb the peace and order of the ſociety. This offence is of different kinds: ſome ſeditions more immediately threatening the ſupreme power, and the ſubverſion of the preſent conſtitution of the ſtate; others tending only towards the redreſs of private grievances. Among the Romans, therefore, it was variouſly puniſhed, according as its end and tendency threatened greater miſchief. See lib. i. *Cod. de Seditioſis*, and *Mat. de Crimin.* lib. ii. n. 5. *de Læſa Majeſtate*. In the puniſhment, the authors and ringleaders were juſtly diſtinguiſhed from thoſe who, with leſs wicked intention, joined and made part of the multitude.

The ſame diſtinction holds in the law of England and in that of Scotland. Some kinds of ſedition in England amount to high treaſon, and come within the ſtat. 25 Edw. III. as levying war againſt the king. And ſeveral ſeditions are mentioned in the Scotch acts of parliament as treaſonable. *Bayne's Crim. Law of Scotland*, p. 33, 34. The law of Scotland makes riotous and tumultuous aſſemblies a ſpecies of ſedition. But the law there, as well as in England, is now chiefly

Sedatives ‖ Sedley.

regulated by the riot act, made 1 Geo. I. only it is to be obſerved, that the proper officers in Scotland, to make the proclamation thereby enacted, are ſheriffs, ſtewards, and bailies of regalities, or their deputies; magiſtrates of royal boroughs, and all other inferior judges and magiſtrates; high and petty conſtables, or other officers of the peace, in any country, ſtewartry, city, or town. And in that part of the iſland, the puniſhment of the offence is any thing ſhort of death which the judges, in their diſcretion, may appoint.

SEDATIVES, in medicine, a general name for ſuch medicines as weaken the powers of nature, ſuch as blood-letting, cooling ſalts, purgatives, &c.

SE DEFENDENDO, in law, a plea uſed for him that is charged with the death of another, by alleging that he was under a neceſſity of doing what he did in his own defence: as that the other aſſaulted him in ſuch a manner, that if he had not done what he did, he muſt have been in hazard of his own life. See HOMICIDE and MURDER.

SEDIMENT, the ſettlement or dregs of any thing, or that groſs heavy part of a fluid body which ſinks to the bottom of the veſſel when at reſt.

SEDLEY (Sir Charles), an Engliſh poet and wit, the ſon of Sir John Sedley of Aylesford in Kent, was born about the year 1639. At the reſtoration he came to London to join the general jubilee; and commenced wit, courtier, poet, and gallant. He was ſo much admired, that he became a kind of oracle among the poets; which made king Charles tell him, that Nature had given him a patent to be Apollo's viceroy. The productions of his pen were ſome plays, and ſeveral delicately tender amorous poems, in which the ſoftneſs of the verſes was ſo exquiſite, as to be called by the duke of Buckingham *Sedley's witchcraft*. "There were no marks of genius or true poetry to be deſcried, (ſay the authors of the *Biographia Britannica*); the art wholly conſiſted in raiſing looſe thoughts and lewd deſires, without giving any alarm; and ſo the poiſon worked gently and irreſiſtibly. Our author, we may be ſure, did not eſcape the infection of his own art, or rather was firſt tainted himſelf before he ſpread the infection to others."—A very ingenious writer of the preſent day, however, ſpeaks much more favourably of Sir Charles Sedley's writings. "He ſtudied human nature; and was diſtinguiſhed for the art of making himſelf agreeable, particularly to the ladies; for the verſes of Lord Rocheſter, beginning with, *Sedley has that prevailing gentle art*, &c. ſo often quoted, allude not to his *writings*, but to his *perſonal addreſs*." [*Langhorn's Eſſuſions*, &c.]—But while he thus grew in reputation for wit and in favour with the king, he grew poor and debauched: his eſtate was impaired, and his morals were corrupted. One of his frolics, however, being followed by an indictment and a heavy fine, Sir Charles took a more ſerious turn, applied himſelf to buſineſs, and became a member of parliament, in which he was a frequent ſpeaker. We find him in the Houſe of Commons in the reign of James II. whoſe attempts upon the conſtitution he vigorouſly withſtood; and he was very active in bringing on the revolution. This was thought more extraordinary, as he had received favours from James. But that prince had taken a fancy to Sir Charles's daughter (though it ſeems ſhe was not very handſome), and, in conſequence of his intrigues with her, he created Miſs Sedley counteſs of Dorcheſter. This honour, ſo far from pleaſing, greatly ſhocked Sir Charles. However libertine he himſelf had been, yet he could not bear the thoughts of his daughter's diſhonour; and with regard to her exaltation, he only conſidered it as rendering her more conſpicuouſly infamous. He therefore conceived a hatred for the king; and from this, as well as other motives, readily joined to diſpoſſeſs him of the throne. A witty ſaying of Sedley's, on this occaſion, is recorded. "I hate ingratitude, (ſaid Sir Charles); and therefore, as the king has made my daughter a counteſs, I will endeavour to make his daughter a queen;" meaning the princeſs Mary, married to the prince of Orange, who diſpoſſeſſed James of the throne at the revolution. He lived to the beginning of queen Anne's reign; and his works were printed in 2 vols 8vo, 1719.

Sedr ‖ Seduction

SEDR, or SEDRE, the high-prieſt of the ſect of Ali among the Perſians. The ſedre is appointed by the emperor of Perſia, who uſually confers the dignity on his neareſt relation. The juriſdiction of the ſedre extends over all effects deſtined for pious purpoſes, over all moſques, hoſpitals, colleges, ſepulchres, and monaſteries. He diſpoſes of all eccleſiaſtical employments, and nominates all the ſuperiors of religious houſes. His deciſions in matters of religion are received as ſo many infallible oracles; he judges of all criminal matters in his own houſe without appeal. His authority is balanced by that of the mudſtehid, or firſt theologue of the empire.

SEDUCTION, is the act of tempting and drawing aſide from the right path, and comprehends every endeavour to corrupt any individual of the human race. This is the import of the word in its largeſt and moſt general ſenſe; but it is commonly employed to expreſs the act of tempting a virtuous woman to part with her chaſtity.

The *ſeducer* of female innocence practices the ſame ſtratagems of fraud to get poſſeſſion of a woman's perſon, that the *ſwindler* employs to get poſſeſſion of his neighbour's goods or money; yet the law of honour, which pretends to abhor *deceit*, and which impels its votaries to *murder* every man who preſumes, however juſtly, to ſuſpect them of fraud, or to queſtion their veracity, applauds the addreſs of a ſucceſsful intrigue, tho' it be well known that the ſeducer could not have obtained his end without ſwearing to the truth of a thouſand falſehoods, and calling upon God to witneſs promiſes which he never meant to fulfil.

The law of honour is indeed a very capricious rule, which accommodates itſelf to the pleaſures and conveniences of higher life; but the law of the land, which is enacted for the equal protection of high and low, may be ſuppoſed to view the guilt of ſeduction with a more impartial eye. Yet for this offence, even the laws of England have provided no other puniſhment than a pecuniary ſatisfaction to the injured family; which, in England, can be obtained only by one of the quaineſt fictions in the world, by the father's bringing his action againſt the ſeducer for the loſs of his daughter's ſervice during her pregnancy and nurturing. See Paley's *Moral Philoſophy*, Book III. Part iii. Chap. 3.

The moraliſt, however, who eſtimates the merit or demerit of actions, not by laws of human appointment, but by their general conſequences as eſtabliſhed by the laws of nature, muſt conſider the ſeducer as a criminal of

Seduction. of the deepeſt guilt. In every civilized country, and in many countries where civilization has made but ſmall progreſs, the virtue of women is collected as it were into a ſingle point, which they are to guard above all things, as that on which their happineſs and reputation wholly depend. At firſt ſight this may appear a capricious regulation; but a moment's reflection will convince us of the contrary. In the married ſtate ſo much confidence is neceſſarily repoſed in the fidelity of women to the beds of their huſbands, and evils ſo great reſult from the violation of that fidelity, that whatever contributes in any degree to its preſervation, muſt be agreeable to Him who, in eſtabliſhing the laws of nature, intended them to be ſubſervient to the real happineſs of all his creatures. But nothing contributes ſo much to preſerve the fidelity of wives to their huſbands, as the impreſſing upon the minds of women the higheſt veneration for the virtue of chaſtity. She who, when unmarried, has been accuſtomed to grant favours to different men, will not find it eaſy, if indeed poſſible, to reſiſt afterwards the allurements of variety. It is therefore a wiſe inſtitution, and agreeable to the will of Him who made us, to train up women ſo as that they may look upon the loſs of their chaſtity as the moſt diſgraceful of all crimes; as that which ſinks them in the order of ſociety, and robs them of all their value. In this light virtuous women actually look upon the loſs of chaſtity. The importance of that virtue has been ſo deeply impreſſed upon their minds, and is ſo cloſely aſſociated with the principle of honour, that they cannot think but with abhorrence upon the very deed by which it is loſt. He therefore who by fraud and falſehood perſuades the unſuſpecting girl to deviate in one inſtance from the honour of her ſex, weakens in a great degree her moral principle; and if he reconcile her to a repetition of her crime, he deſtroys that principle entirely, as ſhe has been taught to conſider all other virtues as inferior to that of chaſtity. Hence it is that the hearts of proſtitutes are generally ſteeled againſt the miſeries of their fellow-creatures; that they lend their aid to the ſeducer in his practices upon other girls; that they lie and ſwear and ſteal without compunction; and that too many of them heſitate not to commit murder if it can ſerve any ſelfiſh purpoſe of their own.

The loſs of virtue, though the greateſt that man or woman can ſuſtain, is not the only injury which the ſeducer brings upon the girl whom he deceives. She cannot at once reconcile herſelf to proſtitution, or even to the loſs of character; and while a ſenſe of ſhame remains in her mind, the miſery which ſhe ſuffers muſt be exquiſite. She knows that ſhe has forfeited what in the female character is moſt valued by both ſexes; and ſhe muſt be under the perpetual dread of a diſcovery. She cannot even confide in the honour of her ſeducer, who may reveal her ſecret in a fit of drunkenneſs, and thus rob her of her fame as well as of her virtue; and while ſhe is in this ſtate of anxious uncertainty, the agony of her mind muſt be inſupportable. That it is ſo in fact, the many inſtances of child-murder by unmarried women of every rank leave us no room to doubt. The affection of a mother to her new-born child is one of the moſt unequivocal and ſtrongeſt inſtincts in human nature (ſee Instinct); and nothing ſhort of the extremity of diſtreſs could prompt any one ſo far to oppoſe her nature as to embrue her hands in the blood of her imploring infant. Seduction.

Even this deed of horror ſeldom prevents a detection of the mother's frailty, which is indeed commonly diſcovered, though no child has been the conſequence of her intrigue. He who can ſeduce is baſe enough to betray; and no woman can part with her honour, and retain any well-grounded hope that her amour ſhall be kept ſecret. The villain to whom ſhe ſurrendered will glory in his victory, if it was with difficulty obtained; and if ſhe ſurrendered at diſcretion, her own behaviour will reveal her ſecret. Her reputation is then irretrievably loſt, and no future circumſpection will be of the ſmalleſt avail to recover it. She will be ſhunned by the virtuous part of her own ſex, and treated as a mere inſtrument of pleaſure by the other. In ſuch circumſtances ſhe cannot expect to be married with advantage. She may perhaps be able to captivate the heart of a heedleſs youth, and prevail upon him to unite his fate to her's before the delirium of his paſſion ſhall give him time for reflection; ſhe may be addreſſed by a man who is a ſtranger to her ſtory, and married while he has no ſuſpicion of her ſecret; or ſhe may be ſolicited by one of a ſtation inferior to her own, who, though acquainted with every thing that has befallen her, can barter the delicacy of wedded love for ſome pecuniary advantage; but from none of theſe marriages can ſhe look for happineſs. The delirium which prompted the firſt will ſoon vaniſh, and leave the huſband to the bitterneſs of his own reflections, which can hardly fail to produce cruelty to the wife. Of the ſecret, to which, in the ſecond caſe, the lover was a ſtranger, the huſband will ſoon make a diſcovery, or at leaſt find room for harbouring ſtrong ſuſpicions; and ſuſpicions of having been deceived in a point ſo delicate have hitherto been uniformly the parents of miſery. In the third caſe, the man married her merely for money, of which having got the poſſeſſion, he has no farther inducement to treat her with reſpect. Such are ſome of the conſequences of ſeduction, even when the perſon ſeduced has the good fortune to get afterwards a huſband; but this is a fortune which few in her circumſtances can reaſonably expect. By far the greater part of thoſe who have been defrauded of their virtue by the arts of the ſeducer ſink deeper and deeper into guilt, till they become at laſt common proſtitutes. The public is then deprived of their ſervice as wives and parents; and inſtead of contributing to the population of the ſtate, and to the ſum of domeſtic felicity, theſe outcaſts of ſociety become ſeducers in their turn, corrupting the morals of every young man whoſe appetites they can inflame, and of every young woman whom they can entice to their own practices.

All this complication of evil is produced at firſt by arts, which, if employed to deprive a man of his property, would ſubject the offender to the execration of his fellow-citizens, and to an ignominious death: but while the forger of a bill is purſued with relentleſs rigour by the miniſters of juſtice, and the ſwindler loaded with univerſal reproach, the man who by fraud and forgery has enticed an innocent girl to gratify his deſires at the expence of her virtue, and thus introduced her into a path which muſt infallibly lead to her own ruin, as well as to repeated injuries to the public at

Seduction, Sedum.

large, is not deſpiſed by his own ſex, and is too often careſſed even by the virtuous part of the other. Yet the loſs of property may be eaſily repaired; the loſs of honour is irreparable! It is vain to plead in alleviation of this guilt, that women ſhould be on their guard againſt the arts of the ſeducer. Moſt unqueſtionably they ſhould; but arts have been uſed which hardly any degree of caution would have been ſufficient to counteract. It may as well be ſaid that the trader ſhould be on his guard againſt the arts of the forger, and accept of no bill without previouſly conſulting him in whoſe name it is written. Caſes, indeed, occur in trade, in which this caution would be impoſſible; but he muſt be little acquainted with the workings of the human heart, who does not know that ſituations likewiſe occur in life, in which it is equally impoſſible for a girl of virtue and tenderneſs to reſiſt the arts of the man who has completely gained her affections.

The mentioning of this circumſtance leads us to conſider another ſpecies of ſeduction, which, though not ſo highly criminal as the former, is yet far removed from innocence; we mean the practice which is too prevalent among young men of fortune of employing every art in their power to gain the hearts of heedleſs girls whom they reſolve neither to marry nor to rob of their honour. Should a man adhere to the latter part of this reſolution, which is more than common fortitude can always promiſe for itſelf, the injury which he does to the object of his amuſement is yet very great, as he raiſes hopes of the moſt ſanguine kind merely to diſappoint them, and diverts her affections perhaps for ever from ſuch men as, had they been fixed on one of them, might have rendered her completely happy. Diſappointments of this kind have ſometimes been fatal to the unhappy girl; and even when they have neither deprived her of life, nor diſordered her reaſon, they have often kept her wholly from marriage, which, whatever it be to a man, is that from which every woman expects her chief happineſs. We cannot therefore conclude this article more properly than with warning our female readers not to give up their hearts lightly to men whoſe ſtation in life is much higher than their own; and we beg leave to aſſure every one of them, that the man who ſolicits the laſt favour under the moſt ſolemn promiſe of a ſubſequent marriage, is a baſe ſeducer, who prefers a momentary gratification of his own to her honour and happineſs through life, and has no intention to fulfil his promiſe. Or, if he ſhould by any means be compelled to fulfil it, ſhe may depend upon much ill treatment in return for her premature compliance with his baſe deſires.

SEDUM, ORPINE, in botany: A genus of the pentagynia order, belonging to the decandria claſs of plants; and in the natural method ranking under the 13th order, *Succulentæ*. The calyx is quinquefid; the corolla is pentapetalous, pointed, and ſpreading; there are five nectariferous ſquamæ or ſcales at the baſe of the germen. The capſules are five.

The ſpecies are 20 in number. 1. The Verticillatum; 2. Telephium; 3. Anacampſeros; 4. Aizoon; 5. Hybridum; 6. Populifolium; 7. Stellatum; 8. Cepaea; 9. Libanoticum; 10. Daſyphyllum; 11. Reflexum; 12. Rupeſtre; 13. Lineare; 14. Hiſpanicum; 15. Album; 16. Acre; 17. Sexangulare; 18. Annuum; 19. Villoſum; 20. Atratum. The following ſpecies are the moſt remarkable. Sedum.

1. The telephium, common orpine, or live-long, hath a perennial root compoſed of many knobbed tubercles, ſending up erect, round, ſucculent ſtalks, branching half a yard or two feet high, garniſhed with oblong, plane, ſerrated, ſucculent leaves, and the ſtalks terminated by a leafy corymbus of flowers, of different colours in the varieties. This ſpecies is an inhabitant of woods and dry places in England, &c. but has been long a reſident of gardens for variety and medical uſe. 2. The anacampſeros, or decumbent evergreen Italian orpine, hath a fibrous perennial root, decumbent or trailing ſtalks, wedge-ſhaped entire leaves, and the ſtalks terminated by a corymbus of purple flowers. 3. The rupeſtre, rock ſedum, or ſtone-crop of St Vincent's rock, hath ſlender, trailing, purple ſtalks; ſhort, thick, awl-ſhaped, ſucculent, glaucous leaves in cluſters, quinquefariouſly imbricated round the ſtalks, and the ſtalks terminated by roundiſh cymoſe bunches of bright yellow flowers. It grows naturally on St Vincent's rock near Briſtol, and other rocky places in Europe. 4. The aizoon, or Siberian yellow orpine, hath a tuberculate, fibrous, perennial root; many upright, round, ſucculent, ſtalks, a foot high; lanceolated, plane, ſerrated, thickiſh leaves; and the ſtalks terminated by a cloſe-ſitting cymoſe cluſter of bright yellow flowers. 5. The reflexum, reflexed ſmall yellow ſedum, or prick-madam, hath a ſlender fibrous perennial root; ſmall trailing ſucculent ſtalks, garniſhed with thick, awl-ſhaped, ſucculent leaves ſparſedly, the lower ones recurved, and the ſtalks terminated by reflexed ſpikes of bright yellow flowers. It grows naturally on old walls and buildings in England, &c. 6. The acre, acrid ſedum, common ſtone-crop of the wall, or wall-pepper, hath ſmall fibry roots, very ſlender ſucculent ſtalks four or five inches high, very ſmall, ſuboval, gibbous, erect, alternate leaves, cloſe together, and the ſtalks terminated by trifid cymoſe bunches of ſmall yellow flowers. This ſort grows abundantly on rocks, old walls, and tops of buildings, almoſt everywhere, which often appear covered with the flowers in ſummer. 7. The ſexangulare, or ſexangular ſtone-crop, hath a fibry perennial root; thick, ſhort, ſucculent ſtalks; ſmall, ſuboval, gibbous, erect leaves cloſe together, arranged ſix ways imbricatim, and the ſtalks terminated by bunches of yellow flowers. It grows on rocky and other dry places in England, &c. 8. The album, or white ſtone-crop, hath fibry perennial roots; trailing ſlender ſtalks, ſix or eight inches long; oblong, obtuſe, ſeſſile, ſpreading leaves; and the ſtalks terminated by branchy cymoſe bunches of white flowers. This grows on old walls, rocks, and buildings, in England, &c. 9. The hiſpanicum, or Spaniſh ſedum, hath fibrous perennial roots, crowned with cluſters of taper, acute, ſucculent leaves; ſlender ſucculent ſtalks, four or five inches high, garniſhed alſo with taper leaves, and terminated by downy cymoſe cluſters of white flowers.

All theſe ſpecies of ſedum are hardy herbaceous ſucculent perennials, durable in root, but moſtly annual in ſtalk, &c. which, riſing in ſpring, flower in June, July, and Auguſt, in different ſorts; the flowers conſiſting univerſally of five ſpreading petals, generally crowning the ſtalks numerouſly in corymboſe and cymoſe bunches and ſpikes, appearing tolerably conſpicuous, and are ſuc-

Seed ‖ Seeks.

ſucceeded by plenty of ſeeds in autumn, by which they may be propagated, alſo abundantly by parting the roots, and by ſlips or cuttings of the ſtalks in ſummer; in all of which methods they readily grow and ſpread very faſt into tufted bunches: being all of ſucculent growth, they conſequently delight moſt in dry ſoils, or in any dry rubbiſhy earth.

Uſes. As flowering plants, they are moſtly employed to embelliſh rock-work, ruins, and the like places, planting either the roots or cuttings of the ſhoots in a little mud or any moiſt ſoil at firſt, placing it in the crevices, where they will ſoon root and fix themſelves, and ſpread about very agreeably. For economical purpoſes, the reflexum and rupeſtre are cultivated in Holland and Germany, to mix with lettuce in ſallads. The wall-pepper is ſo acrid, that it bliſters the ſkin when applied externally. Taken inwardly, it excites vomiting. In ſcorbutic caſes and quartan agues, it is ſaid to be an excellent medicine under proper management. Goats eat it; cows, horſes, ſheep, and ſwine, refuſe it.

SEED, in phyſiology, a ſubſtance prepared by nature for the reproduction and conſervation of the ſpecies both in animals and plants. See Botany, ſect. iv. p. 435.; and Physiology, ſect. xii.

SEEDLINGS, among gardeners, denote ſuch roots of gilliflowers, &c. as come from ſeed ſown. Alſo the young tender ſhoots of any plants that are newly ſown.

SEEDY, in the brandy trade, a term uſed by the dealers to denote a fault that is found in ſeveral parcels of French brandy, which renders them unſaleable. The French ſuppoſe that theſe brandies obtain the flavour which they expreſs by this name, from weeds that grow among the vines from whence the wine of which this brandy is made was preſſed.

SEEING, the perceiving of external objects by means of the eye. For an account of the organs of ſight, and the nature of viſion, ſee Anatomy, ſect. vi. and Optics, page 292, *et ſeq.*

SEEKS, a religious ſect ſettled at Patna, and ſo called from a word contained in one of the commandments of their founder, which ſignifies *learn thou.* In books giving an account of oriental ſects and oriental cuſtoms, we find mention made both of *Seeks* and *Seiks;* and we are ſtrongly inclined to think that the ſame tribe is meant to be denominated by both words. If ſo, different authors write very differently of their principles and manners. We have already related what we then knew of the *Seiks* under the article Hindoos, p. 530; but in the Aſiatic Reſearches, Mr Wilkins gives a much more amiable account of the *Seeks*, which we lay before our readers with pleaſure.

The Seeks are a ſect diſtinguiſhed both from the Muſſulmans and the worſhippers of Brahma; and, from our author's account of them, muſt be an amiable people. He aſked leave to enter into their chapel: They ſaid it was a place of worſhip, open to all men, but intimated that he muſt take off his ſhoes. On complying with this ceremony, he was politely conducted into the hall, and ſeated upon a carpet in the midſt of the aſſembly. The whole building forms a ſquare of about 40 feet. The hall is in the centre, divided from four other apartments by wooden arches, upon pillars of the ſame materials. The walls above the arches were hung with European looking-glaſſes in gilt frames, and with pictures. On the left hand, as one enters, is the chancel, which is furniſhed with an altar covered with cloth of gold, raiſed a little above the ground in a declining poſition. About it were ſeveral flower-pots and roſe-water bottles, and three urns to receive the donations of the charitable. On a low deſk, near the altar, ſtood a great book, of folio ſize, from which ſome portions are daily read in the divine ſervice. When notice was given that it was *noon*, the congregation arranged themſelves upon the carpet on each ſide of the hall. The great book and deſk were brought from the altar, and placed at the oppoſite extremity. An old ſilver-haired man kneeled down before the deſk, with his face towards the altar, and by him ſat a man with a drum, and two or three with cymbals. The book was now opened, and the old man began to chant to the time of the inſtruments, and at the concluſion of every verſe moſt of the congregation joined chorus in a reſponſe, with countenances exhibiting great marks of joy. Their tones were not harſh; the time was quick; and Mr Wilkins learned that the ſubject was a hymn in praiſe of the unity, omnipreſence, and omnipotence of the Deity. The hymn concluded, the whole company got up and preſented their faces, with joined hands, towards the altar in the attitude of prayer. The prayer was a ſort of litany pronounced by a young man in a loud and diſtinct voice; the people joining, at certain periods, in a general reſponſe. This prayer was followed by a ſhort bleſſing from the old man, and an invitation to the aſſembly to partake of a friendly feaſt. A ſhare was offered to Mr Wilkins, who was too polite to refuſe it. It was a kind of ſweetmeat compoſed of ſugar and flower mixed up with clarified butter. They were next ſerved with a few ſugar plums; and thus ended the feaſt and ceremony. Seeks.

In the courſe of converſation Mr Wilkins learned that the founder of this ſect was *Naneek Sah*, who lived about 400 years ago, who left behind him a book, compoſed by himſelf in verſe, containing the doctrines he had eſtabliſhed; that this book teaches, that there is but one God, filling all ſpace, and pervading all matter; and that there will be a day of retribution, when virtue will be rewarded, and vice puniſhed. (Our author forgot to aſk in what manner.) It forbids murder, theft, and ſuch other deeds as are by the majority of mankind eſteemed crimes, and inculcates the practice of all the virtues; but, particularly, a univerſal philanthropy and hoſpitality to ſtrangers and travellers. It not only commands univerſal toleration, but forbids diſputes with thoſe of another perſuaſion. If any one ſhow a ſincere inclination to be admitted among them, any five or more Seeks being aſſembled in any place, even on the highway, they ſend to the firſt ſhop where ſweetmeats are ſold, and procure a very ſmall quantity of a particular kind called *batāſā* (Mr Wilkins does not tell us of what it is compoſed), which having diluted in pure water, they ſprinkle ſome of it on the body and eyes of the proſelyte, whilſt one of the beſt inſtructed repeats to him the chief canons of their faith, and exacts from him a ſolemn promiſe to abide by them the reſt of his life. They offered to admit Mr Wilkins into their ſociety; but he declined the honour, contenting himſelf with their alphabet, which they told him to guard as the apple of his eye, as it was a ſacred character. Mr Wilkins finds it but little different from the Dewanagari.

The

Segeberg || Segovia.

The language itſelf is a mixture of Perſian, Arabic, and Shanſcrit, grafted upon the provincial dialect of Punjab, which is a kind of Hindowee, or, as we commonly call it, *Moors*.

SEGEBERG, a town of Germany, in the duchy of Holſtein, and in Wagria; with a caſtle ſtanding on a high mountain, conſiſting of limeſtone, large quantities of which are carried to Hamburg and Lubeck. It belongs to Denmark, and is ſeated on the river Treve, in E. Long. 10. 9. N. Lat. 54. 0.

SEGEDIN, a ſtrong town of Lower Hungary, in the county of Czongrad, with a caſtle. The Imperialiſts took it from the Turks in 1686. It is ſeated at the confluence of the rivers Teſſe and Maſroch, in E. Long. 20. 35. N. Lat. 46. 28.

SEGMENT *of a* CIRCLE, in geometry, is that part of the circle contained between a chord and an arch of the ſame circle.

SEGNA, a city of Croatia, belonging to the houſe of Auſtria, and ſeated on the coaſt of the Gulph of Venice. It was formerly a place of ſtrength and great importance; but it has ſuffered many calamities, and its inhabitants at preſent do not amount to 7000. In the beginning of this century it ſent 50 merchant ſhips to ſea; but the inconveniency of its ſituation and badneſs of its harbour, in which the ſea is never calm, diſcouraged navigation, and Segna has now very few ſhips belonging to it. Among the cuſtoms of the Segnans, Mr Fortis mentions one relative to the dead, which for its ſingularity may be worthy of notice.

Fortis's Travels into Dalmatia.

"All the relations and friends of the family go to kiſs the corpſe, by way of taking leave, before burial. Each of them uncovers the face, over which a handkerchief is ſpread, more or leſs rich according to the family; having kiſſed the dead perſon, every one throws another handkerchief over the face; all which remain to the heirs, and ſometimes there are 20, 30, and more at this ceremony. Some throw all theſe handkerchiefs into the grave with the corpſe; and this, in former times, was the general cuſtom; but then they were rich. This ſeems to have been brought into uſe as a ſubſtitute for the ancient *vaſi lacrimatorii*." E. Long. 15. 21. N. Lat. 45. 22.

SEGNI, an ancient town of Italy, in the Campagna of Rome, with a biſhop's ſee, and the title of duchy. It is ſaid that organs were firſt invented here. It is ſeated on a mountain. E. Long. 13. 15. N. Lat. 41. 50.

SEGORBE, a town of Spain, in the kingdom of Valencia, with the title of a duchy, and a biſhop's ſee. It is ſeated on the ſide of a hill, between the mountains, in a ſoil very fertile in corn and wine, and where there are quarries of fine marble. It was taken from the Moors in 1245; and the Romans thought it worth their while to carry ſome of the marble to Rome. W. Long. 0. 3. N. Lat. 39. 48.

SEGOVIA, an ancient city of Spain, of great power in the time of the Cæſars, is built upon two hills near the banks of the Arayda in Old Caſtile. W. Long. 3. 48. N. Lat. 41. 0. It is ſtill a biſhop's ſee, and is diſtinguiſhed for ſome venerable remains of antiquity. In the year 1525 the city contained 5000 families, but now they do not ſurpaſs 2000, a ſcanty population for 25 pariſhes; yet, beſides 21 churches and a cathedral, there are 21 convents.

Segovia.

The firſt object in Segovia that attracts the eye is the aqueduct, which the ſingular ſituation of the city renders neceſſary. As it is built upon two hills, and the valley by which they are ſeparated, and extends conſiderably in every direction, it was difficult for a part of the citizens to be ſupplied with water. The difficulty was removed, according to the opinion of the learned, in the reign of Trajan, by this aqueduct, which is one of the moſt aſtoniſhing and the beſt preſerved of the Roman works. In the opinion of Mr Swinburne, who ſurveyed it in 1776, and who ſeems to have given a very accurate account of the curioſities of Segovia, it is ſuperior in elegance of proportion to the Pont du Gard at Nimes. It is ſo perfectly well preſerved, that it does not ſeem leaky in any part. From the firſt low arches to the reſervoir in the town, its length is 2400 Spaniſh feet; its greateſt height (in the Plaza del Azobejo at the foot of the walls) is 104; it is there compoſed of a double row of arches, built of large ſquare ſtones without mortar, and over them a hollow wall of coarſer materials for the channel of the water, covered with large oblong flags. Of the lower range of Arcades, which are 15 feet wide by 65 high, there are 42. The upper arches are 119 in number, their height 27 Spaniſh feet, their breadth ſeventeen, the tranſverſal thickneſs, or depth of the piers, eight feet.

Swinburne's Travels through Spain.

The cathedral is a mixture of the Gothic and Mooriſh architecture. The inſide is very ſpacious and of majeſtic ſimplicity. The windows are well diſpoſed, and the great altar has been lately decorated with the fineſt Grenadian marble. But it is to be regretted, that in this cathedral, as well as in moſt others of Spain, the choir is placed in the middle of the nave. The church is nearly upon the model of the great church of Salamanca, but it is not ſo highly finiſhed.

Travels in Spain by the Chev. de Bourgoane.

The alcazar, or ancient palace of the Moors, ſtands in one of the fineſt poſitions poſſible, on a rock riſing above the open country. A very pretty river waſhes the foot of the precipice, and the city lies admirably well on each ſide on the brow of the hill; the declivity is woody, and the banks charmingly rural; the ſnowy mountains and dark foreſts of Saint Ildefonzo compoſe an awful back-ground to the picture. Towards the town there is a large court before the great outward tower, which, as the priſon of Gil Blas, is ſo well deſcribed by Le Sage, that the ſubject requires no farther explanation. The reſt of the buildings form an antique palace, which has ſeldom been inhabited by any but priſoners ſince the reign of Ferdinand and Iſabella, who were much attached to this ſituation. There are ſome magnificent halls in it, with much gilding in the ceilings, in a ſemi-barbarous taſte. All the kings of Spain are ſeated in ſtate along the cornice of the great ſaloon; but it is doubtful whether they are like the princes whoſe names they bear; if that reſemblance, however, be wanting, they have no other merit to claim. The royal apartments are now occupied by a college of young gentlemen cadets, educated at the king's expence in all the ſciences requiſite for forming an engineer. The grand-maſter of the ordnance reſides at Segovia, which is the head eſtabliſhment of the Spaniſh artillery.

The mint is below the alcazar, a large building, the moſt ancient place of coinage in the kingdom. The machines for melting, ſtamping, and milling the coin, are worked by water: but there is reaſon to believe that

Segovia || Sejant.

that Seville has at preſent more buſineſs, as being nearer the ſource of riches, the port of Cadiz, where the ingots of America are landed.

The unevenneſs of the crown of the hill gives a wild look to this city. Moſt of the ſtreets are crooked and dirty, the houſes wooden and very wretched; nor do the inhabitants appear much the richer for their cloth manufactory. Indeed, it is not in a very flouriſhing condition, but what cloth they make is very fine.

The country about Segovia has the reputation of being the beſt for rearing the kind of ſheep that produces the beautiful Spaniſh wool; but as thoſe flocks wander over many other parts of the kingdom, Segovia ſeems to have no excluſive title to this reputation. Segovia (ſays Mr Townſend, whoſe valuable travels will be read with much pleaſure) was once famous for its cloth made on the king's account; but other nations have ſince become rivals in this branch, and the manufacture in this city has been gradually declining. When the king gave it up to a private company, he left about 3000 l. in trade; but now he is no longer a partner in the buſineſs. In the year 1612 were made here 25,500 pieces of cloth, which conſumed 44,625 quintals of wool, employed 34,189 perſons; but at preſent they make only about 4000 pieces. The principal imperfections of this cloth are, that the thread is not even, and that much greaſe remains in it when it is delivered to the dyer; in conſequence of which the colour is apt to fail. Yet, independently of imperfections, ſo many are the diſadvantages under which the manufacture labours, that foreigners can afford to pay 3 l. for the arroba of fine wool, for which the Spaniard gives no more than 20 ſhillings, and after all his charges can command the market even in the ports of Spain.

Townſend's Journey through Spain.

SEGOVIA (New), a town of North America, in New Spain, and in the audience of Guatimala; ſeated on the river Yare, on the confines of the province of Honduras. W. Long. 84. 30. N. Lat. 13. 25.

SEGOVIA, a town of America, in Terra Firma, and in the province of Venezuela, ſeated on a river, near a very high mountain, where there are mines of gold. W. Long. 65. 30. N. Lat. 8. 20.

SEGOVIA, a town of Aſia, in the iſland of Manila, and one of the largeſt of the Philippines, ſeated at the north end of the iſland, 240 miles north of Manila, and ſubject to Spain. E. Long. 120. 59. N. Lat. 18. 36.

SEGREANT, is the herald's word for a griffin when drawn in a leaping poſture and diſplaying his wings as if ready to fly.

SEGUE, in the Italian muſic, is often found before *aria*, *alleluja*, *amen*, &c. to ſhow that thoſe portions or parts are to be ſung immediately after the laſt note of that part over which it is writ; but if theſe words *ſi placet*, or *ad libitum*, are joined therewith, it ſignifies, that theſe portions may be ſung or not at pleaſure.

SEGUIERIA, in botany; a plant belonging to the claſs of pentandria, and the order of monogynia. The calyx is pentaphyllous; the phylla are oblong, concave, coloured, and permanent; there is no corolla. The capſule is oblong and monolpermous, the large ala terminating in ſmall lateral alæ. There is only one ſpecies, the *americana*.

SEJANT, a term uſed in heraldry, when a lion, or other beaſt, is drawn in an eſcutcheon ſitting like a cat with his fore-feet ſtraight. Sejanus.

SEJANUS (Ælius), a native of Vulſinum in Tuſcany, who diſtinguiſhed himſelf in the court of Tiberius. His father's name was Seius Strabo; a Roman knight, commander of the pretorian guards. His mother was deſcended from the Junian family. Sejanus firſt gained the favours of Caius Cæſar, the grandſon of Auguſtus, but afterwards he attached himſelf to the intereſt and the views of Tiberius, who then ſat on the imperial throne. The emperor, who was naturally of a ſuſpicious temper, was free and open with Sejanus, and while he diſtruſted others, he communicated his greateſt ſecrets to this fawning favourite. Sejanus improved this confidence; and when he had found that he poſſeſſed the eſteem of Tiberius, he next endeavoured to become the favourite of the ſoldiers, and the darling of the ſenate. As commander of the pretorian guards he was the ſecond man in Rome, and in that important office he made uſe of inſinuations and every mean artifice to make himſelf beloved and revered. His affability and condeſcenſion gained him the hearts of the common ſoldiers, and, by appointing his own favourites and adherents to places of truſt and honour, all the officers and centurions of the army became devoted to his intereſt. The views of Sejanus in this were well known; yet, to advance with more ſucceſs, he attempted to gain the affection of the ſenators. In this he met with no oppoſition. A man who has the diſpoſal of places of honour and dignity, and who has the command of the public money, cannot but be the favourite of thoſe who are in need of his aſſiſtance. It is even ſaid, that Sejanus gained to his views all the wives of the ſenators, by a private and moſt ſecret promiſe of marriage to each of them, whenever he had made himſelf independent and ſovereign of Rome. Yet, however ſucceſsful with the beſt and nobleſt families in the empire, Sejanus had to combat numbers in the houſe of the emperor; but theſe ſeeming obſtacles were ſoon removed. All the children and grandchildren of Tiberius were ſacrificed to the ambition of the favourite under various pretences; and Druſus the ſon of the emperor, by ſtriking Sejanus, made his deſtruction ſure and inevitable. Livia, the wife of Druſus, was gained by Sejanus; and, though the mother of many children, ſhe was prevailed upon to aſſiſt her adulterer in the murder of her huſband, and ſhe conſented to marry him when Druſus was dead. No ſooner was Druſus poiſoned, than Sejanus openly declared his wiſh to marry Livia. This was ſtrongly oppoſed by Tiberius; and the emperor, by recommending Germanicus to the ſenators for his ſucceſſor, rendered Sejanus bold and determined. He was more urgent in his demands; and when he could not gain the conſent of the emperor, he perſuaded him to retire to ſolitude from the noiſe of Rome and the troubles of the government. Tiberius, naturally fond of eaſe and luxury, yielded to his repreſentations and retired to Campania, leaving Sejanus at the head of the empire. This was highly gratifying to the favourite, but he was not without a maſter. Prudence and moderation might have made him what he wiſhed to be; but having offended the emperor beyond forgiveneſs, he reſolved to retrieve his loſs, and by one vigorous effort to decide the fate of the empire. He called together his friends and followers; he paid court

Lempriere's Dictionary.

Sejanus. court to such as seemed disaffected; he held forth rewards and promises; and, having increased the number of his partisans, formed a bold conspiracy, resolved by any means to seize the sovereign power.

A powerful league was formed with astonishing rapidity, and great numbers of all descriptions, senators as well as military men, entered into the plot. Among these, Satrius Secundus was the confidential friend and prime agent of the minister. Whatever was this man's motive, whether fear, or views of interest, or ingratitude (for no principle of honour can be imputed to him), he resolved to betray the secret to Tiberius. For this purpose he addressed himself to Antonia, the daughter of Anthony the triumvir, the widow of Drusus, and the mother of Germanicus. When this illustrious woman, who was honoured by the court and revered by the people, heard the particulars, she sent dispatches to the emperor by one of her slaves. Tiberius was astonished, but not dismayed. The danger pressed; his habitual slowness was out of season; the time called for vigour and decisive measures. He sent Macro to Rome, with a special commission to take upon him the command of the prætorian guards. He added full instructions for his conduct in all emergencies. Early in the morning on the 15th, before the kalends of November, a report was spread, that letters had arrived at Rome, in which the emperor signified his intention to associate Sejanus with himself in the tribunitian power. The senate was summoned to meet in the temple of Apollo, near the imperial palace. Sejanus attended without delay. A party of the prætorians followed him. Macro met him in the vestibule of the temple. He approached the minister with all demonstrations of profound respect, and taking him aside, "Be not surprised (he said) that you have no letter from the prince: it is his pleasure to declare you his colleague in the tribunitian power; but he thinks that a matter of so much importance should be communicated to the fathers by the voice of the consuls. I am going to deliver the emperor's orders." Sejanus, elated with joy, and flushed with his new dignity, entered the senate-house; Macro followed him. As soon as the consuls arrived, he delivered the letter from Tiberius, and immediately went forth to the prætorian guards. He informed them, that by order of the prince, a large donative was to be distributed among the soldiers. He added, that, by a new commission, he himself was appointed their commanding officer; and, if they followed him to the camp, they would there receive the promised bounty. The lure was not thrown out in vain: the prætorian guards quitted their station. Laco, who stood near at hand, immediately surrounded the senate-house with a body of the city-cohorts.

Murphy's Tacitus, Book v.

The letter to the consuls was confused, obscure, and tedious, only glancing at Sejanus, till at last the language of invective left no room for doubt. Sejanus kept his seat like a man benumbed, senseless and stupid with astonishment. His friends, who a little before congratulated him on his new dignity, deserted him on every side. He was commanded by the consul to rise and follow him, and being loaded with irons, was conducted to prison. His downfal filled the city with exultation. The populace, who worshipped him in the hour of prosperity, rejoiced to see the sad catastrophe to which he was now reduced. They followed in crowds, rending the air with shouts, and pouring forth a torrent of abuse and scurrilous language. The prisoner endeavoured to hide his face; but the mob delighted to see remorse and shame and guilt and horror in every feature of his distracted countenance. They reviled him for his acts of cruelty; they laughed at his wild ambition; they tore down his images, and dashed his statues to pieces. He was doomed by Tiberius to suffer death on that very day; but, as he had a powerful faction in the senate, it was not thought advisable, for the mere formality of a regular condemnation, to hazard a debate. Private orders were given to Macro to dispatch him without delay; but the consul, seeing the dispositions of the people, and the calm neutrality of the prætorian guards, judged it best to re-assemble the fathers. They met in the temple of Concord. With one voice Sejanus was condemned to die, and the sentence was executed without delay. He was strangled in the prison. His body was dragged to the Gemoniæ, and, after every species of insult from the populace, at the end of three days was thrown into the Tiber. Such was the tragic end of that ambitious favourite. He fell a terrible example to all, who, in any age or country, may hereafter endeavour by their vices to rise above their fellow-citizens.

Seignior || Seisin.

SEIGNIOR, is, in its general signification, the same with *lord*; but is particularly used for the lord of the fee as of a manor, as *seigneur* among the feudists is he who grants a fee or benefit out of the land to another; and the reason is, because having granted away the use and profit of the land, the property or dominion he still retains in himself.

SEIGNIORAGE, is a royalty or prerogative of the king of England, whereby he claims an allowance of gold and silver bought in the mass to be exchanged for coin. As seigniorage, out of every pound weight of gold, the king had for his coin 5 s. of which he paid to the master of the mint sometimes 1 s. and sometimes 1 s. 6 d. Upon every pound weight of silver, the seigniorage answered to the king in the time of Edward III. was 18 pennyweights, which then amounted to about 1 s. out-of which he sometimes paid 8 d. at others 9 d. to the master. In the reign of king Henry V. the king's seigniorage of every pound of silver was 15 d. &c.

SEIGNIORY, is borrowed from the French *seigneurie*, i. e. *dominatus, imperium, principatus;* and signifies with us a manor or lordship, *seigniory de fokemans. Seigniory in gross*, seems to be the title of him who is not lord by means of any manor, but immediately in his own person; as *tenure in capite*, whereby one holds of the king as of his crown, is *seigniory in gross*.

SEIKS. See Hindostan, p. 530.

SEISIN, in law, signifies possession. In this sense we say, *premier seisin*, for the first possession, &c.

Seisin is divided into that *in deed* or *in fact*, and that *in law*. A seisin in *deed* is where a possession is actually taken: but a seisin in *law* is, where lands descend, and the party has not entered thereon; or in other words, it is where a person has a right to lands, &c. and is by wrong disseised of them. A seisin in law is held to be sufficient to avow on; though to the bringing of an assize, actual seisin is required; and where seisin is alleged, the person pleading it must show of what estate he is seised, &c.

Seisin of a superior service is deemed to be a seisin

Seiſin. of all ſuperior and caſual ſervices that are incident thereto; and ſeiſin of a leſſee for years, is ſufficient for him in reverſion. Seiſin.

Livery of SEISIN, in law, an eſſential ceremony in the conveyance of landed property; being no other than the pure feodal inveſtiture, or delivery of corporal poſſeſſion of the land or tenement. This was held abſolutely neceſſary to complete the donation; *Nam feudum ſine inveſtitura nullo modo conſtitui potuit:* and an eſtate was then only perfect when, as Fleta expreſſes it in our law, *fit juris et ſeiſinæ conjunctio.* See FEOFMENT.

Inveſtitures, in their original riſe, were probably intended to demonſtrate in conquered countries the actual poſſeſſion of the lord; and that he did not grant a bare litigious right, which the ſoldier was ill qualified to proſecute, but a peaceable and firm poſſeſſion. And, at a time when writing was ſeldom practiſed, a mere oral gift, at a diſtance from the ſpot that was given, was not likely to be either long or accurately retained in the memory of byſtanders, who were very little intereſted in the grant. Afterwards they were retained as a public and notorious act, that the country might take notice of and teſtify the transfer of the eſtate; and that ſuch as claimed title by other means might know againſt whom to bring their actions.

In all well-governed nations, ſome notoriety of this kind has been ever held requiſite, in order to acquire and aſcertain the property of lands. In the Roman law, *plenum dominium* was not ſaid to ſubſiſt unleſs where a man had both the *right* and the *corporal poſſeſſion*; which poſſeſſion could not be acquired without both an actual intention to poſſeſs, and an actual ſeiſin, or entry into the premiſſes, or part of them in the name of the whole. And even in eccleſiaſtical promotions, where the freehold paſſes to the perſon promoted, corporal poſſeſſion is required at this day to veſt the property completely in the new proprietor; who, according to the diſtinction of the canoniſts, acquires the *jus ad rem*, or inchoate and imperfect right, by nomination and inſtitution; but not the *jus in re*, or complete and full right, unleſs by corporal poſſeſſion. Therefore in dignities poſſeſſion is given by inſtalment; in rectories and vicarages by indiction; without which no temporal rights accrue to the miniſter, though every eccleſiaſtical power is veſted in him by inſtitution. So alſo even in deſcents of lands, by our law, which are caſt on the heir by act of the law itſelf, the heir has not *plenum dominium*, or full and complete ownerſhip, till he has made an actual corporal entry into the lands: for if he dies before *entry* made, *his* heir ſhall not be entitled to take the poſſeſſion, but the heir of the perſon who was laſt actually ſeiſed. It is not therefore only a mere right to enter, but the actual entry, that makes a man complete owner; ſo as to tranſmit the inheritance to his own heirs: *non jus, ſed ſeſina, facit ſtipitem.*

Yet the corporal tradition of lands being ſometimes inconvenient, a ſymbolical delivery of poſſeſſion was in many caſes anciently allowed; by transferring ſomething near at hand, in the preſence of credible witneſſes, which by agreement ſhould ſerve to repreſent the very thing deſigned to be conveyed; and an occupancy of this ſign or ſymbol was permitted as equivalent to occupancy of the land itſelf. Among the Jews we find the evidence of a purchaſe thus defined in the book of Ruth: "Now this was the manner in former time in Iſrael, concerning redeeming and concerning changing, for to confirm all things: a man plucked off his ſhoe, and gave it to his neighbour; and this was a teſtimony in Iſrael." Among the ancient Goths and Swedes, contracts for the ſale of lands were made in the preſence of witneſſes, who extended the cloak of the buyer, while the ſeller caſt a clod of the land into it, in order to give poſſeſſion; and a ſtaff or wand was alſo delivered from the vender to the vendee, which paſſed through the hands of the witneſſes. With our Saxon anceſtors the delivery of a turf was a neceſſary ſolemnity to eſtabliſh the conveyance of lands. And, to this day, the conveyance of our copyhold eſtates is uſually made from the ſeller to the lord or his ſteward by delivery of a rod or verge, and then from the lord to the purchaſer by re-delivery of the ſame in the preſence of a jury of tenants.

Conveyances in writing were the laſt and moſt refined improvement. The mere delivery of poſſeſſion, either actual or ſymbolical, depending on the ocular teſtimony or remembrance of the witneſſes, was liable to be forgotten or miſrepreſented, and became frequently incapable of proof. Beſides, the new occaſions and neceſſities introduced by the advancement of commerce, required means to be deviſed of charging and incumbering eſtates, and of making them liable to a multitude of conditions and minute deſignations, for the purpoſes of raiſing money, without an abſolute ſale of the land; and ſometimes the like proceedings were found uſeful in order to make a decent and competent proviſion for the numerous branches of a family, and for other domeſtic views. None of which could be affected by a mere, ſimple, corporal transfer of the ſoil from one man to another, which was principally calculated for conveying an abſolute unlimited dominion. Written deeds were therefore introduced, in order to ſpecify and perpetuate the peculiar purpoſes of the party who conveyed: yet ſtill, for a very long ſeries of years, they were never made uſe of, but in company with the more ancient and notorious method of transfer by delivery of corporal poſſeſſion.

Livery of ſeiſin, by the common law, is neceſſary to be made upon every grant of an eſtate of freehold in hereditaments corporeal, whether of inheritance or for life only. In hereditaments incorporeal it is impoſſible to be made; for they are not the object of the ſenſes: and in leaſes for years, or other chattel intereſts, it is not neceſſary. In leaſes for years indeed an actual *entry* is neceſſary, to veſt the eſtate in the leſſee: for a bare leaſe gives him only a right to enter, which is called his intereſt in the term, or *intereſſe termini*: and when he enters in purſuance of that right, he is then, and not before, in poſſeſſion of his term, and complete tenant for years. This entry by the tenant himſelf ſerves the purpoſe of notoriety, as well as livery of ſeiſin from the granter could have done; which it would have been improper to have given in this caſe, becauſe that ſolemnity is appropriated to the conveyance of a freehold. And this is one reaſon why freeholds cannot be made to commence *in futuro*, becauſe they cannot (at the common law) be made but by livery of ſeiſin; which livery, being an actual manual tradition of the land, muſt take effect *in præſenti*, or not at all.

Livery of ſeiſin is either in *deed*, or in *law*.

Livery in *deed*, is thus performed. The feoffor, leſſor, or his attorney, together with the feoffee, leſſee, or his attorney, (for this may as effectually be done by deputy or attorney as by the principals themſelves in perſon), come to the land or to the houſe; and there, in the preſence of witneſſes, declare the contents of the feoffment or leaſe on which livery is to be made. And then the feoffor, if it be of land, doth deliver to the feoffee, all other perſons being out of the ground, a clod or turf, or a twig or bough there growing, with words to this effect: "I deliver theſe to you in the name of ſeiſin of all the lands and tenements contained in this deed." But, if it be of a houſe, the feoffor muſt take the ring or latch of the door, the houſe being quite empty, and deliver it to the feoffee in the ſame form; and then the feoffee muſt enter alone, and ſhut the door, and then open it, and let in the others. If the conveyance or feoffment be of divers lands, lying ſcattered in one and the ſame county, then in the feoffor's poſſeſſion, livery of ſeiſin of any parcel, in the name of the reſt, ſufficeth for all; but if they be in ſeveral counties, there muſt be as many liveries as there are counties. For, if the title to theſe lands comes to be diſputed, there muſt be as many trials as there are counties, and the jury of one county are no judges of the notoriety of a fact in another. Beſides, anciently, this ſeiſin was obliged to be delivered *coram paribus de vicineto*, before the peers or the holders of the neighbourhood, who atteſted ſuch delivery in the body or on the back of the deed; according to the rule of the feodal law, *Pares debent intereſſe inveſtituræ feudi, et non alii*: for which this reaſon is expreſsly given; becauſe the peers or vaſſals of the lord, being bound by their oath of fealty, will take care that no fraud be committed to his prejudice, which ſtrangers might be apt to connive at. And though afterwards the ocular atteſtation of the *pares* was held unneceſſary, and livery might be made before any credible witneſſes, yet the trial, in caſe it was diſputed, (like that of all other atteſtations), was ſtill reſerved to the *pares* or jury of the county. Alſo, if the lands be out on leaſe, though all lie in the ſame county, there muſt be as many liveries as there are tenants: becauſe no livery can be made in this caſe, but by the conſent of the particular tenant; and the conſent of one will not bind the reſt. And in all theſe caſes it is prudent, and uſual, to indorſe the livery of ſeiſin on the back of the deed, ſpecifying the manner, place, and time of making it; together with the names of the witneſſes. And thus much for livery in deed.

Livery in *law* is where the ſame is not made *on* the land, but *in ſight of it* only; the feoffor ſaying to the feoffee, "I give you yonder land, enter and take poſſeſſion." Here, if the feoffee enters during the life of the feoffor, it is a good livery, but not otherwiſe; unleſs he dares not enter though fear of his life or bodily harm; and then his continual claim, made yearly in due form of law, as near as poſſible to the lands, will ſuffice without an entry. This livery in law cannot, however, be given or received by attorney, but only by the parties themſelves.

SEIZE, in the ſea-language, is to make faſt or bind, particularly to faſten two ropes together with rope-yarn. The ſeizing of a boat is a rope tied to a ring or little chain in the fore-ſhip of the boat, by which means it is faſtened to the ſide of the ſhip.

SEIZURE, in commerce, an arreſt of ſome merchandiſe, moveable, or other matter, either in conſequence of ſome law or of ſome expreſs order of the ſovereign. Contraband goods, thoſe fraudulently entered, or landed without entering at all, or at wrong places, are ſubject to ſeizure. In ſeizures in England, one half goes to the informer, and the other half to the king.

SELAGO, in botany: A genus of the angioſpermia order, belonging to the didynamia claſs of plants; and in the natural method ranking under the 48th order, *Aggregatæ*. The calyx is quinquefid: the tube of the corolla capillary, with the limb nearly equal, and a ſingle ſeed. There are 22 ſpecies.

SELDEN (John) called by Grotius *the glory of England*, was born at Salvington in Suſſex, in 1584. He was educated at the free-ſchool at Chicheſter; whence he was ſent to Hart-Hall in the univerſity of Oxford, where he ſtaid four years. In 1612, he entered himſelf in Clifford's Inn, in order to ſtudy the law; and about two years after removed to the Inner Temple, where he ſoon acquired great reputation by his learning. He had already publiſhed ſeveral of his works; and this year wrote verſes in Latin, Greek, and Engliſh, upon Mr Willian Browne's Britannia's Paſtorals. In 1614, he publiſhed his Titles of Honour; and in 1616, his Notes on Sir John Forteſcue's book *De Laudibus Legum Angliæ*. In 1618, he publiſhed his Hiſtory of Tythes; which gave great offence to the clergy, and was animadverted upon by ſeveral writers; and for that book he was called before the high commiſſion court, and obliged to make a public acknowledgment of his ſorrow for having publiſhed it. In 1621, being ſent for by the parliament, though he was not then a member of that houſe, and giving his opinion very ſtrongly in favour of their privileges in oppoſition to the court, he was committed to the cuſtody of the ſheriff of London, but was ſet at liberty after five weeks confinement. In 1623, he was choſen burgeſs for Lancaſter; but, amidſt all the diviſions of the nation, kept himſelf neuter, proſecuting his ſtudies with ſuch application, that though he was the next year choſen reader of Lyon's Inn, he refuſed to perform that office. In 1625, he was choſen burgeſs for Great Bedwin in Wiltſhire, to ſerve in the firſt parliament of King Charles I. in which he declared himſelf warmly againſt the duke of Buckingham; and on his Grace's being impeached by the Houſe of Commons, was appointed one of the managers of the articles againſt him. In 1627 and 1628, he oppoſed the court party with great vigour. The parliament being prorogued to January 20, 1629, Mr Selden retired to the earl of Kent's houſe at Wreſt, in Bedfordſhire, where he finiſhed his *Marmora Arundeliana*. The parliament being met, he, among others, again diſtinguiſhed himſelf by his zeal againſt the court; when the king diſſolving the parliament, ordered ſeveral of the members to be brought before the King's-Bench bar, and committed to the Tower. Among theſe was Mr Selden, who inſiſting on the benefit of the laws, and refuſing to make his ſubmiſſion, was removed to the King's-Bench priſon. Being here in danger of his life, on account of the plague then raging in Southwark, he petitioned the lord high treaſurer, at the end of Trinity-term, to intercede with his Majeſty that he might be removed to the Gate-Houſe, Weſtminſter, which was granted: but in Michaelmas term following, the judges objecting to the lord treaſurer's warrant, by which he had

Selden, Selenites.

had been removed to the Gate-houſe, an order was made for conveying him back to the King's Bench, whence he was releaſed in the latter end of the ſame year; but fifteen years after, the parliament ordered him 5000l. for the loſſes he had ſuſtained on this occaſion. He was afterwards committed, with ſeveral other gentlemen, for diſperſing a libel; but the author, who was abroad, being diſcovered, they were at length ſet at liberty. In 1634, a diſpute ariſing between the Engliſh and Dutch concerning the herring-fiſhery on the Britiſh coaſt, he was prevailed upon by archbiſhop Laud to draw up his *Mare Clauſum*, in anſwer to Grotius's *Mare Liberum*: which greatly recommended him to the favour of the court. In 1640, he was choſen member for the univerſity of Oxford; when he again oppoſed the court, though he might, by complying, have raiſed himſelf to very conſiderable poſts. In 1643, he was appointed one of the lay-members to ſit in the aſſembly of divines at Weſtminſter, and was the ſame year appointed keeper of the records in the Tower. Whilſt he attended his duty in the aſſembly, a warm debate aroſe reſpecting the diſtance of Jericho from Jeruſalem. The party which contended for the ſhorteſt diſtance, urged, as a proof of their opinion being well-founded, that fiſhes were carried from the one city to the other, and ſold in the market. Their adverſaries were ready to yield to the force of this concluſive argument, when Selden, who diſpiſed both parties, as well as the frivolouſneſs of the diſpute, exclaimed, "Perhaps the fiſhes were ſalted!" This unexpected remark left the victory doubtful, and renewed the debate; and our author, who was ſick of ſuch trifling, ſoon found employment more ſuited to his genius; for, in 1645, he was made one of the commiſſioners of the admiralty. The ſame year he was unanimouſly elected maſter of Trinity-college, Cambridge; but declined accepting. He died in 1654; and was interred in the Temple-church, where a monument is erected to his memory. Dr Wilkes obſerves, that he was a man of uncommon gravity and greatneſs of ſoul, averſe to flattery, liberal to ſcholars, charitable to the poor; and though he had great latitude in his principles with regard to eccleſiaſtical power, yet he had a ſincere regard to the church of England. He wrote many learned works beſides thoſe already mentioned; the principal of which are, 1. *De Jure Naturali & Gentium juxta Diſciplinam Hebræorum.* 2. *De Nuptiis & Divorciis.* 3. *De Anno Civili veterum Hebræorum.* 4. *De Numnis.* 5. *De Diis Syris.* 6. *Uxor Hebraica.* 7. *Jani Anglorum Facies altera*, &c. All his works were printed together in 1726, in 3 vols folio.

SELENITES, in natural hiſtory, the name of a large claſs of foſſils, the characters of which are theſe: they are bodies compoſed of ſlender and ſcarce viſible filaments, arranged into fine, even, and thin flakes; and thoſe diſpoſed into regular figures, in the ſeveral different genera, approaching to a rhomboide, or hexangular column, or a rectangled parallelogram; fiſſile, like the talcs, but they not only lie in a horizontal, but alſo in a perpendicular direction: they are flexile in a ſmall degree, but not at all elaſtic; they do not ferment with acid menſtrua, but readily calcine in the fire. Of this claſs there are ſeven orders of bodies, and under thoſe ten genera. The ſelenitæ of the firſt order are thoſe compoſed of horizontal plates, and approaching to a rhomboidal form: of the ſecond are thoſe compoſed of horizontal plates, arranged into a columnar and angular form: of the third are thoſe whoſe filaments are ſcarce viſibly arranged into plates, but which, in the whole maſſes, appear rather of a ſtriated than of a tubulated ſtructure: of the fourth are thoſe which are flat, but of no determinately angular figure: of the fifth are thoſe formed of plates, perpendicularly arranged: of the ſixth are thoſe formed of congeries of plates, arranged into the figure of a ſtar; and of the ſeventh are thoſe of a complex and indeterminate figure.

Selenites || Selucia.

Of the firſt of theſe orders there are three genera. 1. The *leptodecarhombes*. 2. The *pachodecarhombes*. 3. The *tetradecarhombes*. Of the ſecond order there are alſo three genera. 1. The *iſchnambluces*. 2. The *iſambluces*. 3. The *oxuciæ*. Of the third order there is only one known genus, the *inamblucia*. Of the fourth order there is alſo only one known genus, the *ſanidia*. Of the fifth order there is alſo only one known genus, the *cathetolites*. Of the ſixth order, there are two genera. 1. The *lepaſtra*.—2. The *Iricheſtra*. Of the ſeventh order there is only one genus, the *ſymplexia*.

The ſtructure of the ſelenitæ of all the genera of the firſt order is exactly alike; they are all compoſed of a great number of broad flakes or plates, in a great meaſure externally reſembling the flakes of the foliaceous talcs: theſe are of the length and breadth of the whole maſs; the top and bottom being each only one ſuch plate, and thoſe between them, in like manner, each complete and ſingle; and the body may always be eaſily and evenly ſplit, according to the direction of their flakes. Theſe differ, however, extremely from the talcs, for they are each compoſed of a number of parallel threads or filaments, which are uſually diſpoſed parallelly to the ſides of the body, though ſometimes parallelly to its ends. In many of the ſpecies they are alſo divided by parallel lines, placed at a conſiderable diſtance from each other, and the plates in ſplitting often break at theſe lines; add to this, that they are not elaſtic, and that they readily calcine. The ſtructure of thoſe of the ſecond order is the ſame with that of the firſt; but that in many of the ſpecimens of them the filaments of which the plates are compoſed run in two directions, and meet in an obtuſe angle; and in the middle there is generally ſeen in this caſe a ſtraight line running the whole length of the column and ſmall parcels of clay inſinuating themſelves into this crack, repreſent in it the figure of an ear of graſs ſo naturally, as to have deceived many into a belief that there was really an ear of graſs there. The other orders conſiſting only of ſingle genera, the ſtructure of each is explained under the generical name.

SELENITES, in chemiſtry, called alſo *gypſum ſpatoſum*, a ſpecies of gypſum or plaſter of Paris. See GYPSUM.

SELENOGRAPHY, a branch of coſmography, which deſcribes the moon and all the parts and appearances thereof, as geography does thoſe of the earth. See MOON.

SELEUCIA, (anc. geog.), ſurnamed *Babylonia*, becauſe ſituated on its confines, at the confluence of the Euphrates and Tigris. Ptolemy places it in Meſopotamia. It is called alſo *Seleucia ad Tigrim*, (Polybius, Strabo, Iſidorus, Characenus); waſhed on the ſouth by the Euphrates, on the eaſt by the Tigris, (Theophylactus); generally agreed to have been built or enlarged by Seleucus Nicanor, maſter of the eaſt after Alexander; by means of which Babylon came to be deſerted.

Seleucidæ || Self.

It is said to have been originally called *Cohe*, (Ammian, Eutropius); though others, as Arrian, distinguish it, as a village, from *Selucia*: and, according to Zosimus, the ancient name of Selucia was *Zochasia*. Now called *Bagdad*. E. Long. 44. 21. N. Lat. 33. 10. There were many other cities of the same name, all built by Seleucus Nicanor.

SELEUCIDÆ, in chronology. Era of the Seleucidæ, or the Syro-Macedonian era, is a computation of time, commencing from the establishment of the Seleucidæ, a race of Greek kings, who reigned as successors of Alexander the Great in Syria, as the Ptolemies did in Egypt. This era we find expressed in the books of the Maccabees, and on a great number of Greek medals struck by the cities of Syria, &c. The Rabbins call it the *era of contracts*, and the Arabs *therik dilkarnain*, that is, the "era of the two horns." According to the best accounts, the first year of this era falls in the year 311 B. C. being 12 years after Alexander's death.

SELEUCUS (Nicanor), one of the chief generals under Alexander the Great, and, after his death, founder of the race of princes called *Seleucidæ*. He is equally celebrated as a renowned warrior, and as the father of his people; yet his virtues could not protect him from the fatal ambition of Ceraunus, one of his courtiers, by whom he was assassinated 280 B. C.

SELF-Heal, the Prunella Vulgaris of Linnæus. The stem is erect, and about eight or ten inches high. The leaves grow on foot-stalks, are ovato-oblong, slightly indented, and somewhat hairy. The bracteæ are heart-shaped, opposite, and fringed. The flowers are white or purplish, grow in dense spikes, and are terminal. This plant is perennial, grows wild in meadows and pasture grounds, and flowers in June and July.

This herb is recommended as a mild restringent and vulnerary in spittings of blood, and other hemorrhagies and fluxes; and in gargarisms against aphthæ and inflammations of the fauces. Its virtues do not appear to be very great; to the taste it discovers a very slight austerity or bitterishness, which is more sensible in the flowery tops than in the leaves, though the latter are generally directed for medicinal use.

Lewis's Materia Medica.

Self-Command, is that steady equanimity which enables a man in every situation to exert his reasoning faculty with coolness, and to do what the present circumstances require. It depends much upon the natural temperament of the body, and much upon the moral cultivation of the mind. He who enjoys good health, and has braced his frame by exercise, has always a greater command of himself than a man of equal mental powers, who has suffered his constitution to become relaxed by indolence; and he who has from his early youth been accustomed to make his passions submit to his reason, must, in any sudden emergency, be more capable of acting properly than he who has tamely yielded to his passion. Hence it is that recluse and literary men, when forced into the bustle of public life; are incapable of acting where promptness is requisite; and that men who have once or twice yielded to a sense of impending danger seldom acquire afterwards that command of themselves which may be necessary to extricate them from subsequent dangers. In one of the earliest battles fought by the late king of Prussia, the sovereign was among the first men who quitted the field: had he behaved in the same manner a second and a third time, he would never have become that hero whose actions astonished Europe. A celebrated engineer among the English, who was well known to the writer of this short article, had little science, and was a stranger to the principles of his own art; but being possessed of a firm and vigorous frame, and having been accustomed to struggle with dangers and difficulties, he had such a constant command of himself, as enabled him to employ with great coolness every necessary resource in the day of battle. Self.

But it is not only in battle, and in the face of immediate danger, that self-command is necessary to enable a man to act with propriety. There is no situation in life where difficulties, greater or less, are not to be encountered; and he who would pass through life with comfort to himself, and with utility to the public, must endeavour to keep his passions in constant subjection to his reason. No man can enjoy without inquietude what he cannot lose without pain; and no man who is overwhelmed with despondency under any sudden misfortune can exert the talents necessary to retrieve his circumstances. We ought, therefore, by every means to endeavour to obtain a constant command of ourselves; and nowhere shall we find better lessons for this purpose than in ancient Lacedemon. There certain occupations were appointed for each sex, for every hour, and for every season of life. In a life always active, the passions have no opportunity to deceive, seduce, or corrupt; and the nervous system acquires a firmness which makes it a fit instrument to a vigorous mind.

Self-Defence implies not only the preservation of one's life, but also the protection of his property, because without property life cannot be preserved in a civilized nation. The extent of property essential to life is indeed small, and this consideration may enable us to decide a question which some moralists have made intricate. By what means, it has been asked, may a man protect his property? May he kill the person who attacks it, if he cannot otherwise repel the attack?

That a man, in a state of nature, may kill the person who makes an attack on his life, if he cannot otherwise repel the attack, is a truth which has never been controverted; and he may do the same in civil society, if his danger be so imminent that it cannot be exerted by the interposition of the protection provided for individuals by the state. In all possible situations, except the three following, whatever is absolutely necessary to the preservation of life may be lawfully performed, for the law of self-preservation is the first and most sacred of those laws which are impressed upon every mind by the author of nature.

The three excepted situations are those of a soldier in the day of battle, of a criminal about to suffer by the laws of his country, and of a man called upon to renounce his religion. The soldier hazards his life in the most honourable of all causes, and cannot betray his trust, or play the coward, without incurring a high degree of moral turpitude. He knows that the very profession in which he is engaged necessarily subjects him to danger; and he voluntarily incurred that danger for the good of his country, which, with great propriety, annexes to his profession peculiar privileges and much glory. The criminal under sentence of death cannot, without adding to his guilt, resist the execution of that sentence;

Self. sentence; for the power of inflicting punishment is essential to society, and society is the ordinance of God, (see SOCIETY). The man who is called upon to renounce his religion ought to submit to the cruellest death rather than comply with that request, since religion is his only security for future and permanent happiness. But in every other situation, that which is absolutely necessary to the preservation of life is undoubtedly lawful. Hence it is, that a person sinking in water is never thought to be guilty of any crime, though he drag his neighbour after him by his endeavours to save himself; and hence, too, a man in danger of perishing by shipwreck may drive another from a plank which cannot carry them both, for since one of two lives must be lost, no law, human or divine, calls upon either of them to prefer his neighbour's life to his own.

But though the rights of self-defence authorise us to repel every attack made upon our life, and in cases of extremity to save ourselves at the expence of the life of our innocent neighbour, it is not so evident that, rather than give to an unjust demand a few shillings or pounds, we may lawfully deprive a fellow creature of life, and the public of a citizen. A few pounds lost may be easily regained; but life when lost can never be recoverd. If these pounds, indeed, be the whole of a man's property; if they include his clothes, his food, and the house where he shelters his head—there cannot be a doubt but that, rather than part with them, he may lawfully kill the aggressor, for no man can exist without shelter, food, and raiment. But it is seldom that an attempt is made, or is indeed practicable, to rob a man at once of all that he possesses. The question then of any importance is, May a man put a robber to death rather than part with a small part of his property? Mr Paley doubts whether he could innocently do so in a state of nature, "because it cannot be contended to be for the augmentation of human happiness, that one man should lose his life or limb, rather than another a pennyworth of his property." He allows, that in civil society the life of the aggressor may be always taken away by the person aggrieved, or meant to be aggrieved, when the crime attempted is such as would subject its perpetrator to death by the laws of his country.

It is not often that we feel ourselves disposed to differ in opinion from this most valuable and intelligent writer; but on the present occasion we cannot help thinking that he does not reason with his usual precision. To us he seems even to lose sight of his own principles. No legislature can have a right to take away life in civil society, but in such cases as individuals have the same right in a state of nature. If therefore a man, in the state of nature, have not a right to protect his property by killing the aggressor, when it cannot be otherwise protected, it appears to us self-evident that no legislature can have a right to inflict the punishment of death upon such offences; but if the laws inflicting death upon the crime of robbery be morally evil, it is certain that an individual cannot be innocent when he prevents robbery by the death of the robber, merely because he knows that the laws of his country have decreed that punishment against those convicted of that crime. But we think that the protection of property by the death of the aggressor may be completely vindicated upon more general principles. It is necessary, in every state, that property be protected, or mankind could not subsist; but in a state of nature every man must be the defender of his own property, which in that state must necessarily be small: and if he be not allowed to defend it by every mean in his power, he will not long be able to protect it at all. By giving him such liberty, a few individuals may, indeed, occasionally lose their lives and limbs for the preservation of a very small portion of private property; but we believe that the sum of human happiness will be more augmented by cutting off such worthless wretches than by exposing property to perpetual depredation; and therefore, if general utility be the criterion of moral good, we must be of opinion that a man may in every case lawfully kill a robber rather than comply with his unjust demand. Self.

But if a man may without guilt preserve his property by the death of the aggressor, when it cannot be preserved by any other means, much more may a woman have recourse to the last extremity to protect her chastity from forcible violation. This, indeed, is admitted by Mr Paley himself, and will be controverted by no man who reflects on the importance of the female character, and the probable consequences of the smallest deviation from the established laws of female honour. See SEDUCTION.

Self-Knowledge, the knowledge of one's own character, abilities, opinions, virtues, and vices. This has always been considered as a difficult though important acquisition. It is difficult, because it is disagreeable to investigate our errors, our faults, and vices; because we are apt to be partial to ourselves, even when we have done wrong; and because time and habitual attention are requisite to enable us to discover our real character. But these difficulties are more than counterbalanced by the advantages of self-knowledge.

By knowing the extent of our abilities, we shall never rashly engage in enterprises where our ineffectual exertions may be productive of harm; by investigating our opinions, we may discover those which have no foundation, and those also which lead us insensibly into vice. By examining our virtues and vices, we shall learn what principles ought to be strengthened, and what habits ought to be removed.

Man is a rational and intelligent being, capable of great improvement, and liable to great vices. If he acts without examining his principles, he may be hurried by blind passion into crimes. If he aspires at noble and valuable acquisitions, he must act upon a plan, with deliberation and fore-thought; for he is not like a vegetable, which attains perfection by the influence of external causes: he has powers within himself which must be exerted, and exerted with judgment, in order to attain the perfection of his nature. To enable him to employ these powers aright, he must know, first, what is his duty; and, secondly, he must often review his principles and conduct, that he may discover whether he is performing his duty, or in what circumstances he has failed. When he finds that he has fallen into error and vice, he will naturally inquire what causes have produced this effect, that he may avoid the same for the time to come. This is the method by which every reformation in religion and science has been produced, and the method by which the arts have been improved. Before Lord Bacon introduced the new way of philosophizing, he must first have considered wherein true philosophy consisted; secondly, he must have inquired

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Self. in what reſpects the ancient method of philoſophizing was falſe or uſeleſs: and after determining theſe two points, he was qualified to deſcribe the way by which the ſtudy of philoſophy could be ſucceſsfully purſued without deviating into hypotheſis and error. Luther found out the errors of the church of Rome by comparing their doctrines with the Scriptures. But had this compariſon never been made, the reformation could never have taken place. Without ſelf-knowledge, or without that knowledge of our character which is derived from a compariſon of our principles and conduct with a perfect ſtandard of morality, we can never form plans and reſolutions, or make any exertion to abandon the vicious habits which we have contracted, and ſtrengthen thoſe virtuous principles in which we are deficient. Self.

As much may be learned from the errors of thoſe who have been in ſimilar ſituations with ourſelves; ſo many uſeful cautions may be obtained from our own errors; and he that will remember theſe, will ſeldom be twice guilty of the ſame vice.

It was evidently the intention of Providence that man ſhould be guided chiefly by experience. It is by the obſervations which we make on what we ſee paſſing around us, or from what we ſuffer in our own perſon, that we form maxims for the conduct of life. The more minutely therefore we attend to our principles, and the more maxims we form, we ſhall be the better fitted to attain moral perfection.

With reſpect to our underſtanding, to mark the errors which we have fallen into, either by its natural defects or by negligence, is alſo of great importance; for the greateſt genius and moſt profound ſcholar are liable to theſe errors, and often commit them as well as the weak and illiterate. But by obſerving them, and tracing them to their cauſes, they at length acquire an habitual accuracy. It is true, that men of feeble minds can never by knowing their own defects exalt themſelves to the rank of genius; but ſuch knowledge will enable them to improve their underſtandings, and ſo to appreciate their own powers, as ſeldom to attempt what is beyond their ſtrength. They may thus become uſeful members of ſociety; and though they will not probably be admired for their abilities, they will yet eſcape the ridicule which is poured upon vanity.

It is difficult to lay down preciſe rules for the acquiſition of this ſelf-knowledge, becauſe almoſt every man is blinded by a fallacy peculiar to himſelf. But when one has got rid of that partiality which ariſes from ſelf-love, he may eaſily form a juſt eſtimate of his moral improvements, by comparing the general courſe of his conduct with the ſtandard of his duty; and if he has any doubt of the extent of his intellectual attainments, he will moſt readily diſcover the truth by comparing them with the attainments of others who have been moſt ſucceſsful in the ſame purſuits. Should vanity ariſe in his mind from ſuch a compariſon, let him then compare the extent of his knowledge with what is yet to be known, and he will then be in little danger of thinking of himſelf more highly than he ought to think. See Prejudice and *Self-Partiality*.

Self-Love, is that inſtinctive principle which impels every animal, rational and irrational, to preſerve its life and promote its own happineſs. It is very generally confounded with ſelfiſhneſs; but we think that the one propenſity is diſtinct from the other. Every man loves himſelf; but every man is not ſelfiſh. The ſelfiſh man graſps at all *immediate* advantages, regardleſs of the conſequences which his conduct may have upon his neighbour. Self-love only prompts him who is actuated by it to procure to himſelf the greateſt poſſible ſum of happineſs during the whole of his exiſtence. In this purſuit the rational ſelf-lover will often forego a preſent enjoyment to obtain a greater and more permanent one in reverſion; and he will as often ſubmit to a preſent pain to avoid a greater hereafter. Self-love, as diſtinguiſhed from ſelfiſhneſs, always comprehends the whole of a man's exiſtence, and in that extended ſenſe of the phraſe, we heſitate not to ſay that every man is a ſelf-lover; for, with eternity in his view, it is ſurely not poſſible for the moſt diſintereſted of the human race not to prefer himſelf to all other men, if their future and everlaſting intereſts could come into competition. This indeed they never can do; for though the introduction of evil into the world, and the different ranks which it makes neceſſary in ſociety, put it in the power of a man to raiſe himſelf, in the preſent ſtate, by the depreſſion of his neighbour, or by the practice of injuſtice, yet in the purſuit of a prize which is to be gained only by ſoberneſs, righteouſneſs, and piety, there can be no rivalſhip among the different competitors. The ſucceſs of one is no injury to another; and therefore, in this ſenſe of the phraſe, ſelf-love is not only lawful, but abſolutely unavoidable. It has been a queſtion in morals, whether it be not likewiſe the incentive to every action, however virtuous or apparently diſintereſted?

Thoſe who maintain the affirmative ſide of this queſtion ſay, that the proſpect of immediate pleaſure, or the dread of immediate pain, is the only apparent motive to action in the minds of infants, and indeed of all who look not before them, and infer the future from the paſt. They own, that when a boy has had ſome experience, and is capable of making compariſons, he will often decline an immediate enjoyment which he has formerly found productive of future evil more than equivalent to all its good; but in doing ſo they think, and they think juſtly, that he is ſtill actuated by the principle of ſelf-love, purſuing the greateſt good of which he knows himſelf to be capable. After experiencing that truth, equity, and benevolence in all his dealings is the readieſt, and indeed the only certain, method of ſecuring to himſelf the kindneſs and good offices of his fellow-creatures, and much more when he has learned that they will recommend him to the Supreme Being, upon whom depends his exiſtence and all his enjoyments, they admit that he will practice truth, equity, and benevolence; but ſtill, from the ſame principle, purſuing his own ultimate happineſs as the object which he has always in view. The proſpect of this great object will make him feel an exquiſite pleaſure in the performance of the actions which he conceives as neceſſary to its attainment, till at laſt, without attending in each inſtance to their conſequences, he will, by the great aſſociating principle which has been explained elſewhere (ſee Metaphysics, part 1ſt, chap. 1.) feel a refined enjoyment in the actions themſelves, and perform them, as occaſions offer, without deliberation or reflection. Such, they think, is the origin of benevolence itſelf, and indeed of every virtue.

Thoſe who take the other ſide of the queſtion, can hardly deny that ſelf-love thus modified may prompt to virtuous

Self. virtuous and apparently disinterested conduct; but they think it degrading the dignity of man to suppose him actuated solely by motives which can be traced back to a desire of his own happiness. They observe, that the Author of our nature has not left the preservation of the individual, or the continuance of the species, to the deductions of our reason, computing the sum of happiness which the actions necessary to these ends produce to ourselves: on the contrary, He has taken care of both, by the surer impulse of instinct planted in us for these very purposes. And is it conceivable, say they, that He would leave the care of our fellow-creatures a matter of indifference, till each man should be able to discover or be taught that by loving his neighbour, and doing him all the good in his power, he would be most effectually promoting his own happiness? It is dishonouring virtue, they continue, to make it proceed in any instance from a prospect of happiness, or a dread of misery; and they appeal from theory to fact, as exhibited in the conduct of savage tribes, who deliberate little on the consequences of their actions.

Their antagonists reply, that the conduct of savage tribes is to be considered as that of children in civilized nations, regulated entirely by the examples which they have before them; that their actions cannot be the offspring of innate instincts, otherwise savage virtues would under similar circumstances, everywhere be the same, which is contrary to fact; that virtue proceeds from an interested motive on either supposition; and that the motive which the instinctive scheme holds up is the most selfish of the two. The other theory supposes, that the governing motive is the hope of *future* happiness and the dread of *future* misery; the instinctive scheme supplies a *present* motive in the self-complacency arising in the heart from a consciousness of right conduct. The former is a rational motive, the latter has nothing more to do with reason than the enjoyment arising from eating or drinking, or from the intercourse between the sexes. But we mean not to pursue the subject farther, as we have said enough on it in the articles Benevolence, Instinct, Passion, and Philanthropy. We shall therefore conclude with observing, that there is certainly a virtuous as well as a vicious self-love, and that "true self-love and social are the same."

Self-Murder. See Suicide.

Self-Partiality, is a phrase employed by some philo- See Lord sophers * to express that weakness of human nature Kaimes's through which men overvalue themselves when com- t of pared with others. It is distinguished from general par- inking. tiality, by those who make use of the expression, because it is thought that a man is led to over-rate his own accomplishments, either by a particular instinct, or by a process of intellect different from that by which he over-rates the accomplishments of his friends or children. The former kind of partiality is wholly selfish; the latter partakes much of benevolence.

This distinction may perhaps be deemed plausible by those who consider the human mind as little more than a bundle of instincts; but it must appear perfectly ridiculous to such as resolve the greater part of apparent instincts into early and deep-rooted associations of ideas. If the partialities which most men have to their friends, their families, and themselves, be instinctive, they are certainly instincts of different kinds; but an instinctive partiality is a contradiction in terms. Partiality is founded on a comparison between two or more objects; but genuine instincts form no comparisons. See Instinct. No man can be said to be partial to the late Dr Johnson, merely for thinking highly of his intellectual powers; nor was the Doctor partial to himself, tho' he thought in this respect with the generality of his countrymen; but if, upon a comparison with Milton, he was deemed the greater poet of the two, such a judgment will be allowed to be partial, whether formed by himself or by any of his admirers. We apprehend, however, that the process of its formation was the same in every mind by which it was held. Self.

The origin of self-partiality is not difficult to be found; and our partialities to our friends may be traced to a similar source. By the constitution of our nature we are impelled to shun pain and to pursue pleasure; but remorse, the severest of all pains, is the never-failing consequence of vicious conduct. Remorse arises from the dread of that punishment which we believe will in a future state be inflicted on vice unrepented of in this; and therefore every vicious person endeavours by all possible means to banish that dread from his own mind. One way of effecting this is to compare his own life with the lives of others; for he fancies that if numbers be as wicked as himself, the benevolent Lord of all things will not involve them in one common ruin. Hence, by magnifying to himself the temptations which led him astray, and diminishing the injuries which his conduct has done in the world, and by adopting a course diametrically the reverse, when estimating the morality or immorality of the conduct of his neighbours, he soon comes to believe that he is at least not more wicked than they. Thus is self-partiality formed in the mind, and quickly blinds him who is under its influence so completely, as to hide from him the very faults which he sees and blames in others. Hence the coward thinks himself only cautious, the miser frugal. Partiality is formed in the very same manner to natural or acquired accomplishments, whether mental or corporeal. These always procure respect to him who is possessed of them; and as respect is accompanied with many advantages, every man wishes to obtain it for himself. If he fail in his attempts, he consoles himself with the persuasion that it is at least due to his merits, and that it is only withheld by the envy of the public. He compares the particular branch of science or bodily accomplishment in which he himself most excels, with those which have conferred splendor on his rival; and easily finds that his own excellencies are of the highest order, and entitled to the greatest share of public esteem. Hence the polite scholar despises the mathematician; the reader of Aristotle and Plato all the modern discoveries in physical and moral science; and the mere experimentalist holds in the most sovereign contempt a critical knowledge of the ancient languages. The pupil of the ancients denies the merits of the moderns, whilst the mere modern allows nothing to the ancients; and thus each becomes partial to his own acquisitions, and of course to himself, for having been at the trouble to make them.

Partiality to our friends and families is generated in the very same way. Whenever we acquire such an affection

Selim & Selkirk.

fection for them as to conſider their happineſs as adding to our own (ſee PASSION), we magnify their excellencies, and diminiſh their defects, for the ſame reaſon, and by the ſame proceſs, that we magnify and diminiſh our own. All partialities, however, are prejudices, and prejudices of the worſt kind. They ought therefore to be guarded againſt with the utmoſt care, by the ſame means which we have elſewhere recommended (ſee PREJUDICE and METAPHYSICS, n° 98.); and he who is partial to his own virtue or his own knowledge, will do well to compare the former, not with the conduct of his neighbour, but with the expreſs rule of his duty; and to conſider the latter as no farther valuable than as it contributes to the ſum of human happineſs.

SELIM I. emperor of the Turks, was the ſecond ſon of Bajazet II. He made war upon his father, and though defeated in 1511, he at laſt dethroned him and took him priſoner, and immediately diſpatched him by poiſon, together with his elder brother Achmet, and his younger Korkud, an amiable and enlightened prince. Having eſtabliſhed his throne by theſe crimes, he marched againſt Campſon-Gaury ſovereign of Egypt, gained a great victory at Aleppo, and ſlew their general. But though the ſultan periſhed in that battle, the Mameluks determined to oppoſe the emperor. Selim entering their country at the head of his army, defeated the Egyptians in two battles, and ordered Toumonbal, the new elected ſultan, who had fallen into his hands, to be hung on a gibbet. He then took Cairo and Alexandria, and in a ſhort time reduced all Egypt to ſubjection. Thus ended the dominion of the Mameluks in Egypt, which had continued for more than 260 years. He confirmed the ancient privileges of the Venetians in Egypt and Syria, by which they carried on their commerce with India, and formed a league with them to deſtroy the power of the Portugueſe in that country. (See INDIA, n° 37). Selim had before this gained a great victory over the Perſians, and ſtripped them of Tauris and Keman. He was preparing to attack Chriſtendom when he was ſeized with an ulcerous ſore in the back. Thinking that the air of Adrianople would reſtore his health, he ordered himſelf to be conducted thither; but he died at Clari in Thrace on his road to that city, in the year 1520, in the very ſpot where he had poiſoned his father. He reigned 8 years, and lived 54. He was a prince of great courage, ſobriety, and liberality: he was fond of hiſtory, and wrote ſome verſes. But theſe good qualities were obſcured by the moſt abominable crimes that ever diſgraced human nature: he made his way to the throne by ſhedding the blood of his father, and ſecured it by murdering his brothers and eight nephews, and every baſhaw who had been faithful to his duty.

SELINUM, in botany: A genus of the digynia order, belonging to the pentandria claſs of plants; and in the natural method ranking under the 45th order, *Umbellatæ*. The fruit is oval, oblong, compreſſed, plane, and ſtriated in the middle: the involucrum is reflexed; the petals cordate and equal. There are ſeven ſpecies, the ſylveſtre, paluſtre, cuſtriacum, carvifolia, chabraci, ſeguieri, monnieri.

SELKIRK (Alexander), whoſe adventures gave riſe to a well-known hiſtorical romance, was born at Largo, in the county of Fife, about the year 1670. and was bred a ſeaman. He went from England, in 1703, in the capacity of ſailing-maſter of a ſmall veſſel called the *Cinque-Ports Galley*, Charles Pickering captain, burthen about 90 tons, with 16 guns and 63 men; and in September the ſame year ſailed from Corke, in company with another ſhip of 26 guns and 120 men, called the St George, commanded by that famous navigator William Dampier, intending to cruize on the Spaniards in the South Sea. On the coaſt of Brazil, Pickering died, and was ſucceeded in his command by his lieutenant Thomas Stradling. They proceeded on their voyage round Cape Horn to the Iſland of Juan Fernandes, whence they were driven by the appearance of two French ſhips of 36 guns each, and left five of Stradling's men there on ſhore, who were taken off by the French. Hence they ſailed to the coaſt of America, where Dampier and Stradling quarrelled, and ſeparated by agreement, on the 19th of May 1704. In September following, Stradling came again to the iſland of Juan Fernandes, where Selkirk and his captain had a difference, which, with the circumſtance of the ſhip's being very leaky, and in bad condition, induced him to determine on ſtaying there alone; but when his companions were about to depart, his reſolution was ſhaken, and he deſired to be taken on board again. The captain, however, refuſed to admit him, and he was obliged to remain, having nothing but his clothes, bedding, a gun, and a ſmall quantity of powder and ball; a hatchet, knife, and kettle; his books, and mathematical and nautical inſtruments. He kept up his ſpirits tolerably till he ſaw the veſſel put off, when (as he afterwards related) his heart yearned within him, and melted at parting with his comrades and all human ſociety at once.

Selkirk.

> "——— Yet believe me, Areas,
> Such is the rooted love we bear mankind,
> All ruffians as they were, I never heard
> A ſound ſo dismal as their parting oars."
> *Thomſon's Agamemnon.*

Thus left ſole monarch of the iſland, with plenty of the neceſſaries of life, he found himſelf in a ſituation hardly ſupportable. He had fiſh, goat's fleſh, turnips and other vegetables; yet he grew dejected, languid, and melancholy, to ſuch a degree as to be ſcarce able to refrain from doing violence to himſelf. Eighteen months paſſed before he could, by reaſoning, reading his bible, and ſtudy, be thoroughly reconciled to his condition. At length, he grew happy, employing himſelf in decorating his huts, chaſing the goats, whom he equalled in ſpeed, and ſcarcely ever failed in catching. He alſo tamed young kids, laming them to prevent their becoming wild; and he kept a guard of tame cats about him, to defend him when aſleep from the rats, who were very troubleſome. When his clothes were worn out, he made others of goats ſkins, but could not ſucceed in making ſhoes, with the uſe of which, however, habit, in time, enabled him to diſpenſe. His only liquor was water. He computed that he had caught 1000 goats during his abode in the iſland; of which he had let go 500, after marking them by ſlitting their ears. Commodore Anſon's people, who were there about 30 years after, found the firſt goat which they ſhot upon landing was thus marked, and as it appeared to be very old, concluded that it had been under the power of Selkirk. But it appears by captain Carteret's account of his voyage in the Swallow ſloop, that other perſons practiſed this mode of marking, as he found a

Selkirk. goat with his ears thus ſlit on the neighbouring iſland of Mas-a-fuera, where Selkirk never was. He made companions of his tame goats and cats, often dancing and ſinging with them. Though he conſtantly performed his devotions at ſtated hours, and read aloud; yet, when he was taken off the iſland, his language, from diſuſe of converſation, was become ſcarcely intelligible. In this ſolitude he continued four years and four months; during which time only two incidents happened which he thought worth relating, the occurrences of every day being in his circumſtances nearly ſimilar. The one was, that, purſuing a goat eagerly, he caught it juſt on the edge of a precipice, which was covered with buſhes, ſo that he did not perceive it, and he fell over to the bottom, where he lay (according to captain Roger's account) 24 hours ſenſeleſs; but, as he related to Sir R. Steele, he computed, by the alteration of the moon, that he had lain three days. When he came to himſelf, he found the goat lying under him dead. It was with great difficulty that he could crawl to his habitation, whence he was unable to ſtir for ten days, and did not recover of his bruiſes for a long time. The other event was the arrival of a ſhip, which he at firſt ſuppoſed to be French: and ſuch is the natural love of ſociety in the human mind, that he was eager to abandon his ſolitary felicity, and ſurrender himſelf to them, although enemies; but upon their landing, approaching them, he found them to be Spaniards, of whom he had too great a dread to truſt himſelf in their hands. They were by this time ſo near that it required all his agility to eſcape, which he effected by climbing into a thick tree, being ſhot at ſeveral times as he run off. Fortunately the Spaniards did not diſcover him, though they ſtayed ſome time under the tree where he was hid, and killed ſome goats juſt by. In this ſolitude Selkirk remained until the 2d of February 1709, when he ſaw two ſhips come into the bay, and knew them to be Engliſh. He immediately lighted a fire as a ſignal; and on their coming on ſhore, found they were the Duke captain Rogers, and the Ducheſs captain Courtney, two privateers from Briſtol. He gave them the beſt entertainment he could afford; and, as they had been a long time at ſea without freſh proviſions, the goats which he caught were highly acceptable. His habitation conſiſting of two huts, one to ſleep in, the other to dreſs his food in, was ſo obſcurely ſituated, and ſo difficult of acceſs, that only one of the ſhips officers would accompany him to it. Dampier, who was pilot on board the Duke, and knew Selkirk very well, told captain Rogers, that, when on board the Cinque-Ports, he was the beſt ſeaman on board that veſſel; upon which captain Rogers appointed him maſter's mate of the Duke. After a fortnight's ſtay at Juan Fernandes, the ſhips proceeded on their cruize againſt the Spaniards; plundered a town on the coaſt of Peru; took a Manilla ſhip off California; and returned by way of the Eaſt Indies to England, where they arrived the 1ſt of October 1711; Selkirk having been abſent eight years, more than half of which time he had ſpent alone in the iſland. The public curioſity being excited reſpecting him, he was induced to put his papers into the hands of Defoe, to arrange and form them into a regular narrative. Theſe papers muſt have been drawn up after he left Juan Fernandes, as he had no means of recording his tranſactions there. Captain Cooke remarks, as an extraordinary circumſtance, that he had contrived to keep an account of the days of the week and month: but this might be done, as Defoe makes Robinſon Cruſoe do, by cutting notches in a poſt, or many other methods. From this account of Selkirk, Defoe took the idea of writing a more extenſive work, the romance of Robinſon Cruſoe, and very diſhoneſtly defrauded the original proprietor of his ſhare of the profits. Of the time or place or manner of this extraordinary man's death we have received no account; but in 1792 the cheſt and muſket which Selkirk had with him on the iſland were in the poſſeſſion of his grandnephew, John Selkirk weaver in Largo, where doubtleſs they are at preſent.

Selkirk, Selkirkſhire.

SELKIRK, the capital of the county of the ſame name, is a ſmall town pleaſantly ſituated on a riſing ground, and enjoys an extenſive proſpect in all directions, eſpecially up and down the river Etterick. It is remarkable for nothing but thoſe plaintive airs produced in its neighbourhood, the natural ſimplicity of which are the pride of Scotland and the admiration of ſtrangers. W. Long. 2. 46. N. Lat. 55. 26.

SELKIRKSHIRE, called alſo the *Sheriffdom of Etterick Foreſt*, a county of Scotland, extending about 20 miles in length from eaſt to weſt, and about 12 in breath from ſouth to north. It borders on the north with part of Tweeddale and Mid-Lothian; on the ſouth and eaſt with Teviotdale; and on the weſt with Annandale. This county was formerly reſerved by the Scottiſh princes for the pleaſure of the chace, and where they had houſes for the reception of their train. At that time the face of the country was covered with woods, in which there were great numbers of red and fallow-deer, whence it had the name of *Etterick Foreſt*. The woods, however, are now almoſt entirely cut down, and the county is chiefly ſupported by the breed of ſheep. They are generally ſold into the ſouth, but ſometimes into the Highlands, about the month of March, where they are kept during ſummer; and after being improved by the mountain-graſs, are returned into the Lowlands in the beginning of winter.

This county, though not very populous at preſent, was once the nurſe of heroes, who were juſtly accounted the bulwark of their native ſoil, being ever ready to brave danger and death in its defence. Of this we have a memorable proof in the pathetic lamentations of their wives and daughters for the diſaſter of the field of Flowden, "where their brave foreſters were a' wed away." The rivers Etterick and Yarrow unite a little above the town of Selkirk, and terminate in the Tweed For five miles above its junction with the Etterick, the Tweed is ſtill adorned with woods, and leads the pleaſed imagination to contemplate what this country muſt have been in former times. The Yarrow, for about five miles above its junction with Etterick, exhibits nature in a bold and ſtriking aſpect. Its native woods ſtill remain, through which the ſtream has cut its turbid courſe, deeply ingulphed amidſt rugged rocks. Here, certainly in a flood, ſtood the deſcriptive Thomſon when he ſaw it

Statiſtical Account of Scotland, vol. 2.

"Work and boil, and foam and thunder through."

Upon a peninſula, cut out by the ſurrounding ſtream, in the middle of this fantaſtically wild ſcene of grandeur and beauty, ſtands the caſtle of Newark, which has been ſuppoſed by many to be the birth place of Mary Scot the flower of Yarrow; but this we believe to be a miſtake.

Sella, Seltzer.

SELLA TURCICA, is a deep depreſſion between the clinoid apophyſes of the ſphenoid bone. See ANATOMY. p. 682.

SELTZER WATER, is a mineral water which ſprings up at Lower Seltzer, a village in the electorate of Triers, about 10 miles from Frankfort on the Mayne. It is a very uſeful medicinal water. It contains, according to ſome, a very ſmall portion of calcareous earth, of a native mineral alkali, and an acid; but of theſe the quantity is too ſmall to attribute any medicinal virtues to; but it contains alſo near 1.7th of its bulk of fixed air, which is more than is found in any other mineral water, and to this it owes its principal virtues. Others have ſaid that it is of the very ſame nature with Pyrmont water, and contains a ſubtile aqueous fluid, a volatile iron, and a predominant alkali, all joined together into one briſk ſpirituous water. The conſequence of theſe different opinions reſpecting its conſtituent parts is, that different methods have been recommended for imitating it.

According to the former analyſis, artificial Seltzer water may be prepared by adding one ſcruple of magneſia alba, ſix ſcruples of foſſil alkali, and four ſcruples of common ſalt, to each gallon of water, and ſaturating the water with fixed air or carbonic acid. According to the latter it may be imitated by adding to a quart of the pureſt and lighteſt water thirty drops of a ſtrong ſolution of iron made in ſpirit of ſalt, a drachm of oil of tartar per deliquium, and thirty drops of ſpirit of vitriol, or a little more or leſs as is found neceſſary, not to let the alkali of the oil of tartar prevail too ſtrongly, tho' it muſt prevail a little. If the proportions be carefully obſerved, and the whole of theſe ingredients ſhaken briſkly together, the artificial Seltzer or Pyrmont water thus made will ſtrongly reſemble the natural, and have the ſame good effect in medicine.

But as fixed air is the only efficacious medicinal part of the compoſition of Seltzer water, the beſt method of imitating it is by impregnating common water with that acid by a proceſs for which we are indebted to Dr Prieſtly. The firſt idea of this kind occurred to him in 1767, when, having placed ſhallow veſſels of water within the region of fixed air, on the ſurface of the fermenting veſſels of a brewery, and left them all night in that ſituation, he found that the water had acquired a very ſenſible and pleaſant impregnation. He proceeded to accelerate the impregnation by pouring the water from one veſſel into another, while they were both held within the ſphere of the fixed air. The method of effecting this by air diſlodged from chalk and other calcareous ſubſtances did not occur to him till the year 1772, when he publiſhed his directions for this purpoſe, together with a drawing of the neceſſary apparatus, which he had before communicated to the Board of Admiralty. That apparatus has now given way to another invented by Dr Nooth, which is made of glaſs, and ſtands on a wooden veſſel *d d* (fig. 1.) reſembling a tea-board: the middle veſſel B has a neck which is inſerted into the mouth of the veſſel A, to which it is ground air-tight. The lower neck of the veſſel B has a glaſs ſtopper S, compoſed of two parts, both having holes ſufficient to let a good quantity of air paſs through them. Between theſe two parts is left a ſmall ſpace, containing a plano-convex lens, which acts like a valve, in letting the air paſs from below upwards, and hindering its return into the veſſel A. The upper veſſel C terminates below in a tube *r t*, which being crooked, hinders the immediate aſcent of the bubbles of fixed air into that veſſel, before they reach the ſurface of the water in the veſſel B. The veſſel C is alſo ground air-tight to the upper neck or the middle veſſel B, and has a ſtopper *p* fitted to its upper mouth, which has a hole through its middle. The upper veſſel C holds juſt half as much as the middle one B; and the end *t* of the crooked tube goes no lower than the middle of the veſſel B. Seltzer.

Plate CCCCLXIV

For the uſe of this apparatus: Fill the middle veſſel B with ſpring or any other wholeſome water, and join to it the veſſel C. Pour water into the veſſel A (by the opening *m*, or otherwiſe) ſo as to cover the riſing part of its bottom: for this about three-fourths of a pint will be ſufficient. Fill an ounce phial with oil of vitriol, and add it to the water, ſhaking the veſſel ſo as to mix them well together. As heat is generated, it will be beſt to add the oil by a little at a time, otherwiſe the veſſel may be broken. Put to this, through a wide glaſs or paper funnel, about an ounce of powdered raw chalk or marble. White marble being firſt granulated, or pounded like coarſe ſand, is better for the purpoſe than pounded chalk, becauſe it is harder; and therefore the action of the diluted acid upon it is ſlower, and laſts to a conſiderable time. On this account the ſupply of fixed air from it is more regular than with the chalk: and beſides, when no more air is produced the water may be decanted from the veſſel A, and the white ſediment waſhed off, and the remaining granulated marble may be employed again, by adding to it freſh water and a new quantity of oil of vitriol. The funnel in this proceſs is made uſe of, in order to prevent the powder from touching the inſide of the veſſel's mouth; for if that happens, it will ſtick ſo ſtrongly to the neck of the veſſel B as not to admit of their being ſeparated without breaking. Place immediately the two veſſels B and C (faſtened to each other) into the mouth of the veſſel A, as in the figure, and all the fixed air which is diſengaged from the chalk or marble by the oil of vitriol will paſs up through the valve in S into the veſſel B. When this fixed air comes to the top of the veſſel B, it will diſlodge from thence as much water as is equal to its bulk; which water will be forced up through the crooked tube into the upper veſſel C.

Care muſt be taken not to ſhake the veſſel A when the powdered chalk is put in; otherwiſe a great and ſudden effervescence will enſue, which will perhaps expel part of the contents. In this caſe it may be neceſſary to open a little the ſtopper *p*, in order to give vent, otherwiſe the veſſel A may burſt. It will be proper alſo to throw away the contents and waſh the veſſel; for the matter will ſtick between the necks of the veſſels, and cement them together. The operation muſt then be begun afreſh. But if the chalk be put into the veſſel looſely wrapt up in paper, this accident will be ſtill better guarded againſt. When the effervescence goes on well, the veſſel C will ſoon be filled with water, and the veſſel B half filled with air; which will eaſily be known to be the caſe by the air going up in large bubbles through the crooked tube *r t*.

When this is obſerved, take off the two veſſels B and C together as they are, and ſhake them ſo that the water and air within them may be much agitated. A great part

Seltzer. part of the fixed air will be abſorbed into the water, as will appear by the end of the crooked tube being conſiderably under the ſurface of the water in the veſſel. The ſhaking them for two or three minutes will be ſufficient for this purpoſe. Theſe veſſels muſt not be ſhaken while joined to the under one A, otherwiſe too great an effervescence will be occaſioned in the latter, together with the ill conſequence abovementioned. After the water and air have been ſufficiently agitated, looſen the upper veſſel C, ſo that the remaining water may fall down into B, and the unabſorbed air paſs out. Put theſe veſſels together, and replace them into the mouth of A, in order that B may be again half filled with fixed air. Shake the veſſels B and C, and let out the unabſorbed air as before. By repeating the operation three or four times, the water will be ſufficiently impregnated.

Whenever the effervescence nearly ceaſes in the veſſel A, it may be renewed by giving it a gentle ſhake, ſo that the powdered chalk or marble at the bottom may be mixed with the oil of vitriol and water above it; for then a greater quantity of fixed air will be diſengaged. When the effervescence can be no longer renewed by ſhaking the veſſel A, either more chalk muſt be put in, or more oil of vitriol; or more water, if neither of theſe produce the deſired effect.

Mr Magellan has ſtill farther improved this contrivance. He has two ſets of the veſſels B and C. While he is ſhaking the air and water contained in one of theſe ſets, the other may be receiving fixed air from the veſſel A. By this means twice the quantity of water may be impregnated in the ſame time. He has a wooden ſtand on which to fix the veſſels B, C, when taken off from A, which is very convenient. He has a ſmall tin trough for meaſuring the quantity of chalk or marble requiſite for one operation, and a wide glaſs funnel for putting it through into the veſſel A, to prevent its ſticking to the ſides, as mentioned before.

He has alſo contrived a ſtopper without a hole, to be uſed occaſionally inſtead of the perforated one *p*. It muſt be of a conical figure, and very looſe; but ſo exactly and ſmoothly ground as to be air-tight merely by its preſſure. Its uſe is to compreſs the fixed air on the water, and thereby increaſe the impregnation. For by keeping the air on the water in this compreſſed ſtate, the latter may be made to ſparkle like champaign. And if the veſſels are ſtrong, there will be no danger of their burſting in the operation.

The water thus impregnated may be drawn out at the opening *k*. But if it is not wanted immediately, it will be better to let it remain in the machine, where it has no communication with the external air; otherwiſe the fixed air flies off by degrees, and the water becomes vapid and flat. But it may be kept a long time in bottles well ſtopped, eſpecially if they are placed with their mouths downwards.

Dr Withering of Birmingham has lately contrived a new apparatus for impregnating water with fixed air, which, he ſays, is preferable to that in common uſe, becauſe it can be made at leſs expence, and is more eaſily prepared; becauſe the whole quantity of fixable air produced is converted to uſe, without any waſte of the vitriolic acid; becauſe it impregnates three times the quantity of water at one time more completely and with leſs trouble; and the impregnated water will always retain its virtue, if the joints and cocks of the machine are made perfectly air-tight; for which purpoſe they ſhould once a year be ſupplied with a ſmall quantity of unſalted lard. This apparatus is exhibited by fig. 2. and conſiſts of a glaſs veſſel A, about ten inches high in the cylindrical part, and ſix inches and a half in diameter; another glaſs veſſel B, about twelve inches high in the conical part, one inch and a half in the neck, and five inches in diameter at the bottom; a copper pipe C paſſing through the ſtopper of the veſſel B, and tied faſt in the flexible tube D, made of ſtrong leather, air-tight, and kept hollow by means of a ſpiral wire paſſing through its whole length; a conical braſs pipe E, with a ſtop-cock faſtened to the tube D; another conical pipe F, with a ſtop-cock G, into which the end of the tube E is accurately ground ſo as to be air-tight, and cutting off all communication with the atmoſphere when the pipe E is removed; two large hog's bladders H, H, each of which ought to hold two quarts; a ſtop-cock I to prevent the water riſing into the bladders when the veſſel A is agitated; a bladder K tied to the crooked tube with the ſtop-cock L, which occaſionally opens or ſhuts the communication with the veſſel B; a glaſs funnel M, accurately fitted with the glaſs ſtopper N; an aperture O, fitted with a glaſs ſtopper or a ſilver cock, from which the impregnated water is to be drawn for uſe; and, laſtly, the tube P opening into the veſſel A. When this apparatus is uſed, let the veſſel A be filled with pure water, and any other ingredients that are required, in a proper proportion; into the veſſel B put as much marble or whiting, in ſmall lumps, as will cover its bottom to the height of about two inches, and pour in water to the height repreſented by the dotted line; let the mouth of the veſſel A be well fitted with a cork, and through a hole in the cork paſs the tube P, putting upon the cork melted ſealing-wax of the ſofteſt kind, or modelling-wax, ſo as to make the whole air-tight. Let the mouth of the veſſel B be ſtopped with a piece of mahogany, turned into a conical figure in a lathe, and of a ſize ſomewhat larger than the mouth of the glaſs will admit; put this piece of wood into melted bees-wax, and heat the wax till the wood begins to grow black: when cool, turn it again till it fits the mouth of the veſſel: the tubes C, L, and M are fitted into holes and bored through the wooden ſtopper previous to its being immerſed in the wax; puſh theſe tubes through the holes, and preſs the ſtopper into the orifice of the veſſel B, and cement the whole with ſealing or modelling-wax: ſhut the ſtop cocks I and L, having previouſly preſſed the air out of the bladder K: open the ſtop-cocks G and E; then ſqueeze the air out of the bladders H, H, and afterwards preſs the conical pipe E into the pipe F; pour about a large ſpoonful of oil of vitriol through the funnel M, and ſtop it with its ſtopper N. The fixable air let looſe by the effervescence in the veſſel B, riſing through the tube C, paſſes into the bladders H, H, and diſtends them. In this caſe open the ſtop-cock I, and from the aperture O draw out about a quart of water; and the ſpace before occupied by the water will be filled with fixable air, which ſoon begins to be abſorbed by the remaining water, and is ſtill ſupplied from the bladders H, H, and from the effervescing mixture in the veſſel B. When the bladders are conſiderably collapſed, more vitriolic acid muſt be added through the

Seltzer. funnel M, ſo that they may be always kept pretty fully diſtended. When an impregnation is ſpeedily required, turn the ſtop cocks at G and E, and open that at L; then ſeparate the pipe E from the tube F, and agitate the veſſel A; the fixable air will paſs into the bladder K, and may be preſſed into the two other bladders, when the parts of the apparatus are united. During the agitation, the ſtop-cock at I ſhould be cloſed, and opened only occaſionally to ſupply out of the bladders H, H, the fixable air abſorbed by the water. If a ſtrong impregnation be required, this proceſs ſhould be carried on in a room, the heat of which does not exceed forty-eight degrees of Fahrenheit's thermometer. Dr Withering obſerves, that the impregnated water receives no taſte from the bladders; and that if the veſſel A with its impregnated water be ſeparated from the veſſel B at the conical parting E, F, it may be incloſed in a pyramidal mahogany caſe, out of the lower part of which the ſilver cock at O projects; and thus ſerve for an ornamental as well as luxurious and ſalubrious addition to the ſide-board, particularly in the ſummer and autumnal ſeaſons.

The artificial mineral waters thus made, are more pleaſant to the taſte than the natural Pyrmont or Seltzer waters; which, beſides their fixed air, contain ſaline particles of a diſagreeable taſte, which are known to contribute little or nothing to their medicinal virtues, and may, in ſome caſes be hurtful. They are likewiſe conſiderably ſtronger. According to Sir John Pringle, theſe waters may be made more nearly to reſemble genuine Pyrmont water, by adding to each pint of them from eight to ten drops of *tinctura martis cum ſpiritu ſalis*. Or this may be done, by adding to the water in the middle veſſel B (fig. 1.), in the proportion of about thirty grains of Epſom ſalt, ten grains of common ſalt, a ſcruple of magneſia alba, and a dram of iron filings or iron wire, clean and free from ruſt, to one gallon of ſpring water, and impregnating the whole with fixed air in the manner already deſcribed. Let them remain, till the other ingredients and as much of the iron as is neceſſary are diſſolved; which will be in two or three days: or the magneſia may be omitted, and then the operation will be finiſhed in leſs than half that time. Theſe waters may be rendered ferruginous or chalybeate very eaſily, by putting in the middle veſſel two or three ſlender phials, filled with cuttings or fine iron-binding wire, or with ſmall iron nails; becauſe the impregnated water will diſſolve the iron ſo faſt, as to become well ſaturated with it in a few hours, according to the experiments of Mr Lane. But the method of rendering theſe artificial waters chalybeate, uſed by Dr Hulme, is to add one grain of ſalt of ſteel to each pint (ſixteen ounces) of water already impregnated with fixed air.

But the ingenious Mr Bewley has invented a ſtill better method of exhibiting fixed air as a medicine. He directs a ſcruple of alkaline ſalt to be diſſolved in a ſufficient quantity (a quarter of a pint, or leſs) of water, which is to be impregnated with as much fixed air as it can imbibe: this is to be taken at one doſe. Mr Bewley directs it to be prepared in large quantities at a time, and calls it his mephitic julep. If immediately after it a ſpoonful of lemon juice, mixed with two or three ſpoonfuls of water, and ſweetened with ſugar, be drunk, the fixed air will be extricated in the ſtomach; and thus a much greater quantity of it may be given than the ſame quantity of water alone can be made to imbibe. Fixed air acts as a corroborant; and therefore may be given with ſucceſs in weakneſs of the ſtomach, and in vomitings ariſing from that cauſe. It has alſo been given with ſucceſs in the ſtone and in nephritic complaints. When the lungs are purulent, fixed air mixed with the air drawn into the lungs has repeatedly been found to perform a cure. The bark alſo may be given with advantage in water impregnated with fixed air, as they both coincide in their effect. Fixed air may be applied by means of a ſyringe, funnel, or otherwiſe, to inflamed breaſts, putrid ulcers, mortified parts, ulcerated ſore throats, and has been found in ſuch and ſimilar caſes to have very remarkable efficacy. It may alſo be given internally at the ſame time. In putrid dyſenteries, and in putrid ſtools, fixed air may be given by way of clyſter. Fermenting cataplaſms are of ſervice, chiefly as they ſupply fixed air to the part. In caſes of putridity fixed air has been ſucceſsfully applied to the ſurface of the body expoſed to ſtreams of it. It is alſo found an excellent cooling as well as ſtrengthening beverage in hot relaxing weather, and has the advantage of being pleaſant to the taſte.

Sem ‖ Semen.

SEM, or Shem, the ſon of Noah, memorable for his filial piety in concealing the folly and diſgrace of his father; for which he received a remarkable benediction, about 2476 B. C. He lived to the age of 600 years.

Ras Sem. See *Ras Sem* and *Petrefied City.*

SEMECARPUS, in botany; a genus of the trigynia order, belonging to the pentandria claſs of plants. The corolla is quinquepetalous; the drupa is heart-ſhaped, cellulous, and monoſpermous. There is but one ſpecies.

SEMEN, seed. See Botany, ſect. iv. p. 435.

With reſpect to number, plants are either furniſhed with one ſeed, as ſea-pink and biſtort; two, as woodroof and the umbelliferous plants; three, as ſpurge; four, as the lip-flowers of Tournefort and rough-leaved plants of Ray; or many, as ranunculus, anemone, and poppy.

The form of ſeeds is likewiſe extremely various, being either large or ſmall, round, oval, heart-ſhaped, kidney-ſhaped, angular, prickly, rough, hairy, wrinkled, ſleek or ſhining, black, white, or brown. Moſt ſeeds have only one cell or internal cavity; thoſe of leſſer burdock, valerian, lamb's lettuce, cornelian cherry, and ſebeſten, have two.

With reſpect to ſubſtance, ſeeds are either ſoft, membranaceous, or of a hard bony ſubſtance; as in gromwell, tamarind, and all the nuciferous plants.

In point of magnitude, ſeeds are either very large, as in the cocoa-nut; or very ſmall, as in campanula, *ammannia*, rampions, and throat-wort.

With reſpect to ſituation, they are either diſperſed promiſcuouſly through the pulp *(ſemina nidulantia)*, as in water-lily: affixed to a future or joining of the valves of the ſeed-veſſel, as in the croſs-ſhaped and pea-bloom flowers; or placed upon a *placenta* or receptacle within the ſeed veſſel, as in tobacco and thorn-apple.

Seeds are ſaid to be naked *(ſemina nuda)* which are not contained in a cover or veſſel: ſuch are thoſe of the lip and compound flowers, the umbelliferous and rough-leaved plants; covered ſeeds *(ſemina tecta)* are con-

Semen. contained in ſome veſſel, whether of the capſule, pod, berry, apple, or cherry kind.

A ſimple ſeed is ſuch as bears neither crown, wing, nor downy *pappus*; the varieties in ſeeds, ariſing from theſe circumſtances, are particularly enumerated under their reſpective heads.

In aſſimilating the animal and vegetable kingdoms, Linnæus denominates ſeeds the eggs of plants. The fecundity of plants is frequently marvellous; from a ſingle plant or ſtalk of Indian Turkey wheat, are produced in one ſummer, 2000 ſeeds; of elecampane, 3000; of ſun-flower, 4000; of poppy, 32,000; of a ſpike of cat's tail, 10,000 and upwards: a ſingle fruit, or ſeed-veſſel, of tobacco, contains 1000 ſeeds; that of white poppy, 8000. Mr Ray relates, from experiments made by himſelf, that 1012 tobacco-ſeeds are equal in weight to one grain; and that the weight of the whole quantum of ſeeds in a ſingle tobacco-plant, is ſuch as muſt, according to the above proportion, determine their number to be 360,000. The ſame author eſtimates the annual produce of a ſingle ſtalk of ſpleen-wort to be upwards of one million of ſeeds.

The diſſemination of plants reſpects the different methods or vehicles by which nature has contrived to diſperſe their ſeeds for the purpoſe of increaſe. Theſe by naturaliſts are generally reckoned four.

1. Rivers and running waters. 2. The wind. 3. Animals. 4. An elaſtic ſpring, peculiar to the ſeeds themſelves.

1. The ſeeds which are carried along by rivers and torrents are frequently conveyed many hundreds of leagues from their native ſoil, and caſt upon a very different climate, to which, however, by degrees they render themſelves familiar.

2. Thoſe which are carried by the wind, are either *winged*, as in fir-tree, trumpet-flower, tulip-tree, birch, arbor-vitæ, meadow rue, and Jeſſamine, and ſome umbelliferous plants: furniſhed with a *pappus*, or downy crown, as in valerian, poplar, reed, ſucculent ſwallow-wort, cotton-tree, and many of the compound flowers; placed within a winged *calyx* or ſeed-veſſel, as in ſcabious, ſea-pink, dock, dioſcorea, aſh, maple, and elm-trees, logwood and woad; or laſtly, contained within a ſwelled *calyx* or ſeed-veſſel, as in winter-cherry, cucubalus, melilot, bladder-nut, fumitory, bladder-ſena, heart-ſeed, and chick peaſe.

3. Many birds ſwallow the ſeeds of vanel'oe, juniper, miſſetoe, oats, millet, and other graſſes, and void them entire. Squirrels, rats, parrots, and other animals, ſuffer many of the ſeeds which they devour to eſcape, and thus, in effect diſſeminate them. Moles, ants, earthworms, and other inſects, by plough'ing up the earth, admit a free paſſage to thoſe ſeeds which have been ſcattered upon its ſurface. Again, ſome ſeeds attach themſelves to animals, by means of hooks, crotchets, or hairs, which are either affixed to the ſeeds themſelves, as in hound's tongue, mouſe-ear, vervain, carrot, baſtard-parſley, ſanicle, water hemp-agrimony, *arctopus* and *verbeſina*; to their calyx, as in burdock, agrimony, *rhexia*, ſmall wild bugloſs, dock, nettle, pellitory, and lead wort; or to their fruit or ſeed-veſſel, as in liquorice, enchanter's night ſhade, croſs-wort, clivers, French honeyſuckle, and arrow-headed graſs.

4. The ſeeds which diſperſe themſelves by an elaſtic force, have that force reſident either in their *calyx*, as in oats and the greater number of ferns; in their *pappus*, as in centaurea crupina; or in their *capſule*, as in geraunium, herb-bennet, African ſpiræa, fraxinella, horſe-tail, baliam, Malabar nut, cucumber, elaterium, and male balſam apple.

Semen, in the animal economy. See Physiology ſect. xii. and Anatomy, n° 109.

Semen Sanctum, or *Santonicum*. See Artemisia.

Semen ‖ Semi.

SEMENDRIAH, a town of Turkey in Europe, in the province of Servia, with a good citadel. It is the capital of a ſangiacate, was taken by the Turks in 1690, and is ſeated on the Danube, in E. Long. 21. 45. N. Lat. 45. 0.

SEMENTINÆ feriæ, in antiquity, feaſts held annually among the Romans, to obtain of the gods a plentiful harveſt. They were celebrated in the temple of Tellus, where ſolemn ſacrifices were offered to Tellus and Ceres. Theſe feaſts were held about ſeed-time, uſually in the month of January; for, as Macrobius obſerves, they were moveable feaſts.

SEMI, a word borrowed from the Latin, ſignifying *half*; but only uſed in compoſition with other words, as in the following articles.

Semi-Arians, in eccleſiaſtical hiſtory, a branch of the ancient Arians, conſiſting, according to Epiphanius, of ſuch as, in appearance, condemned the errors of that hereſiarch, but yet acquieſced in ſome of the principles thereof, only palliating and hiding them under ſofter and more moderate terms. Though they ſeparated from the Arian faction (ſee Arians), they could never be brought to acknowledge that the Son was homoouſios, that is, conſubſtantial, or of the ſame ſubſtance with the Father; they would only allow him to be homoiouſios, that is, of a like ſubſtance with the Father, or ſimilar to the Father in his eſſence, not by nature, but by a peculiar privilege.

The ſemi-arianiſm of the moderns conſiſts in their maintaining that the Son was from all eternity begottan by the *will* of the Father, contrary to the doctrine of the othordox, who ſeem to teach that the eternal generation is *neceſſary*. Such at leaſt are the reſpective opinions of Dr Clarke and Biſhop Bull. See Theology.

Semicircle, in geometry, half a circle, or that figure comprehended between the diameter of the circle and half its circumference.

Semicolon, in grammar, one of the points or ſtops uſed to diſtinguiſh the ſeveral members of a ſentence from each other.

The mark or character of a ſemicolon is (;), and has its name as being of ſomewhat leſs effect than a colon; or as demanding a ſhorter pauſe.

The proper uſe of the ſemicolon is to diſtinguiſh the conjunct members of a ſentence. Now, by a conjunct member of a ſentence is meant ſuch a one as contains at leaſt two ſimple members.—Whenever, then, a ſentence can be divided into ſeveral members of the ſame degree, which are again diviſible into other ſimple members, the former are to be ſeparated by a ſemicolon. For inſtance: "If fortune bear a great ſway over him, who has nicely ſtated and concerted every circumſtance of an affair; we muſt not commit every thing, without reſerve, to fortune, leſt ſhe have too great a hold of us." Again: *Si quantum in ogre locisque deſertis audacia poteſt, tantum in foro atque judiciis impudentia valeret: non minus in cauſa cederet Aulus Cæcinna Sextia Æbutii impudentiæ,*

Semicubium ‖ Semipelagians.

dentia, quam tum in vi facienda ceſſit audacia. An inſtance in a more complex ſentence we have in Cicero: *Res familiaris primum bene parta ſit nullique turpi quæſtu: tum quam plurimis, modo dignis, ſe utilem prædeat; deinde augeatur ratione, diligentia, parſimonia; nec libidini potius luxuriæque, quam liberalitati et beneficentiæ pareat.*

But though the proper uſe of the ſemicolon be to diſtinguiſh conjunct members, it is not neceſſary that all the members divided hereby be conjunct. For upon dividing a ſentence into great and equal parts, if one of them be conjunct, all thoſe other parts of the ſame degree are to be diſtinguiſhed by a ſemicolon.—Sometimes alſo it happens, that members that are oppoſite to each other, but relate to the ſame verb, are ſeparated by a ſemicolon. Thus Cicero: *Ex hac parte pudor, illinc petulantia; hinc fides, illinc fraudatio; hinc pietas, illinc ſcelus*, &c. To this likewiſe may be referred ſuch ſentences, where the whole going before, the parts follow: as "The parts of oratory are four; invention, diſpoſition, elocution, and pronunciation.'

Semicubium, in medicine, an half-bath, wherein the patient is only placed up to the navel.

Semidiameter, half the diameter, or a right line drawn from the centre of a circle or ſphere to its circumference: being the ſame with what is otherwiſe called the *radius*.

Semifloſculus, in botany, a term uſed to expreſs the flowers of the ſyngeneſia claſs. Theſe ſemifloſculi are petals, hollow in their lower part, but in their upper flat, and continued in the ſhape of a tongue.

Semitone, in muſic. See Interval.

SEMINAL, ſomething belonging to the ſemen or ſeed.

SEMINARY, in its primary ſenſe, the ground where any thing is ſown, to be afterwards tranſplanted.

Seminary, in a figurative ſenſe, is frequently applied to places of education, whence ſcholars are tranſplanted into life.—In Catholic countries it is particularly uſed for a kind of college or ſchool, where youth are inſtructed in the ceremonies, &c. of the ſacred miniſtry. Of theſe there are great numbers; it being ordained by the council of Trent, that there be a ſeminary belonging to each cathedral, under the direction of the biſhop.

SEMINATION, denotes the manner or act of ſhedding and diſperſing the ſeeds of plants. See Semen.

SEMIPELAGIANS, in eccleſiaſtical hiſtory a name anciently, and even at this day, given to ſuch as retain ſome tincture of Pelagianiſm. See Pelagians.

Caſſian, who had been a deacon of Conſtantinople, and was afterwards a prieſt at Marſeilles, was the chief of theſe Semipelagians; whoſe leading principles were, 1. That God did not diſpenſe his grace to one more than another in conſequence of predeſtination, *i. e.* an eternal and abſolute decree, but was willing to ſave all men, if they complied with the terms of his Goſpel. 2. That Chriſt died for all men. 3. That the grace purchaſed by Chriſt, and neceſſary to ſalvation, was offered to all men. 4. That man, before he received grace, was capable of faith and holy deſires. 5. That man was born free, and was conſequently capable of reſiſting the influences of grace, or of complying with its ſuggeſtion. The Semipelagians were very numerous; and the doctrine of Caſſian, though variouſly explained, was received in the greateſt part of the monaſtic ſchools in Gaul, from whence it ſpread itſelf far and wide thro' the European provinces. As to the Greeks and other eaſtern Chriſtians, they had embraced the Semipelagian doctrines before Caſſian, and ſtill adhere to them. In the 6th century, the controverſy between the Semipelagians and the diſciples of Auguſtin prevailed much, and continued to divide the weſtern churches. Semiramis, Sempervivum.

SEMIRAMIS (fab. hiſt.), a celebrated queen of Aſſyria, daughter of the goddeſs Derceto, by a young Aſſyrian. She was expoſed in a deſert; but her life was preſerved by doves for one whole year, till Simmas, one of the ſhepherds of Ninus, found her and brought her up as his own child. Semiramis, when grown up, married Menones, the governor of Nineveh, and accompanied him to the ſiege of Bactria; where, by her advice and prudent directions, ſhe haſtened the king's operations, and took the city. Theſe eminent ſervices, together with her uncommon beauty, endeared her to Ninus. The monarch aſked her of her huſband, and offered him his daughter Soſana in her ſtead; but Menones, who tenderly loved Semiramis, refuſed; and when Ninus had added threats to entreaties, he hanged himſelf. No ſooner was Menones dead, than Semiramis, who was of an aſpiring ſoul, married Ninus, by whom ſhe had a ſon called *Ninyas*. Ninus was ſo fond of Semiramis, that at her requeſt he reſigned the crown, and commanded her to be proclaimed queen and ſole empreſs of Aſſyria. Of this, however, he had cauſe to repent: Semiramis put him to death, the better to eſtabliſh herſelf on the throne; and when ſhe had no enemies to fear at home, ſhe began to repair the capital of her empire, and by her means Babylon became the moſt ſuperb and magnificent city in the world. She viſited every part of her dominions, and left every where immortal monuments of her greatneſs and benevolence. To render the roads paſſable and communication eaſy, ſhe hollowed mountains and filled up valleys, and water was conveyed at a great expence by large and convenient aqueducts to barren deſerts and unfruitful plains. She was not leſs diſtinguiſhed as a warrior: Many of the neighbouring nations were conquered; and when Semiramis was once told as ſhe was dreſſing her hair, that Babylon had revolted, ſhe left her toilette with precipitation, and though only half dreſſed, ſhe refuſed to have the reſt of her head adorned before the ſedition was quelled and tranquillity re-eſtabliſhed. Semiramis has been accuſed of licentiouſneſs; and ſome authors have obſerved that ſhe regularly called the ſtrongeſt and ſtouteſt men in her army to her arms, and afterwards put them to death, that they might not be living witneſſes of her incontinence. Her paſſion for her ſon was alſo unnatural; and it was this criminal propenſity which induced Ninyas to deſtroy his mother with his own hands. Some ſay that Semiramis was changed into a dove after death, and received immortal honours in Aſſyria. It is ſuppoſed that ſhe lived about 11 centuries before the Chriſtian era, and that ſhe died in the 62d year of her age and the 25th of her reign. Many fabulous reports have been propagated about Semiramis, and ſome have declared that for ſome time ſhe diſguiſed herſelf and paſſed for her ſon Ninyas. *Lempriere's Bibliotheca Claſſica.*

SEMPERVIVUM, house-leek, in botany: A genus of plants belonging to the order of dodecagynia, and to the claſs of dodecandria; and in the natural method ranking under the 13th order, *Succulentæ*. The calyx is divided into 12 parts; the petals are 12, and the capſules

empervivum || Senate.

12, containing many ſeeds. There are 12 ſpecies; the arboreum, canarienſe, glutinoſum, glanduloſum, tectorum, globiferum, villoſum, tortuoſum, arachnoideum, montanum, ſedeforme, and menanthes. Linnæus has only eight of theſe. The tectorum alone is a native of Britain. The ſtalk is about a foot high; the radical leaves are thick, oval, pointed, fringed, and ſpreading in a roſe; thoſe on the ſtem are imbricated and membranous: the flowers are pale red and ſeſſile, and grow on curved terminal bunches. It is frequent on the tops of houſes, and flowers in July.

ewis's Materia Medica.

The following chemical deſcription of this ſpecies is given by Lewis: "The leaves of houſe-leek, of no remarkable ſmell, diſcover to the taſte a mild ſubacid auſterity: their expreſſed juice, of a pale yellowiſh hue when filtered, yields on inſpiſſation a deep yellow, tenacious, mucilaginous maſs, conſiderably acidulous and acerb: from whence it may be preſumed, that this herb has ſome claim to the refrigerant and reſtringent virtues that have been aſcribed to it. It is obſervable that the filtered juice, on the addition of an equal quantity of rectified ſpirit of wine, forms a light white coagulum, like cream of fine pomatum, of a weak but penetrating taſte: this, freed from the fluid part, and expoſed to the air, almoſt totally exhales. From this experiment it is concluded by ſome, that houſe-leek contains a volatile alkaline ſalt: but the juice coagulates in the ſame manner with volatile alkalis themſelves, as alſo with fixed alkalis: Acids produce no coagulation."

SENAAR, or SENNAAR. See SENNAAR.

SENATE, in general, is an aſſembly or council of ſenators; that is, of the principal inhabitants of a ſtate, who have a ſhare in the government.

The ſenate of ancient Rome is of all others the moſt celebrated. It exerciſed no contentious juriſdiction; but appointed judges, either from among the ſenators or knights, to determine proceſſes: it alſo appointed governors of provinces, and diſpoſed of the revenues of the commonwealth, &c. Yet did not the whole ſovereign power reſide in the ſenate, ſince it could not elect magiſtrates, make laws, or decide of war and peace; in all which caſes the ſenate was obliged to conſult the people.

The ſenate, when firſt inſtituted by Romulus, conſiſted of 100 members; to whom he afterwards added the ſame number when the Sabines had migrated to Rome. Tarquin the ancient made the ſenate conſiſt of 300, and this number remained fixed for a long time; but afterwards it fluctuated greatly, and was increaſed firſt to 700, and afterwards to 900 by J. Cæſar, who filled the ſenate with men of every rank and order. Under Auguſtus the ſenators amounted to 1000, but this number was reduced, and fixed to 600. The place of a ſenator was always beſtowed upon merit: the monarchs had the privilege of chooſing the members; and after the expulſion of the Tarquins, it was one of the rights of the conſuls, till the election of the cenſors, who from their office ſeemed moſt capable of making choice of men whoſe character was irreproachable, whoſe morals were pure, and relations honourable. Only particular families were admitted into the ſenate; and when the plebeians were permitted to ſhare the honours of the ſtate, it was then required that they ſhould be born of free citizens. It was alſo required that the candidates ſhould be knights before their admiſſion into the ſenate. They were to be above the age of 25, and to have previouſly paſſed through the inferior offices of quæſtor, tribune of the people, edile, prætor, and conſul.

Senator, Senatus.

The ſenate always met of courſe on the 1ſt of January, for the inauguration of the new conſuls; and in all months, univerſally, there were three days, viz. the kalends, nones, and ides, on which it regularly met: but it always met on extraordinary occaſions, when called together by conſul, tribune, or dictator.

To render their decrees valid and authentic, a certain number of members was requiſite, and ſuch as were abſent without ſome proper cauſe were always fined. In the reign of Auguſtus, 400 ſenators were requiſite to make a ſenate. Nothing was tranſacted before ſun-riſe, or after ſun-ſet. In their office the ſenators were the guardians of religion, they diſpoſed of the provinces as they pleaſed, they prorogued the aſſemblies of the people, they appointed thankſgivings, nominated their ambaſſadors, diſtributed the public money, and in ſhort had the management of every thing political or civil in the republic, except the creating of magiſtrates, the enacting of laws, and the declarations of war or peace, which were confined to the aſſemblies of the people.

SENATOR, in general, denotes a member of ſome ſenate.

The dignity of a Roman ſenator could not be ſupported without the poſſeſſion of 80,000 ſeſterces, or about 7000l. Engliſh money; and therefore ſuch as ſquandered away their money, and whoſe fortune was reduced below this ſum, were generally ſtruck out of the liſt of ſenators. This regulation was not made in the firſt ages of the republic, when the Romans boaſted of their poverty. The ſenators were not permitted to be of any trade or profeſſion. They were diſtinguiſhed from the reſt of the people by their dreſs; they wore the laticlave, half-boots of a black colour, with a creſcent or ſilver buckle in the form of a C; but this laſt honour was confined only to the deſcendants of thoſe hundred ſenators who had been elected by Romulus, as the letter C ſeems to imply. See the preceeding article.

In England, ſenator is a member of parliament. In the laws of king Edward the Confeſſor, we are told that the Britons called thoſe *ſenators* whom the Saxons called afterwards *aldermen* and *borough-maſter*; though not for their age, but their wiſdom; for ſome of them were young men, but very well ſkilled in the laws. Kenulph king of the Mercians granted a charter, which ran thus, viz. *Conſilio et conſenſu* epiſcoporum *et* ſenatorum *gentis ſuæ largitus fuit dicto monaſterio*, &c.

In Scotland, the lords of ſeſſion are called *ſenators* of the college of juſtice.

SENATUS AUCTORITAS. See the next article.

Senatus-Conſultum, which made part of the Roman law. When any public matter was introduced into the ſenate, which was always called *referre ad ſenatum*, any ſenator whoſe opinion was aſked, was permitted to ſpeak upon it as long as he pleaſed, and on that account it was often uſual for the ſenators to protract their ſpeeches till it was too late to determine. When the queſtion was put, they paſſed to the ſide of that ſpeaker whoſe opinion they approved, and a majority of votes was eaſily collected, without the trouble

of

Seneca. of counting the numbers. When the majority was known, the matter was determined, and a *ſenatus conſultum* was immediately written by the clerks of the houſe, at the feet of the chief magiſtrates, and it was ſigned by all the principal members of the houſe. When there was not a ſufficient number of members to make a ſenate, the deciſion was called *ſenatus auctoritas*, but it was of no force if it did not afterwards paſs into a *ſenatus conſultum*.

The *ſenatus conſulta* were at firſt left in the cuſtody of the kings, and afterward of the conſuls, who could ſuppreſs or preſerve them; but about the year of Rome 304, they were always depoſited in the temple of Ceres, and afterwards in the treaſury, by the ediles of the people.

SENECA (Lucius Annæus), a Stoic philoſopher, was born at Corduba in Spain, about the beginning of the Chriſtian era, of an equeſtrian family, which had probably been tranſplanted thither in a colony from Rome. He was the ſecond ſon of Marcus Annæus Seneca, commonly called the *rhetorician*, whoſe remains are printed under the title of *Suaſoriæ & Controverſiæ, cum Declamationum Excerptis*; and his youngeſt brother Annæus Mela (for there were three of them) had the honour of being father to the poet Lucan. He was removed to Rome, together with his father and the reſt of his family, while he was yet in his infancy. There he was educated in the moſt liberal manner, and under the beſt maſters. He learned eloquence from his father; but his genius rather leading him to philoſophy, he put himſelf under the ſtoics Attalus, Sotion, and Papirius Fabianus; men famous in their way, and of whom he has made honourable mention in his writings. It is probable, too, that he travelled when he was young, ſince we find him, in ſeveral parts of his works, particularly in his *Quæſtiones Naturales*, making very exact and curious obſervations upon Egypt and the Nile.—But this, though entirely agreeable to his own humour, did not at all correſpond with that ſcheme or plan of life which his father had drawn out for him; who therefore forced him to the bar, and put him upon ſoliciting for public employments; ſo that he afterwards became quæſtor, prætor, and, as Lipſius will have it, even conſul.

In the firſt year of the reign of Claudius, when Julia the daughter of Germanicus was accuſed of adultery by Meſſalina, and baniſhed, Seneca was baniſhed too, being charged as one of the adulterers. Corſica was the ſeat of his exile, where he lived eight years; "happy in the midſt of thoſe things which uſually make other people miſerable *inter eas res beatus, quæ ſolent miſeros facere:*" and where he wrote his books of conſolation, addreſſed to his mother Helvia, and to his friend Polybius, and perhaps ſome of thoſe tragedies which go under his name; for he ſays, *modo ſe levioribus ſtudiis ibi oblectaſſe*. Agrippina being married to Claudius, upon the death of Meſſalina, ſhe prevailed with the emperor to recall Seneca from baniſhment; and afterwards procured him to be tutor to her ſon Nero, whom ſhe deſigned for the empire. Africanus Burrhus, a prætorian præfect, was joined with him in this important charge: and theſe two preceptors, who were entruſted with equal authority, had each his reſpective department. By the bounty and generoſity of his royal pupil, Seneca acquired that prodigious wealth which rendered him in a Seneca. manner equal to kings. His houſes and walks were the moſt magnificent in Rome. His villas were innumerable: and he had immenſe ſums of money placed out at intereſt in almoſt every part of the world. The hiſtorian Dio reports him to have had 250,000l. Sterling at intereſt in Britain alone; and reckons his calling it in all at a ſum, as one of the cauſes of a war with that nation.

All this wealth, however, together with the luxury and effeminacy of a court, does not appear to have had any ill effect upon the temper and diſpoſition of Seneca. He continued abſtemious, exact in his manners, and, above all, free from the vices ſo commonly prevalent in ſuch places, flattery and ambition. "I had rather (ſaid he to Nero) offend you by ſpeaking the truth, than pleaſe you by lying and flattery: *maluerim vera offendere, quam placere adulando.*" How well he acquitted himſelf in quality of preceptor to his prince, may be known from the five firſt years of Nero's reign, which have always been conſidered as a perfect pattern of good government; and if that emperor had but been as obſervant of his maſter through the whole courſe of it, as he was at the beginning, he would have been the delight, and not, as he afterwards proved, the curſe and deteſtation of mankind. But when Poppæa and Tigellinus had got the command of his humour, and hurried him into the moſt extravagant and abominable vices, he ſoon grew weary of his maſter, whoſe life muſt indeed have been a conſtant rebuke to him. Seneca, perceiving that his favour declined at court, and that he had many accuſers about the prince, who were perpetually whiſpering in his ear the great riches of Seneca, his magnificent houſes and fine gardens, and what a favourite through means of theſe he was grown with the people, made an offer of them all to Nero. Nero refuſed to accept them; which, however, did not hinder Seneca from changing his way of life; for, as Tacitus relates, he "kept no more levees, declined the uſual civilities which had been paid to him, and, under a pretence of indiſpoſition, or ſome engagement or other, avoided as much as poſſible appearing in public."

Nero, in the mean time, who, as it is ſuppoſed, had diſpatched Burrhus by poiſon, could not be eaſy till he had rid himſelf of Seneca alſo: For Burrhus was the manager of his military concerns, and Seneca conducted his civil affairs. Accordingly, he attempted, by means of Cleonicus, a freedman of Seneca, to take him off by poiſon; but this not ſucceeding, he ordered him to be put to death, upon an information that he was privy to Piſo's conſpiracy againſt his perſon. Not that he had any real proof of Seneca's being at all concerned in this plot, but only that he was glad to lay hold of any pretence for deſtroying him.—He left Seneca, however, at liberty to chooſe his manner of dying; who cauſed his veins to be opened immediately. His wife Paulina, who was very young in compariſon of himſelf, had yet the reſolution and affection to bear him company, and thereupon ordered her veins to be opened at the ſame time; but as Nero was not willing to make his cruelty more odious and inſupportable than there ſeemed occaſion for, he gave orders to have her death prevented: upon which her wounds were bound up, and the blood ſtopped, in juſt time enough to ſave her; tho', as Tacitus ſays, ſhe looked ſo miſer-

Seneca, Senecio.

ably pale and wan all her life after, that it was eaſy to read the loſs of her blood and ſpirits in her countenance. In the mean time, Seneca, finding his death ſlow and lingering, deſired Statius Annæus his phyſician to give him a doſe of poiſon, which had been prepared ſome time before in caſe it ſhould be wanted; but this not having its uſual effect, he was carried to a hot bath, where he was at length ſtifled with the ſteams. He died, as Lipſius conjectures, in the 63d or 64th year of his age, and in about the 10th or 11th of Nero's reign. Tacitus, on mentioning his death, obſerves, that, as he entered the bath, he took of the water, and with it ſprinkled ſome of his neareſt domeſtics, ſaying, "That he offered thoſe libations to Jupiter the Deliverer." Theſe words are an evident proof that Seneca was not a Chriſtian, as ſome have imagined him to have been; and that the 13 epiſtles from Seneca to St Paul, and from St Paul to Seneca, are ſuppoſititious pieces. His philoſophical works are well known.—They conſiſt of 124 *epiſtles* and diſtinct treatiſes; and, exeept his books of phyſical queſtions, are chiefly of the moral kind, treating of anger, conſolation, providence, tranquillity of mind, conſtancy, clemency, the ſhortneſs of life, a happy life, retirement, benefits. He has been juſtly cenſured by Quintilian and other critics, as one of the firſt corrupters of the Roman ſtyle; but his works are highly valuable, on account of the vaſt erudition which they diſcover, and the beautiful moral ſentiments which they contain.

SENECIO, Groundsel, in botany: A genus belonging to the claſs of ſyngeneſia, and to the order of polygamia ſuperflua; and in the natural claſſification ranked under the 49th order, *Compoſitæ*. The receptacle is naked; the pappus ſimple; the calyx cylindrical and calyculated. The ſcales are equal and contiguous, ſo as to ſeem entire; thoſe at the baſe are few, and have their apices or points decayed. There are 57 ſpecies. Of theſe, ſeven are Britiſh, the vulgaris, viſcoſus, ſylvaticus, crucifolius, jacobæa, paludoſus, and ſaracenicus.

1. The *vulgaris*, or common groundſel, has its corollæ naked, its leaves ſeſſile, ſmooth, and ſinuated, their ſegments ſhort, broad, and minutely ſerrated; the flowers are yellow, and without radii. This weed grows in cultivated ground everywhere, and flowers in May. Its leaves have been uſed in medicine externally as a vulnerary and refrigerant, and internally as a mild emetic; but they have little or no efficacy. 2. The *viſcoſus*, or cotton groundſel, has its corollæ revolute, its leaves pinnatifid, viſcid, and downy. The ſcales of the calyx are lax and hairy, and are of the ſame length with the perianthium. 3. The *ſylvaticus*, or mountain groundſel, has its corollæ revolute, its leaves pinnatifid and dentated, the ſtem comrybous and erect. It flowers in July, and is frequent in woods and heaths. 4. The *crucifolius*, hoary perennial ragwort; the corollæ are radiant; the leaves are pinnatifid, dentated, and downy beneath; the ſtem is erect, and two feet high; the flowers are yellow, and grow in cluſters. This plant is frequent in woods and hedges. 5. The *jacobæa*, common ragwort: the corollæ are radiant; the leaves pinnated and lyre ſhaped, and of a dark green colour; the ſtalk is erect, round, and gently purpliſh; the flowers grow in cluſters on the tops of the ſtalks. The leaves have a bitteriſh ſubacrid taſte, and extremely nauſeous. Simon Paulli ſays, that a decoction of them cured many ſoldiers of an epidemic dyſentery. 6. The *paludoſus*, marſh ragwort; the corollæ are radiant; the leaves ſword-ſhaped, acutely ſerrated, and ſomewhat downy underneath; the ſtem is erect, branched towards the top, and four or five feet high; the flowers are large and yellow. This plant is frequent in fens and ditches in England. 7. The *ſaracenicus*, broad-leaved ragwort; the corollæ are radiant; the leaves are lanceolated, ſerrated, and ſomewhat ſmooth; the ſtem is erect, ſimple, and four or five feet high; there are ſeveral flowers on each footſtalk, which are yellow, and grow in cluſters on the top. The plant grows in moiſt paſtures in England; and flowers in July or Auguſt.

Senegal.

SENEGAL, a part of Negroland in Africa, the boundaries of which are not known. See Guinea.

Iſle of Senegal, ſometimes called *Saint Louis*, is a ſmall iſland in the mouth of the river Senegal, and according to Miſkelyne's tables is ſituated in N. Lat. 15. 53. W. Long. 16. 31. The Dutch were the firſt Europeans who ſettled at Senegal; but their colony was expelled by the French in 1687. It was taken by the Engliſh in 1692; and retaken by the French the year following. It was a ſecond time taken poſſeſſion of by the Engliſh in 1758; but in 1779 the French recovered it, and it was ceded by the Britiſh crown by the treaty of 1783.

The beſt account of this iſland which we have ſeen, is given in the intereſting voyage of M. Saugnier to the coaſt of Africa. This adventurer viſited Senegal in June 1785.

"The iſland (ſays he), properly ſpeaking, is only a bank of ſand in the middle of the river. It is 1000 geometrical paces long, and about 60 in its greateſt width; is almoſt on a level with the river and with the ſea, being defended from the latter by Barbary point, which is of greater elevation than the colony. The eaſtern branch of the river is the more conſiderable of the two, being about 400 toiſes acroſs; the weſtern branch is only from 50 to 200 toiſes wide. The iſle conſiſts entirely of burning ſands, on the barren ſurface of which you ſometimes meet with ſcattered flints, thrown out among their ballaſt by veſſels coming from Goree, or with the ruins of buildings formerly erected by Europeans. There is ſcarcely ſuch a thing as a garden upon the iſland; European ſeeds in general not thriving here. It is not ſurpriſing that the ſoil is ſo unproductive; for the air is ſtrongly impregnated with ſea ſalt, which pervades every thing, and conſumes even iron in a very ſhort ſpace of time. The heats are exceſſive, and rendered ſtill more inſupportable by the reflection of the ſand; ſo that from ten in the morning until four in the afternoon it is almoſt impoſſible to do any work. During the months of January, February, March, and April, the heats are moderated; but in Auguſt and the following months they become ſo oppreſſive as even to affect the natives themſelves. What effect then muſt they have upon the Europeans, ſuddenly tranſported into this burning climate? The nights are a little leſs ſultry; not always, however, but only when the ſea-breeze ſets in. It is then that the inhabitants of the colony breathe a freſher air, for which they have been longing the whole of the day; but this air in our climate would ſeem a burning vapour. The nights are nevertheleſs troubleſome, notwithſtanding the comforts or

Senegal. the ha-bitcere. The inſtant the ſun is ſet, we are aſſailed by an infinity of gnats, which are called *muſquitos*; their ſtings are very painful, and their multitudes incredible. The inhabitants find but a poor defence in their gauze-curtains. For my own part, accuſtomed as I had been to live among the Moors, I was but little annoyed by these inſect. Being half a ſavage, I felt no deſire to recommend myſelf to the favourable regard of the fair ſex, and I was therefore under no neceſſity of taking care of my perſon. In imitation of my former maſters, I ſmeared myſelf with butter, and this expedient preſerved me at all times from theſe impertinent ſtingers, theſe ſpiteful enemies to the repoſe of the human kind.

"If the proſpect of Senegal is not agreeable to the eye, much leſs are its environs, which are covered over only with ſand, and overrun with mangles. It may be ſaid, without exaggeration, that there is not a more forlorn ſituation to be found on the face of the inhabited globe, or a place in which the common neceſſaries of life are procured with greater difficulties. Water, that indiſpenſable aliment of man, is here not potable. Wells are dug in the ſand to the depth of five or ſix feet, and water is obtained by theſe means; but whatever pains are taken to freſhen it, it ever retains a brackiſh taſte. I have diſtilled this water myſelf, and obſerved that it always had a diſagreeable ſavour, which cannot fail to be hurtful to the health: it is true, that when the river is high, its ſtreams are freſh, but the water is only the more dangerous. It proves the cauſe of moſt of thoſe maladies which carry off the Europeans ſo rapidly, that at the end of every three years the colony has a freſh ſet of inhabitants. The blacks themſelves, although accuſtomed to the climate, are not in this ſeaſon free from diſeaſe."

The fort of St Louis is a quadrangle, and has two baſtions of conſiderable ſtrength; but the greateſt ſecurity of the fort is its natural ſituation. The cannon of the fort are numerous, and the arſenal well ſupplied with ſmall arms and ſtores. Beſides this fort the French had no other upon the river, except Fort St Joſeph, which ſtands about four leagues below the cataract at Govina, though they had a few factories in different parts.

The principal commodity of this country is that of gum Senegal (ſee *Gum-Senegal*), which is a valuable branch of commerce, as it is uſed in many arts and manufactures, particularly by the painters in water-colours, the ſilk weavers, and dyers.

The French import from the river Senegal not only gum-arabic, but elephant's teeth, hides, bees-wax, gold-duſt, cotton, oſtrich feathers, ambergris, indigo, and civet.

Notwithſtanding the barrenneſs of the ſpot, Senegal contains more than 6000 negroes, including the captives of the Tapades, or negroes born of the black inhabitants of the country. They are never put up to ſale, unleſs convicted of ſome crime. Their huts, conſtructed in the form of bee-hives, and ſupported upon four ſtakes, ſurround the habitations of the negro inhabitants. The entire height of theſe huts may riſe to about 12 feet, the width in every direction is commonly from 10 to 12. The beds are compoſed of hurdles laid upon croſs bars, ſupported by four ſtakes at the height of about a foot from the ground. Here the ſlaves ſleep promiſcuouſly, men, women, girls, and boys. A fire is made in the middle of the hut, which is filled with ſmoke, ſufficient to ſtifle any man but a negro. Senegal.

The men are tall, and the women are accounted the handſomeſt negreſſes of all Africa. The Senegalians may be conſidered as the moſt courageous people of that part of the world, without even excepting the Moors. Their courage, however, is more nearly allied to temerity than to bravery. In the courſe of the voyage to Galam, they meet the greateſt dangers with gaiety and ſong; they dread neither muſket nor cannon, and are equally fearleſs of the cayman or croco dile. Should one of their companions be killed, and devoured by theſe animals before their face, they are not deterred from plunging into the water, if the working of the ſhip require it. Theſe excellent qualifications which diſtinguiſh them, and on which they value themſelves ſo much, do not, however, preſerve them from the common contagion of the country, which inclines them all to rapine. They are emulous to ſurpaſs one another in all the arts of over-reaching and fraud. The conduct of the Europeans has, no doubt, encouraged theſe vices as much as the leſſons of the marabous, who inculcate the duty of plundering the Chriſtians to the utmoſt of their power.

The Yolof negroes of Senegal are either Chriſtians or Mahometans, or rather one and the other, or with more truth neither; religion being a matter of indifference to them. Thoſe on the continent are of the ſame way of thinking, and their religious practices are kept up only for the ſake of form. A bar of iron, a few beads, will make them change their opinion at will. By ſuch means are they acted upon; a ſufficient proof of their want of all religious principle. The marabous, or prieſts, and the men of their law, are no better than the reſt. "I have examined the character of ſeveral of this order of men (ſays M. Saugnier), and even among the nation of the Poules, who are conſidered as great fanatics, I diſcovered that they were only publicly attached to their opinions. 'This white man (ſay they) does ſo; he is better informed than I, and why ſhould not I imitate his example?" This way of reaſoning is common to all that tract of country.

The colony of Senegal is ſurrounded with iſlands, which, on account of the proximity of the ſea, are all more unhealthy than that on which the town is built. They are full of ſtanding pools, that, when dried up by the ſun, exhale a putrid vapour that carries mortality with it, and deſolates theſe iſlands. It is doubtleſs the ſame cauſe that takes off ſo many of the French at Senegal during the dangerous ſeaſon of the year. This alſo may be in part occaſioned by the bad quality of the water, which flows from the ponds in the neighbourhood of the colony, and though incorporated with that of the river, comes down little agitated by the current, and is eaſily diſtinguiſhed by a vapidneſs of taſte. This particular is, in my opinion, eſſentially worthy of notice, and if properly attended to by our medical men, might become the means of preſerving many lives.

Senegal-River, ſee Niger. As ſo little is known reſpecting this river, which is one of the greateſt in Africa, any additional information muſt be intereſting. We ſhall therefore preſent our readers with the account contained in the communications preſented to the Aſſocia-

tion

Senegal, Seneka.

tion for promoting the discovery of the Interior Parts of Africa, which, as far as we know, is the latest and most authentic.

The river known to Europeans by the name of *Niger* or *Sengal* runs on the south of the kingdom of Cashna, in its course towards Tombuctou; and if the report which Ben Ali heard in that town may be credited, it is afterwards lost in the lands on the south of the country of Tombuctou. In the map (A), only the known part of its course is marked by a line; and the supposititious part by dots. It may be proper to observe, that the Africans have two names for this river; that is, *Neel il Abeed*, or river of the Negroes; and *Neel il Kibar*, or the great river. They also term the Nile (that is the Egyptian river) *Neel Shem*; so that the term *Neel*, from whence our Nile, is nothing more than the appellative of river; like Ganges, or Sinde.

Of this river the rise and termination are unknown, but the course is from east to west. So great is its rapidity, that no vessel can ascend its stream; and such is the want of skill, or such the absence of commercial inducements among the nations who inhabit its borders, that even with the current, neither vessels nor boats are seen to navigate. In one place, indeed, the traveller finds accommodations for the passage of himself and of his goods; but even there, though the ferrymen, by the indulgence of the sultan of Cashna, are exempted from all taxes, the boat which conveys the merchandise is nothing more than an ill-constructed raft; for the planks are fastened to the timbers with ropes, and the seams are closed both within and without by a plaster of tough clay, of which a large provision is always carried on the raft, for the purpose of excluding the stream wherever its entrance is observed.

The depth of the river at the place of passage, which is more than a hundred miles to the south of the city of Cashna, the capital of the empire of that name, is estimated at 23 or 24 feet English. Its depth is from 10 to 12 peeks, each of which is 27 inches.

Its width is such, that even at the island of Gongoo, where the ferrymen reside, the sound of the loudest voice from the northern shore is scarcely heard; and at Tombuctou, where the name of *Gnewa*, or black, is given to the stream, the width is described as being that of the Thames at Westminster. In the rainy season it swells above its banks, and not only floods the adjacent lands, but often sweeps before it the cattle and cottages of the short-sighted or too confident inhabitants.

That the people who live in the neighbourhood of the Niger should refuse to profit by its navigation, may justly surprise the traveller: but much greater is his astonishment, when he finds that even the food which the bounty of the stream would give, is uselessly offered to their acceptance; for such is the want of skill, or such the settled dislike of the people to this sort of provision, that the fish with which the river abounds are left in undisturbed possession of its waters.

SENEKA, or SENEGA, *Rattlesnake-root*, *Milk-wort*, a medicinal plant. See POLYGALA.

Seneschal, Sennaar.

SENESCHAL, (*Seneschallus*), derived from the German *sein* "a house or place," and *scalc* "an officer," is a steward, and signifies one who has the dispensing of justice in some particular cases: As the high seneschal or steward of England; *seneschal de la hotel de roi*, "steward of the king's household, seneschal or steward of courts, &c." *Co. Lit.* 61. *Croke's Jurisd.* 102. *Kitch.* 83. See STEWARD.

SENNA, the leaf of the cadia senna of Linnæus. See CASSIA.

Senna appears to have been cultivated in England in the time of Parkinson (1640); and Miller tells us, that by keeping these plants in a hot-bed all the summer, he frequently had them in flower; but adds, it is very rarely that they perfect their seeds in England. There can be little doubt, however, but that some of the British possessions may be found well enough adapted to the growth of this vegetable, and that the patriotic views of the Society for encouraging Arts, &c. which has offered a reward to those who succeed in the attempt, will be ultimately accomplished. Woodville's Medical Botany.

Senna, which is in common use as a purgative, was first known to the Arabian physicians Serapion and Mesue: the first among the Greeks who takes any notice of it is Actuarius, but he only speaks of the fruit, and not of the leaves. To remove the disagreeable taste of this medicine, Dr Cullen recommends coriander seeds; and, for preventing the gripings with which it is sometimes attended, he thinks the warmer aromatics, as cardamoms or ginger, would be more effectual.

The *Senna Italica*, or blunt-leaved senna, is a variety of the Alexandrian species; which, by its cultivation in the south of France (Provence), has been found to assume this change. It is less purgative than the pointed-leaved senna, and is therefore to be given in larger doses. It was employed as a cathartic by Dr Wright at Jamaica, where it grows on the sand-banks near the sea. Lond. Med. Jour. vol. 8.

SENNAAR, a country of Africa, bordering upon Abyssinia, with the title of a kingdom; the present government of which was established in the 16th century by a race of negroes named, in their own language, *Shillook*. This country, together with all the northern parts of Africa, has been over-run by the Saracens during the rapid conquests of the khalifs; but instead of erecting any distinct principalities here, as in other parts, they had incorporated themselves with the old inhabitants called *Shepherds*, whom they found at their arrival; had converted them to their religion, and become one people with them. In 1504 the Shillook, a people before unknown, came from the western banks of the river Bahiar el Abiad, which empties itself into the Nile, and conquered the country; allowing the Arabs, however, to retain their possessions on condition of paying them a certain tribute. These founded the city of Sennaar, and have ever since continued to carry on an intercourse with Egypt in the way of merchandise. At the establishment of their monarchy the whole nation were Pagans, but soon after became converts to Mohammedanism, and took the name of *Fonge*, an appellation signifying "lords or commanders," and like-

(A) The map alluded to is that which accompanies the volume which contains the proceedings of the Associations. This work was printed in 1791.

Sennaar. wife free citizens. Mr Bruce, who paſſed through this country in his return from Abyſſinia, gives a liſt of 20 kings who have reigned in it ſince the conqueſt of the Shilluk.

This country is inhabited by a people ſo barbarous and brutiſh, that no hiſtory of them can be expected. One of the moſt remarkable of their cuſtoms is, that the king aſcends the throne with the expectation of being murdered whenever the general council of the nation thinks proper. The dreadful office of executioner belongs to one ſingle officer, ſtyled, in the language of the country, *Sid el Coom*; and who is always a relation of the monarch himſelf. It was from his regiſters that Mr Bruce took the liſt of the kings already mentioned, with the number of years they reigned, and which may therefore be received as authentic. The Sid el Coom in office at the time that Mr Bruce viſited this country was named Achmet, and was one of his beſt friends. He had murdered the late king, with three of his ſons, one of whom was an infant at its mother's breaſt; he was alſo in daily expectation of performing the ſame office to the reigning ſovereign. He was by no means reſerved concerning the nature of his office, but anſwered freely every queſtion that was put to him. When aſked by Mr Bruce why he murdered the king's young ſon in his father's preſence? he anſwered, that he did it from a principle of duty to the king himſelf, who had a right to ſee his ſon killed in a lawful and regular manner, which was by cutting his throat with a ſword, and not in a more painful or ignominious way, which the malice of his enemies might poſſibly have inflicted.

Bruce's Travels, vol. 4.

The king, he ſaid, was very little concerned at the ſight of his ſon's death, but he was ſo very unwilling to die himſelf, that he often preſſed the executioner to let him eſcape; but finding his intreaties ineffectual, he ſubmitted at laſt without reſiſtance. On being aſked, whether he was not afraid of coming into the preſence of the king, conſidering the office he might poſſibly have to perform? he replied, that he was not in the leaſt afraid on this account; that it was his duty to be with the king every morning, and very late in the evening; that the king knew he would have no hand in promoting his death; but that, when the matter was abſolutely determined, the reſt was only an affair of decency; and it would undoubtedly be his own choice, rather to fall by the hand of his own relation in private than by a hired aſſaſſin, an Arab, or a Chriſtian ſlave, in the ſight of the populace. Baady the king's father, having the misfortune to be taken priſoner, was ſent to Atbara to Welled Haſſan the governor of that province to be put to death there. But the king, who was a ſtrong man, and always armed, kept ſo much upon his guard, that Welled could find no opportunity of killing him but by running him through the back with a lance as he was waſhing his hands. For this Welled himſelf was afterwards put to death; not on account of the murder itſelf, but becauſe, in the firſt place, he, who was not the proper executioner, had preſumed to put the king to death; and, in the next, becauſe he had done it with a lance, whereas the only lawful inſtrument was a ſword.

On the death of any of the ſovereigns of this country, his eldeſt ſon ſucceeds to the throne of courſe; on which as many of his brothers as can be found are apprehended, and put to death by the Sid el Coom in the manner already related. Women are excluded from the ſovereignty here as well as in Abyſſinia. The princeſſes of Sennaar, however, are worſe off than thoſe of Abyſſinia, having no ſettled income, nor being treated in any degree better than the daughters of private perſons. The king is obliged, once in his lifetime, to plough and ſow a piece of ground; whence he is named *Baady*, the "countryman or peaſant;" a title as common among the monarchs of Sennaar as Cæſar was among the Romans. The royal family were originally negroes; but as the kings frequently marry Arab women, the white colour of the mother is communicated to the child. This, we are told by Mr Bruce, is invariably the caſe when a negro man of Sennaar marries an Arab woman; and it holds equally good when an Arab man marries a negro woman; and he likewiſe informs us, that he never ſaw one black Arab all the time he was at Sennaar. Sennaar.

The ſoil and climate of this country is extremely unfavourable both to man and beaſt. The men are ſtrong and remarkable for their ſize, but ſhort lived; and there is ſuch a mortality among the children, that were it not for a conſtant importation of ſlaves, the metropolis would be depopulated. The ſhortneſs of their lives, however, may perhaps be accounted for, from their indulging themſelves from their infancy in every kind of exceſs. No horſe, mule, nor aſs, will live at Sennaar or for many miles round it. The caſe is the ſame with bullocks, ſheep, dogs, cats, and poultry; all of them muſt go to the ſands every half-year. It is difficult to account for this mortality; though Mr Bruce aſſures us it is the caſe everywhere about the metropolis of this country, where the ſoil is a fat earth during the firſt ſeaſon of the rains. Two greyhounds which he brought along with him from Atbara, and the mules he brought from Abyſſinia, lived only a few weeks after their arrival at Sennaar. Several of the kings of Sennaar have tried to keep lions, but it was always found impoſſible to preſerve them alive after the rains. They will live, however, as well as other quadrupeds, in the ſands, at no great diſtance from the capital.—No ſpecies of tree except the lemon flowers near this city; the cultivation of the roſe has often been attempted, but always without ſucceſs. In other reſpects, however, the ſoil of Sennaar is exceedingly fertile, being ſaid to yield 300 fold; but this is thought by Mr Bruce to be a great exaggeration. It is all ſown with dora or millet, which is the principal food of the people; wheat and rice are alſo produced here, which are ſold by the pound, even in years of plenty. The ſoil all round is ſtrongly impregnated with ſalt, ſo that a ſufficient quantity to ſerve the inhabitants is extracted from it.

Sennaar, a city of Africa, the capital of the kingdom of that name. It ſtands, according to Mr Bruce's obſervations, in N. Lat. 13° 34′ 36″ E. Long. 33° 30′ 30″ on the weſtern ſide of the Nile, and cloſe upon the banks of it; the ground on which it ſtands being juſt high enough to prevent the inundation. The town is very populous, and contains a great many houſes. In Poncet's time they were all of one ſtory; but now moſt of the officers have houſes of two ſtories high. They are built of clay mixed with a very little ſtraw, and have all flat roofs; which ſhows that the rains here muſt

Sennaar. must be much leſs in quantity than to the ſouthward. During the time of Mr Bruce's reſidence here, however, there was one week of continual rain, and the Nile, after loud thunder and great darkneſs to the ſouth, increaſed violently; the whole ſtream being covered with the wrecks of houſes and their furniture; ſo that he ſuppoſed it had deſtroyed many villages to the ſouthward. About 12 miles to the north weſt of Sennaar is a collection of villages named *Shaddly*, from a great ſaint of that name who conſtructed ſeveral granaries here. Theſe are no other than large pits dug in the ground, and well plaſtered in the inſide with clay, then filled with grain when it is at its loweſt price, and afterwards covered up and plaſtered again at top: theſe pits they call *matamores*. On any proſpect of dearth they are opened, and the corn ſold to the people. About 24 miles north of Shaddly there is another ſet of granaries named *Wed-Aboud*, ſtill greater than Shaddly; and upon theſe two the ſubſiſtence of the Arabs principally depends: for as theſe people are at continual war with each other, and direct their fury rather againſt the crops than the perſons of their enemies, the whole of them would be unavoidably ſtarved, were it not for this extraordinary reſource. Small villages of ſoldiers are ſcattered up and down this country to guard the grain after it is ſown, which is only that ſpecies of millet named *Dora*; the ſoil, it is ſaid, being incapable of producing any other. There are great hollows made in the earth at proper diſtances throughout the country, which fill with water in the rainy ſeaſon, and are afterwards of great uſe to the Arabs as they paſs from the cultivated parts to the ſands. The fly, which is ſuch a dreadful enemy to the cattle, is never ſeen to the northward of Shaddly.

To the weſtward of theſe granaries the country is quite full of trees as far as the river Abiad, or El-aice. In this extenſive plain there ariſe two ridges of mountains, one called *Jibbel Moira*, or the *Mountain of water*; the other *Jibbel Segud*, or the *Cold Mountain*. Both of them enjoy a fine climate, and ſerve for a protection to the farms about Shaddly and Aboud already mentioned. Here alſo are fortreſſes placed in the way of the Arabs, which ſerve to oblige them to pay tribute in their flight from the cultivated country, during the reigns, to the dry lands of Atbara. Each of theſe diſtricts is governed by the deſcendant of their ancient and native princes, who long reſiſted all the power of the Arabs. Sacrifices of a horrid nature are ſaid to have been offered up on theſe mountains till about the year 1554, when one of the kings of Sennaar beſieged firſt one and then the other of the princes in their mountains; and having forced them to ſurrender, he faſtened a chain of gold to each of their ears, expoſed them in the market-place at Sennaar, and ſold them for ſlaves at leſs than a farthing each. Soon after this they were circumciſed, converted to the Mahometan religion, and reſtored to their kingdoms.

l. iv. 475. "Nothing (ſays Mr Bruce) is more pleaſant than the country around Sennaar in the end of Auguſt and beginning of September. The grain, being now ſprung up, makes the whole of this immenſe plain appear a level green land, interſperſed with great lakes of water, and ornamented at certain intervals with groups of villages; the conical tops of the houſes preſenting at a diſtance the appearance of ſmall encampments. Through this very extenſive plain winds the Nile, a delightful river there, above a mile broad, full to the very brim, but never overflowing. Everywhere on theſe banks are ſeen herds of the moſt beautiful cattle of various kinds. The banks of the Nile about Sennaar reſemble the pleaſanteſt part of Holland in the ſummer ſeaſon; but ſoon after, when the rains ceaſe, and the ſun exerts its utmoſt influence, the dora begins to ripen, the leaves to turn yellow and to rot, the lakes to putrefy, ſmell, become full of vermin, and all its beauty ſuddenly diſappears: bare ſcorched Nubia returns, and all its terrors of poiſonous winds and moving ſands, glowing and ventilated with ſultry blaſts, which are followed by a troop of terrible attendants; epilepſies, apoplexies, violent fevers, obſtinate agues, and lingering painful dyſenteries, ſtill more obſtinate and mortal. Sennaar.

"War and treaſon ſeem to be the only employment of this horrid people, whom Heaven has ſeparated by almoſt impaſſable deſerts from the reſt of mankind; confining them to an accurſed ſpot, ſeemingly to give them an earneſt in time of the only other curſe which he has reſerved to them for an eternal hereafter."

With regard to the climate of the country round Sennaar, Mr Bruce has ſeveral very curious obſervations. The thermometer riſes in the ſhade to 119 degrees; but the degree indicated by this inſtrument does not at all correſpond with the ſenſations occaſioned by it; nor with the colour of the people who live under it. "Nations of blacks (ſays he) live within latitude 13 and 14 degrees; about 10 degrees ſouth of them, nearly under the line, all the people are white, as we had an opportunity of obſerving daily in the Gala Sennaar, which is in latitude 13 degrees, is hotter by the thermometer 50 degrees, when the ſun is moſt diſtant from it, than Gondar, which is a degree farther ſouth, when the ſun is vertical.—Cold and hot (ſays our author) are terms merely relative, not determined by the latitude, but elevation of the place. When, therefore, we ſay *hot*, ſome other explanation is neceſſary concerning the place where we are, in order to give an adequate idea of the ſenſations of that heat upon the body, and the effects of it upon the lungs. The degree of the thermometer conveys this but very imperfectly; 90 degrees is exceſſively hot at Loheia in Arabia Felix; and yet the latitude of Loheia is but 15 degrees; whereas 90 degrees at Sennaar it only warm as to ſenſe; though Sennaar, as we have already ſaid, is in latitude 13 degrees.

"At Sennaar, then, I call it *cold*, when one fully clothed and at reſt finds himſelf in want of fire. I call it *cool*, when one fully clothed and at reſt feels he could bear more covering all over, or in part, than he has at that time. I call it *temperate*, when a man ſo clothed, and at reſt, feels no ſuch want, and can take moderate exerciſe, ſuch as walking about a room without ſweating. I call it *warm*, when a man, ſo cloathed, does not ſweat when at reſt; but, upon taking moderate exerciſe, ſweats, and again cools. I call it *hot*, when a man at reſt, or with moderate exerciſe, ſweats exceſſively. I call it *very hot*, when a man with thin, or little clothing, ſweats much, though at reſt. I call it *exceſſive hot*, when a man, in his ſhirt and at reſt, ſweats exceſſively, when all motion is painful, and the knees feel feeble, as if after a fever. I call it *extreme hot*, when the ſtrength fails, a diſpoſition to faint comes on, a ſtraitneſs is found

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Sennaar. in the temples, as if a ſmall cord was drawn tight about the head, the voice impaired, the ſkin dry, and the head ſeems more than ordinarily large and light. This, I apprehend, denotes death at hand; but this is rarely or never effected by the ſun alone, without the addition of that poiſonous wind which purſued us through Atbara, where it has, no doubt, contributed to the total extinction of every thing that hath the breath of life. A thermometer, graduated upon this ſcale, would exhibit a figure very different from the common one; for I am convinced by experiment, that a web of the fineſt muſlin, wrapt round the body at Sennaar, will occaſion at mid-day a greater ſenſation of heat in the body, than a riſe of 5 degrees in the thermometer of Fahrenheit.

"At Sennaar, from 70 to 78 degrees of Fahrenheit's thermometer is cool; from 79 to 92 temperate; at 92 degrees begins warmth. Although the degree of the thermometer marks a greater heat than is felt by the body of us ſtrangers, it ſeems to me that the ſenſations of the natives bear ſtill a leſs proportion to that degree than ours. On the 2d of Auguſt, while I was lying perfectly enervated on a carpet in a room deluged with water at 12 o'clock, the thermometer at 116, I ſaw ſeveral black labourers pulling down a houſe, working with great vigour, without any ſymptoms of being incommoded."

The dreſs of the people of Sennaar conſiſts only of a long ſhirt of blue cloth, which wraps them up from the under part of the neck to the feet. It does not, however, conceal the neck in the men, though it does in the women. The men ſometimes have a ſaſh tied about their middle; and both men and women, go barefooted in the houſes, whatever their rank may be. The floors of their apartments, eſpecially thoſe of the women, are covered with Perſian carpets. Both men and women anoint themſelves, at leaſt once a-day, with camel's greaſe mixed with civet, which, they imagine, ſoftens their ſkins, and preſerves them from cutaneous eruptions; of which they are ſo fearful, that they confine themſelves to the houſe if they obſerve the ſmalleſt pimple on their ſkins. With the ſame view of preſerving their ſkins, though they have a clean ſhirt every day, they ſleep with a greaſed one at night, having no other covering but this. Their bed is a tanned bull's hide, which this conſtant greaſing ſoftens very much; it is alſo very cool, though it gives a ſmell to their bodies from which they cannot be freed by any waſhing.

Our author gives a very curious deſcription of the queens and ladies of the court at Sennaar. He had acceſs to them as a phyſician, and was permitted to pay his viſit alone. He was firſt ſhown into a large ſquare apartment, where there were about 50 black women, all quite naked excepting a very narrow piece of cotton tied about their waiſts. As he was muſing whether theſe were all queens, one of them took him by the hand, and led him into another apartment much better lighted than the former. Here he ſaw three women ſitting upon a bench or ſofa covered with blue Surat cloth; they themſelves being clothed from the neck to the feet with cotton ſhirts of the ſame colour. Theſe were three of the king's wives; his favourite, who was one of the number appeared to be about ſix feet high, and ſo corpulent that our traveller imagined her to be the largeſt creature he had ſeen next to the elephant and rhinoceros. Her features perfectly reſembled thoſe of a negro: a ring of gold paſſed through her under lip, and weighed it down, till, like a flap, it covered her chin, leaving her teeth bare, which were ſmall and very fine. The inſide of her lip was made black with antimony. Her ears reached down to her ſhoulders, and had the appearance of wings: there was a gold ring in each of them about five inches in diameter, and ſomewhat ſmaller than a man's little finger; the weight of which had drawn down the hole where her ear was pierced ſo much that three fingers might eaſily paſs above the ring. She had a gold necklace like that called *Eſclavage*, of ſeveral rows, one below another; to which were hung rows of ſequins pierced. She had two manacles of gold upon her ancles larger than thoſe uſed for chaining felons. Our author could not imagine how it was poſſible for her to walk with them, till he was informed that they were hollow. The others were dreſſed much in the ſame manner; only there was one who had chains coming from her ears to the outſide of each noſtril, where they were faſtened. A ring was alſo put through the griſtle of her noſe, and which hung down to the opening of her mouth; having all together ſomething of the appearance of a horſe's bridle; and Mr Bruce thinks that ſhe muſt have breathed with difficulty.

The poorer ſort of the people of Sennaar live upon the flour or bread of millet; the rich make puddings of this, toaſting the flour before the fire, and putting milk and butter into it; beſides which they uſe beef partly roaſted and partly raw. They have very fine and fat horned cattle, but the meat commonly ſold in the market is camel's fleſh. The liver and ſpare rib of this animal are always eaten raw; nor did our author ſee one inſtance to the contrary all the time he was in the country. Hog's fleſh is not ſold in the market; but all the common people of Sennaar eat it openly; thoſe in office, who pretend to be Mahometans, doing the ſame in ſecret.

There are no manufactures in this country, and the principal article of trade is blue Surat cloth. In former times, when caravans could paſs with ſafety, Indian goods were brought in quantities from Jidda to Sennaar, and then diſperſed over the country of the blacks. The returns were made in gold, a powder called *Tibbar*, civet, rhinoceroſes horns, ivory, oſtrich feathers, and above all ſlaves or glaſs, more of theſe being exported from Sennaar than from all the Eaſt of Africa. This trade, however, as well as that of the gold and ivory, is almoſt deſtroyed; though the gold is ſtill reputed to be the beſt and pureſt in Africa, and is therefore bought at Mocha to be carried to India, where it all centres at laſt.

SENNERTUS (Daniel), an eminent phyſician, was born in 1572 at Breſlaw; and in 1593 he was ſent to Wittemberg, where he made great progreſs in philoſophy and phyſic. He viſited the univerſities of Leipſic, Jena, Francfort upon the Oder, and Berlin; but ſoon returned to Wittemberg, where he was promoted to the degree of doctor of phyſic, and ſoon after to a profeſſorſhip in the ſame faculty. He was the firſt who introduced the ſtudy of chemiſtry into that univerſity; he gained a great reputation by his works and practice, and was very generous to the poor. He died of the plague at Wittemberg, in 1637. He raiſed himſelf enemies

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enemies by contradicting the ancients. He thought the ſeed of all living creatures animated, and that the ſoul of this ſeed produces organization. He was accuſed of impiety for aſſerting that the ſouls of beaſts are not material; for this was affirmed to be the ſame thing with aſſerting that they are immortal; but he rejected this conſequence, as he well might do. See METAPHYSICS, Part III. chap. vi.

SENONES, (anc. geog.), a people of Gallia Celtica, ſituated on the Sequana to the ſouth of the Parifii, near the confluence of the Jeauna or Yonne with the abovementioned river. Their moſt conſiderable exploit was their invaſion of Italy, and taking and burning ROME, as related under that article. This was done by a colony of them long before tranſported into Italy, and ſettled on the Adriatic. Their capital, Agendicum in Gaul, was in the lower age called *Senones*, now *Sens*. In Italy the Senones extended themſelves as far as the river Aeſis; but were afterwards driven beyond the Rubicon, which became the boundary of Gallia Ciſalpini, (Polybius, Strabo.)

SENSATION, in philoſophy, the perception of external objects by means of the ſenſes. See METAPHYSICS, Part I. chap. i.

SENSE, a faculty of the ſoul whereby it perceives external objects by means of the impreſſions they make on certain organs of the body. See METAPHYSICS, Part I. and ANATOMY, n° 137, &c.

Common SENSE, is a term that has been variouſly uſed both by ancient and modern writers. With ſome it has been ſynonymous with public ſenſe; with others it has denoted prudence; in certain inſtances, it has been confounded with ſome of the powers of taſte; and, accordingly, thoſe who commit egregious blunders with regard to decorum, ſaying and doing what is offenſive to their company, and inconſiſtent with their own character, have been charged with a defect in common ſenſe. Some men are diſtinguiſhed by an uncommon acuteneſs in diſcovering the characters of others; and this talent has been ſometimes called *common ſenſe*; ſimilar to which is that uſe of the term, which makes it to ſignify that experience and knowledge of life which is acquired by living in ſociety. To this meaning Quintilian refers, ſpeaking of the advantages of a public education: *Senſum ipſum qui communis dicitur, ubi diſcet, cum ſe a congreſſu, qui non hominibus ſolum, ſed mutis quoque animalibus naturalis eſt, ſegregarit?* Lib. i. cap. 2.

But the term *common ſenſe* hath in modern times been uſed to ſignify that power of the mind which perceives truth, or commands belief, not by progreſſive argumentation, but by an inſtantaneous, inſtinctive, and irreſiſtible impulſe; derived neither from education nor from habit, but from nature; acting independently of our will, whenever its object is preſented, according to an eſtabliſhed law, and therefore called *ſenſe*; and acting in a ſimilar manner upon all, or at leaſt upon a great majority of mankind, and therefore called *common ſenſe*. See METAPHYSICS, n° 127.

Moral SENSE, is a determination of the mind to be pleaſed with the contemplation of thoſe affections, actions, or characters, of rational agents, which we call *good* or *virtuous*.

This moral ſenſe of beauty in actions and affections may appear ſtrange at firſt view: ſome of our moraliſts themſelves are offended at it in Lord Shaftesbury, as being accuſtomed to deduce every approbation or averſion from rational views of intereſt. It is certain that his lordſhip has carried the influence of the moral ſenſe very far, and ſome of his followers have carried it farther. The advocates for the ſelfiſh ſyſtem ſeem to drive their opinions to the oppoſite extreme, and we have elſewhere endeavoured to ſhow that the truth lies between the contending parties. See MORAL PHILOSOPHY, n° 27,—32. Senſe, Sentence.

Public SENSE is defined by the noble author of the Characteriſtics to be an innate propenſity to be pleaſed with the happineſs of others, and to be uneaſy at their miſery. It is found, he ſays, in a greater or leſs degree in all men, and was ſometimes called κοινοκρια, or *ſenſus communis*, by ancient writers.

Of the reality of this public ſenſe we have great doubts. The conduct of ſavages, who are more under the influence of original inſtinct than civilized men, gives no countenance to it. Their affections ſeem all to be ſelfiſh, or at leaſt to ſpring from ſelf-love variouſly modified. For the happineſs of their wives they have very little regard, conſidering them merely as inſtruments of their own pleaſure, and valuing them for nothing elſe. Hence they make them toil, while they themſelves indulge in luxurious idleneſs. To their children we believe they exhibit ſtrong ſymptoms of attachment, as ſoon as they derive aſſiſtance from them in war, or in the buſineſs of the chace; but during the helpleſs years of infancy, the child is left by the ſelfiſh father wholly to the care and protection of its wretched mother; who, impelled by the *ſtorgé* of all females to their young, cheriſhes her offſpring with great fondneſs.—The ſavage is, indeed, ſuſceptible of ſtrong attachments, ſimilar to that which we call friendſhip; but ſuch attachments are no proofs of diſintereſted benevolence, or what his Lordſhip calls the *public ſenſe*. Two barbarous heroes are probably firſt linked together by the obſervation of each other's proweſs in war, or their ſkill in purſuing their game, for ſuch obſervation cannot fail to ſhow them that they may be uſeful to one another; and we have elſewhere ſhown how real friendſhip may ſpring from ſentiments originally ſelfiſh. The ſavage is very much attached to his horde or tribe, and this attachment reſembles patriotiſm: but patriotiſm itſelf is not a ſentiment of pure benevolence delighting in the happineſs of others, and grieving at their miſery; for the patriot prefers his own country to all others, and is not very ſcrupulous with reſpect to the rectitude of the means by which he promotes its intereſt, or depreſſes its rivals. The ſavage purſues with relentleſs rigour the enemies of himſelf or of the tribe to which he belongs; ſhows no mercy to them when in his power, but puts them to the cruelleſt death, and carries their ſcalps to the leader of his party. Theſe facts, which cannot be controverted, are perfectly irreconcileable with innate benevolence, or a public ſenſe comprehending the whole race of men; and ſhow the truth of that theory by which we have in another place endeavoured to account for all the paſſions, ſocial as well as ſelfiſh. See PASSION.

SENSIBLE NOTE, in muſic, is that which conſtitutes a third major above the dominant, and a ſemi-

Senſibility. tone beneath the tonic. *Si*, or B, is the ſenſible note in the tone of *ut* or C *ſol* ✻ ; or G ſharp, in the tone of *la* or A.

They call it the *ſenſible note* on this account, that it cauſes to be perceived the tone or natural ſeries of the key and the tonic itſelf ; upon which, after the chord of the dominant, the ſenſible note taking the ſhorteſt road, is under a neceſſity of riſing ; which has made ſome authors treat this ſenſible note as a major diſſonance, for want of obſerving, that diſſonance, being a relation, cannot be conſtituted unleſs by two notes between which it ſubſiſts.

It is not meant that the ſenſible note is the ſeventh of the tone, becauſe, in the minor mode, this ſeventh cannot be a ſenſible note but in aſcending ; for, in deſcending, it is at the diſtance of a full note from the tonic, and of a third minor from the dominant.

SENSIBILITY, is a nice and delicate perception of pleaſure or pain, beauty or deformity. It is very nearly allied to taſte ; and, as far as it is natural, ſeems to depend upon the organization of the nervous ſyſtem. It is capable, however, of cultivation, and is experienced in a much higher degree in civilized than in ſavage nations, and among perſons liberally educated than among boors and illiterate mechanics. The man who has cultivated any of the fine arts has a much quicker and more exquiſite perception of beauty and deformity in the execution of that art, than another of equal or even greater natural powers, who has but caſually inſpected its productions. He who has been long accuſtomed to that decorum of manners which characterizes the polite part of the world, perceives almoſt inſtantaneouſly the ſmalleſt deviation from it, and feels himſelf almoſt as much hurt by behaviour harmleſs in itſelf, as by the groſſeſt rudeneſs ; and the man who has long proceeded ſteadily in the paths of virtue, and often painted to himſelf the deformity of vice, and the miſeries of which it is productive, is more quickly alarmed at any deviation from rectitude, than another who, though his life has been ſtained by no crime, has yet thought leſs upon the principles of virtue and conſequences of vice.

Every thing which can be called ſenſibility, and is not born with man, may be reſolved into aſſociation, and is to be regulated accordingly ; for ſenſibilities may be acquired which are inimical to happineſs and to the practice of virtue. The man is not to be envied who has ſo accuſtomed himſelf to the forms of polite addreſs as to be hurt by the unaffected language and manners of the honeſt peaſant, with whom he may have occaſion to tranſact buſineſs ; nor is he likely to acquire much uſeful knowledge who has ſo aſſiduouſly ſtudied the beauties of compoſition as to be unable to read without diſguſt a book of ſcience or of hiſtory, of which the ſtyle comes not up to his ſtandard of perfection. That ſenſibility which we either have from nature, or neceſſarily acquire, of the miſeries of others, is of the greateſt uſe when properly regulated, as it powerfully impels us to relieve their diſtreſs ; but if it by any means become ſo exquiſite as to make us ſhun the ſight of miſery, it counteracts the end for which it was implanted in our nature, and only deprives us of happineſs, while it contributes nothing to the good of others. Indeed there is reaſon to believe that all ſuch extreme ſenſibilities are ſelfiſh affectations, employed as apologies for withholding from the miſerable that relief which it is in our power to give ; for there is not a fact better eſtabliſhed in the ſcience of human nature, than that paſſive perceptions grow gradually weaker by repetition, while active habits daily acquire ſtrength. Senſibility Senſitive

It is of great importance to a literary man to cultivate his taſte, becauſe it is the ſource of much elegant and refined pleaſure. (ſee TASTE) ; but there is a degree of faſtidiouſneſs which renders that pleaſure impoſſible to be obtained, and is the certain indication of expiring letters. It is neceſſary to ſubmit to the artificial rules of politeneſs, for they tend to promote the peace and harmony of ſociety, and are ſometimes a uſeful ſubſtitute for moral virtue ; but he who with reſpect to them has ſo much ſenſibility as to be diſguſted with all whoſe manners are not equally poliſhed with his own, is a very troubleſome member of ſociety. It is every man's duty to cultivate his moral ſenſibilities, ſo as to make them ſubſervient to the purpoſes for which they were given to him ; but if he either feel, or pretend to feel, the miſeries of others to ſo exquiſite a degree as to be unable to afford them the relief which they have a right to expect, his ſenſibilities are of no good tendency.

That the man of true ſenſibility has more pains and more pleaſures than the callous wretch, is univerſally admitted, as well as that his enjoyments and ſufferings are more exquiſite in their kinds ; and as no man lives for himſelf alone, no man will acknowledge his want of ſenſibility, or expreſs a wiſh that his heart were callous. It is, however, a matter of ſome moment to diſtinguiſh real ſenſibilities from ridiculous affectations ; thoſe which tend to increaſe the ſum of human happineſs from ſuch as have a contrary tendency, and to cultivate them all in ſuch a manner as to make them anſwer the ends for which they were implanted in us by the beneficent Author of nature. This can be done only by watching over them as over other aſſociations, (ſee METAPHYSICS, n° 98.) ; for exceſſive ſenſibility, as it is not the gift of nature, is the bane of human happineſs. "Too much tenderneſs (as Rouſſeau well obſerves) proves the bittereſt curſe inſtead of the moſt fruitful bleſſing ; vexation and diſappointment are its certain conſequences. The temperature of the air, the change of the ſeaſons, the brilliancy of the ſun, or thickneſs of the fogs, are ſo many moving ſprings to the unhappy poſſeſſor, and he becomes the wanton ſport of their arbitration."

SENSITIVE-PLANT. See MIMOSA, DIONÆA, and HEDYSARUM.

The ſenſitive plants are well known to poſſeſs a kind of motion, by which the leaves and ſtalks are contracted and fall down upon being ſlightly touched, or ſhaken with ſome degree of violence.

The contraction of the leaves and branches of the ſenſitive plant when touched, is a very ſingular phenomenon. Different hypotheſes have been formed by botaniſts in order to explain it ; but we are diſpoſed to believe that theſe have generally been deduced rather from analogical reaſoning that from a collection of facts and obſervations. We ſhall therefore give an account of all the important facts which we have been able to collect upon this curious ſubject ; and then draw ſuch concluſions as obviouſly reſult from them, without, however, attempting to ſupport any old, or to eſtabliſh a new, hypotheſis.

1. It is difficult to touch the leaf of a healthy ſenſitive plant ſo delicately that it will not immediately collapſe

Senſitive. lapſe (A), the foliola or little leaves moving at their baſe till they come into contact, and then applying themſelves cloſe together. If the leaf be touched with a little more force, the oppoſite leaf will exhibit the ſame appearance. If a little more force be applied, the partial footſtalks bend down towards the common footſtalk from which they iſſue, making with it a more acute angle than before. If the touch be more violent ſtill, all the leaves ſituated on the ſame ſide with the one that has been touched will inſtantly collapſe, and the partial footſtalk will approach the common footſtalk to which it is attached, in the ſame manner as the partial footſtalk of the leaf approaches the ſtem or branch from which it iſſues; ſo that the whole plant, from having its branches extended, will immediately appear like a weeping birch.

2. Theſe motions of the plant are performed by means of three diſtinct and ſenſible articulations. The firſt, that of the foliola or lobes of the partial footſtalk; the ſecond, that of the partial footſtalk to the common one; the third, that of the common footſtalk to the trunk. The primary motion of all which is the cloſing of the leaf upon the partial footſtalk, which is performed in a ſimilar manner, and by a ſimilar articulation. This however, is much leſs viſible than the others. Theſe motions are wholly independent on one another, as may be proved by experiment. It appears that if the partial footſtalks are moved, and collapſe toward the petioli, or theſe toward the trunk, the little leaves, whoſe motion is uſually primary to theſe, ſhould be affected alſo; yet experiment proves that it is poſſible to touch the footſtalks in ſuch a manner as to affect them only, and make them apply themſelves to the trunk, while the leaves feel nothing of the touch; but this cannot be, unleſs the footſtalks are ſo diſpoſed as that they can fall to the trunk, without ſuffering their leaves to touch any part of the plant in their paſſage, becauſe, if they do, they are immediately affected.

3. Winds and heavy rains make the leaves of the ſenſitive plant contract and cloſe; but no ſuch effect is produced from ſlight ſhowers.

4. At night, or when expoſed to much cold in the day, the leaves meet and cloſe in the ſame manner as when touched, folding their upper ſurfaces together, and in part over each other, like ſcales or tiles, ſo as to expoſe as little as poſſible of the upper ſurface to the air. The oppoſite ſides of the leaves (foliola, do not come cloſe together in the night, for when touched they apply themſelves cloſer together. Dr Darwin kept a ſenſitive plant in a dark place for ſome hours after day-break; the leaves and footſtalks were collapſed as in its moſt profound ſleep; and, on expoſing it to the light, above 20 minutes paſſed before it was expanded.

5. In the month of Auguſt, a ſenſitive plant was carried in a pot out of its uſual place into a dark cave, the motion that it received in the carriage ſhut up its leaves, and they did not open till 24 hours afterwards; at this time they became moderately open, but were afterwards ſubject to no changes at night or morning, but remained three days and nights with their leaves in the ſame moderately open ſtate. At the end of this time they were brought out again into the air, and there recovered their natural periodical motions, ſhutting every night and opening every morning, as naturally and as ſtrongly as if the plant had not been in this forced ſtate; and while in the cave, it was obſerved to be very little leſs affected with the touch than when abroad in the open air. Senſitive

6. The great heats of ſummer, when there is open ſunſhine at noon, affect the plant in ſome degree like cold, cauſing it to ſhut up its leaves a little, but never in any very great degree. The plant, however, is leaſt of all affected about nine o'clock in the morning, and that is conſequently the propereſt time to make experiments on it. A branch of the ſenſitive plant cut off, and laid by, retains yet its property of ſhutting up and opening in the morning for ſome days; and it holds it longer if kept with one end in water, than if leſt to dry more ſuddenly.

7. The leaves only of the ſenſitive plant ſhut up in the night, not the branches; and if it be touched at this time, the branches are affected in the ſame manner as in the day, ſhutting up, or approaching to the ſtalk or trunk, in the ſame manner, and often with more force. It is of no conſequence what the ſubſtance is with which the plant is touched, it anſwers alike to all; but there may be obſerved a little ſpot, diſtinguiſhable by its paler colour in the articulations of its leaves, where the greateſt and niceſt ſenſibility is evidently placed.

8. Duhamel having obſerved, about the 15th of September, in moderate weather, the natural motion of a branch of a ſenſitive plant, remarked, that at nine in the morning it formed with the ſtem an angle of 100 degrees; at noon, 112 degrees; at three afternoon, it returned to 100; and after touching the branch, the angle was reduced to 90. Three quarters of an hour after it had mounted to 112; and, at eight at night, it deſcended again, without being touched, to 90. The day after, in finer weather, the ſame branch, at eight in the morning, made an angle of 135 degrees with the ſtem; after being touched, the angle was diminiſhed to 80; an hour after, it roſe again to 135; being touched a ſecond time, it deſcended again to 80; an hour and a half after, it had riſen to 145; and upon being touched a third time, deſcended to 135; and remained in that poſition till five o'clock in the afternoon, when being touched a fourth time it fell to 110.

9. The parts of the plants which have collapſed afterwards unfold themſelves, and return to their former expanded ſtate. The time required for that purpoſe varies, according to the vigour of the plant, the ſeaſon of the year, the hour of the day, the ſtate of the atmoſphere. Sometimes half an hour is requiſite, ſometimes only ten minutes. The order in which the parts recover themſelves varies in like manner: ſometimes it is the common footſtalk; ſometimes the rib to which

(A) As the nature of the ſenſitive plant is curious, we wiſh to make the deſcription of it intelligible to thoſe who are not acquainted with the technical language of botany. We have therefore uſed the word *leaf* inſtead of *folio um* or lobe.

Senſitive. the leaves are attached; and ſometimes the leaves themſelves are expanded, before the other parts have made any attempt to be reinſtated in their former poſition.

10. If, without ſhaking the other ſmaller leaves, we cut off the half of a leaf or lobe belonging to the laſt pair, at the extremity or ſummit of a wing, the leaf cut, and its antagoniſt, that is to ſay, the firſt pair, begin to approach each other; then the ſecond, and ſo on ſucceſſively, till all the leſſer leaves, or lobes of that wing, have collapſed in like manner. Frequently, after 12 or 15 ſeconds, the lobes of the other wings, which were not immediately affected by the ſtroke, ſhut; whilſt the ſtalk and its wing, beginning at the bottom, and proceeding in order to the top, gradually recover themſelves. If, inſtead of one of the leſſer extreme leaves, we cut off one belonging to the pair that is next the footſtalk, its antagoniſt ſhuts, as do the other pairs ſucceſſively, from the bottom to the top. If all the leaves of one ſide of a wing be cut off, the oppoſite leaves are not affected, but remain expanded. With ſome addreſs, it is poſſible even to cut off a branch without hurting the leaves, or making them fall. The common footſtalk of the winged leaves being cut as far as three-fourths of its diameter, all the parts which hang down collapſe, but quickly recover without appearing to have ſuffered any conſiderable violence by the ſhock. An inciſion being made into one of the principal branches to the depth of one-half the diameter, the branches ſituated betwixt the ſection and the root will fall down; thoſe above the inciſion remain as before, and the leſſer leaves continue open; but this direction is ſoon deſtroyed, by cutting off one of the lobes at the extremity, as was obſerved above. Laſtly, a whole wing being cut off with precaution near its inſertion into the common footſtalk, the other wings are not affected by it, and its own lobes do not ſhut. No motion enſues from piercing the branch with a needle or other ſharp inſtrument.

11. If the end of one of the leaves be burned with the flame of a candle, or by a burning glaſs, or by touching it with hot iron, it cloſes up in a moment, and the oppoſite leaf does the ſame, and after that the whole ſeries of leaves on each ſide of the partial or little footſtalk; then the footſtalk itſelf; then the branch or common footſtalk; all do the ſame, if the burning has been in a ſufficient degree. This proves that there is a very nice communication between all the parts of the plant, by means of which the burning, which only is applied to the extremity of one leaf, diffuſes its influence through every part of the ſhrub. If a drop of ſpirit of nitre be carefully laid upon a leaf of the ſenſitive plant, ſo as not to ſhake it in the leaſt, the leaf does not begin to move till the acrid liquor corrodes the ſubſtance of it; but at that time, not only that particular leaf, but all the leaves placed on the ſame footſtalk, cloſe themſelves up. The vapour of burning ſulphur has alſo this effect on many leaves at once, according as they are more or leſs expoſed to it; but a bottle of very acrid and ſulphureous ſpirit of vitriol, placed under the branches unſtopped, produces no ſuch effect. Wetting the leaves with ſpirit of wine has been obſerved alſo to have no effect, nor the rubbing oil of almonds over them; though this laſt application deſtroys many plants.

From the preceding experiments the following concluſions may be fairly drawn: 1. The contraction of the parts of the ſenſitive plant is occaſioned by an external force, and the contraction is in proportion to the force. 2. All bodies which can exert any force affect the ſenſitive plant; ſome by the touch or by agitation, as the wind rain, &c.; ſome by chemical influence, as heat and cold. 3. Touching or agitating the plant produces a greater effect than an inciſion or cutting off a part, or by applying heat or cold. Senſitive.

Attempts have been made to explain theſe curious phenomena. Dr Darwin, in the notes to his admired poem, intitled, *The Botanic Garden*, lays it down as a principle, that "the ſleep of animals conſiſts in a ſuſpenſion of voluntary motion; and as vegetables are ſubject to ſleep as well as animals, there is reaſon to conclude (ſays he) that the various action of cloſing their petals and foliage may be juſtly aſcribed to a voluntary power; for without the faculty of volition ſleep would not have been neceſſary to them." Whether this definition of ſleep when applied to animals be juſt, we ſhall not inquire; but it is evident the ſuppoſed analogy between the ſleep of animals and the ſleep of plants has led Dr Darwin to admit this aſtoniſhing concluſion, that plants have volition. As volition preſuppoſes a mind or ſoul, it were to be wiſhed that he had given us ſome information concerning the nature of a vegetable ſoul, which can think and will. We ſuſpect, however, that this vegetable ſoul will turn out to be a mere mechanical or chemical one; for it is affected by external forces uniformly in the ſame way, its volition is merely paſſive, and never makes any ſucceſsful reſiſtance againſt thoſe cauſes by which it is influenced. All this is a mere abuſe of words. The ſleep of plants is a metaphorical expreſſion, and has not the leaſt reſemblance to the ſleep of animals. Plants are ſaid to ſleep when the flowers or leaves are contracted or folded together; but we never heard that there is any ſimilar contraction in the body of an animal during ſleep.

The fibres of vegetables have been compared with the muſcles of animals, and the motion of the ſenſitive plant have been ſuppoſed the ſame with muſcular motion. Between the fibres of vegetables and the muſcles of animals, however, there is not the leaſt ſimilarity. If muſcles be cut through, ſo as to be ſeparated from the joints to which they are attached, their powers are completely deſtroyed; but this is not the caſe with vegetable fibres. The following very ingenious experiment, which was communicated to us by a reſpectable member of the Univerſity of Edinburgh, is deciſive on this ſubject. He ſelected a growing poppy at that period of its growth, before unfolding, when the head and neck are bent down almoſt double. He cut the ſtalk where it was curved half through on the under ſide, and half through at a ſmall diſtance on the upper ſide, and half through in the middle point between the two ſections, ſo that the ends of the fibres were ſeparated from the ſtalk. Notwithſtanding theſe ſeveral cuttings on the neck, the poppy raiſed its head, and aſſumed a more erect poſition. There is, therefore, a complete diſtinction between muſcular motion and the motions of a plant, for no motion can take place in the limb of an animal when the muſcles of that limb are cut.

In fine, we look upon all attempts to explain the motions of plants as abſurd, and all reaſoning from ſuppoſed analogy between animals and vegetables as the ſource

Sentence || Sentiment.

source of wild conjecture, and not of sound philosophy. We view the contraction and expansion of the sensitive plant in the same light as we do gravitation, chemical attraction, electricity, and magnetism, as a singular fact, the circumstances of which we may be fully acquainted with, but must despair of understanding its cause.

What has been said under this article chiefly refers to the *mimosa sensitiva* and *pudica*. For a full account of the motions of vegetables in general, see *Vegetable Motion*, under the article MOTION.

SENTENCE, in law, a judgment passed in court by the judge in some process, either civil or criminal. See JUDGMENT.

SENTENCE, in grammar, denotes a period; or a set of words comprehending some perfect sense or sentiment of the mind. The business of pointing is to distinguish the several parts and members of sentences, so as to render the sense thereof as clear, distinct, and full as possible. See PUNCTUATION.

In every sentence there are two parts necessarily required; a noun for the subject, and a definite verb: whatever is found more than these two, affects one of them, either immediately, or by the intervention of some other, whereby the first is affected.

Again, every sentence is either simple or compound: a simple sentence is that consisting of one single subject, and one finite verb. A compound sentence contains several subjects and finite verbs, either expressly or implicitly.

A simple sentence needs no point or distinction; only a period to close it: as, "A good man loves virtue for itself."—In such a sentence, the several adjuncts affect either the subject or the verb in a different manner. Thus the word *good* expresses the quality of the subject, *virtue* the object of the action, and *for itself* the end thereof.—Now none of these adjuncts can be, separated from the rest of the sentence: for if one be, why should not all the rest? and if all be, the sentence will be minced into almost as many parts as there are words.

But if several adjuncts be attributed in the same manner either to the subject or the verb, the sentence becomes compound, and is to be divided into parts.

In every compound sentence, as many subjects, or as many finite verbs as there are, either expressly or implied, so many distinctions may there be. Thus, "My hopes, fears, joys, pains, all centre in you." And thus *Catilina abiit, excessit, evasit, erupit.*——The reason of Cicero. which pointing is obvious; for as many subjects or finite verbs as there are in a sentence, so many members does it really contain. Whenever, therefore, there occur more nouns than verbs, or contrarywise, they are to be conceived as equal. Since, as every subject requires its verbs, so every verb requires its subject, wherewith it may agree: excepting, perhaps, in some figurative expressions.

SENTICOSÆ (from *sentis*, a "briar or bramble);" the name of the 35th order in Linnæus's fragments of a natural method, consisting of rose, bramble, and other plants, which resemble them in port and external structure See BOTANY, page 465.

SENTIMENT, according to Lord Kames, is a term appropriated to such thoughts as are prompted by passion. It differs from a perception; for a perception signifies the act by which we become conscious of external objects. It differs from consciousness of an internal action, such as thinking, suspending thought, inclining, resolving, willing, &c. And it differs from the conception of a relation among objects; a conception of that kind being termed *opinion*. Sentiment.

SENTIMENTS, in poetry. To talk in the language of music, each passion hath a certain tone, to which every sentiment proceeding from it ought to be tuned with the greatest accuracy: which is no easy work, especially where such harmony ought to be supported during the course of a long theatrical representation. In order to reach such delicacy of execution, it is necessary that a writer assume the precise character and passion of the personage represented; which requires an uncommon genius. But it is the only difficulty; for the writer, who, annihilating himself, can thus become another person, need be in no pain about the sentiments that belong to the assumed character: these will flow without the least study, or even preconception; and will frequently be as delightfully new to himself as to his reader. But if a lively picture even of a single emotion require an effort of genius, how much greater the effort to compose a passionate dialogue with as many different tones of passion as there are speakers? With what ductility of feeling must that writer be endued, who approaches perfection in such a work; when it is necessary to assume different and even opposite characters and passions in the quickest succession? Yet this work, difficult as it is, yields to that of composing a dialogue in genteel comedy, exhibiting characters without passion. The reason is, that the different tones of character are more delicate, and less in sight, than those of passion; and, accordingly, many writers, who have no genius for drawing characters, make a shift to represent, tolerably well, an ordinary passion in its simple movements. But of all works of this kind, what is truly the most difficult, is a characteristical dialogue upon any philosophical subject; to interweave character with reasoning, by suiting to the character of each speaker a peculiarity not only of thought but of expression, requires the perfection of genius, taste, and judgment.

How difficult dialogue writing is, will be evident, even without reasoning, from the miserable compositions of that kind found without number in all languages. The art of mimicking any singularity in gesture or in voice, is a rare talent, though directed by sight and hearing, the acutest and most lively of our external senses: how much more rare must that talent be, of imitating characters and internal emotions, tracing all their different tints, and representing them in a lively manner by natural sentiments properly expressed? The truth is, such execution is too delicate for an ordinary genius; and for that reason the bulk of writers, instead of expressing a passion as one does who feels it, content themselves with describing it in the language of a spectator. To awake passion by an internal effort merely, without any external cause, requires great sensibility; and yet that operation is necessary, not less to the writer than to the actor; because none but those who actually feel a passion can represent it to the life. The writer's part is the more complicated: he must add composition to passion: and must, in the quickest succession, adopt every different character. But a very humble flight of imagination may serve to convert a

Sentiments. writer into a ſpectator, ſo as to figure, in ſome obſcure manner, an action as paſſing in his ſight and hearing. In that figured ſituation, being led naturally to write like a ſpectator, he entertains his readers with his own reflections, with cool deſcription, and florid declamation; inſtead of making them eye-witneſſes as it were, to a real event, and to every movement of genuine paſſion. Thus moſt of our plays appear to be caſt in the ſame mould; perſonages without character, the mere outlines of paſſion, a tireſome monotony, and a pompous declamatory ſtyle.

This deſcriptive manner of repreſenting paſſion is a very cold entertainment; our ſympathy is not raiſed by deſcription; we muſt firſt be lulled into a dream of reality, and every thing muſt appear as paſſing in our ſight. Unhappy is the player of genius who acts a part in what may be termed a *deſcriptive tragedy*; after aſſuming the very paſſion that is to be repreſented, how is he cramped in action, when he muſt utter, not the ſentiments of the paſſion he feels, but a cold deſcription in the language of a byſtander? It is that imperfection, undoubtedly, in the bulk of our plays, which confines our ſtage almoſt entirely to Shakeſpeare, notwithſtanding his many irregularties. In our late Engliſh tragedies, we ſometimes find ſentiments tolerably well adapted to a plain paſſion: but we muſt not in any of them expect a ſentiment expreſſive of character; and, upon that very account, our late performances of the dramatic kind are for the moſt part intolerably inſipid.

But it may be proper to illuſtrate this ſubject by examples. The firſt examples ſhall be of ſentiments that appear the legitimate offspring of paſſion; to which ſhall be oppoſed what are deſcriptive only, and illegimate: and in making this compariſon, the inſtances ſhall be borrowed from Shakeſpeare and Corneille, who for genius in dramatic compoſition ſtand uppermoſt in the rolls of fame.

I. Shakeſpeare ſhall furniſh the firſt example, being of ſentiments dictated by a violent and perturbed paſſion:

Lear ——————Filial ingratitude!
Is it not as if this mouth ſhould tear this hand
For lifting food to't?—But I'll puniſh home;
No, I will weep no more.——In ſuch a night,
To ſhut me out!——Pour on, I will endure.
In ſuch a night as this! O Regan, Gonerill,
Your old kind father, whoſe frank heart gave all—
O! that way madneſs lies; let me ſhun that;
No more of that.——————

Kent. Good, my lord, enter here.

Lear. Prithee, go in thyſelf, ſeek thine own eaſe,
This tempeſt will not give me leave to ponder
On things would hurt me more:—but I'll go in;
In, boy, go firſt. You houſeleſs poverty——
Nay, get thee in; I'll pray, and then I'll ſleep—
Poor naked wretches, whereſoe'er you are,
That bide the pelting of this pitileſs ſtorm!
How ſhall your houſeleſs heads, and unfed ſides,
Your loop'd and window'd raggedneſs defend you
From ſeaſons ſuch as theſe!——O I have ta'en
Too little care of this! take phyſic, Pomp;
Expoſe thyſelf to feel what wretches feel,
That thou may'ſt ſhake the ſuperflux to them, Sentiments.
And ſhow the heav'ns more juſt.

King Lear, act 3. ſc. 5.

With regard to the French author, truth obliges us to acknowledge, that he deſcribes in the ſtyle of a ſpectator inſtead of expreſſing paſſion like one who feels it; which naturally betrays him into a tireſome monotony, and a pompous declamatory ſtyle. It is ſcarce neceſſary to give examples, for he never varies from that tone. We ſhall, however, take two paſſages at a venture, in order to be confronted with thoſe tranſcribed above. In the tragedy of Cinna, after the conſpiracy was diſcovered, Æmilia, having nothing in view but racks and death to herſelf and her lover, receives a pardon from Auguſtus, attended with the brighteſt circumſtances of magnanimity and tenderneſs. This is a lucky ſituation for repreſenting the paſſions of ſurpriſe and gratitude in their different ſtages, which ſeem naturally to be what follow. Theſe paſſions, raiſed at once to the utmoſt pitch, and being at firſt too big for utterance, muſt, for ſome moments, be expreſſed by violent geſtures only: ſo ſoon as there is vent for words, the firſt expreſſions are broken and interrupted: at laſt, we ought to expect a tide of intermingled ſentiments, occaſioned by the fluctuation of the mind between the two paſſions. Æmilia is made to behave in a very different manner; with extreme coolneſs ſhe deſcribes her own ſituation, as if ſhe were merely a ſpectator; or rather the poet takes the taſk off her hands:

Et je me rends, Seigneur, à ces hautes bontés:
Je recouvre la vûe auprès de leurs clartés.
Je connois mon forfait qui me ſembloit juſtice;
Et ce que n'avoit pû la terreur du ſupplice,
Je ſens naitre en mon ame un repentir puiſſant,
Et mon cœur en ſecret me dit, qu'il y conſent.
Le ciel a réſolu votre grandeur ſuprême;
Et pour preuve, Seigneur, je n'en veux que moi-même.
J'oſe avec vanité me donner cet éclat,
Puiſqu'il change mon cœur, qu'il veut changer l'état.
Ma haine va mourir, que j'ai crue immortelle;
Elle eſt morte, et ce cœur devient ſujet fidele;
Et prenant déſormais cette haine en horreur,
L'ardeur de vous ſervir ſuccede à ſa fureur.

Act 5. ſc. 3.

So much in general upon the genuine ſentiments of paſſion. We proceed to particular obſervations. And, firſt, paſſions ſeldom continue uniform any conſiderable time: they generally fluctuate, ſwelling and ſubſiding by turns, often in a quick ſucceſſion; and the ſentiments cannot be juſt unleſs they correſpond to ſuch fluctuation. Accordingly, a climax never ſhows better than in expreſſing a ſwelling paſſion: the following paſſages may ſuffice for an illuſtration.

Almeria.——————How haſt thou charm'd
The wildneſs of the waves and rocks to this;
That thus relenting they have giv'n thee back
To earth, to light and life, to love and me?

Mourning Bride, act 1. ſc. 7.

I would not be the villain that thou think'ſt
For the whole ſpace that's in the tyrant's graſp,
And the rich earth to boot.

Macbeth, act 4. ſc. 4.

The

Sentiments. The following paſſage expreſſes finely the progreſs of conviction.

Let me not ſtir, nor breathe, leſt I diſſolve
That tender, lovely form, of painted air,
So like Almeria. Ha! it ſinks, it falls;
I'll catch it e'er it goes, and graſp her ſhade.
'Tis life! 'tis warm! 'tis ſhe! 'tis ſhe herſelf!
It is Almeria! 'tis, it is my wife!

Mourning Bride, act 2. ſc. 6.

In the progreſs of thought our reſolutions become more vigorous as well as our paſſions.

If ever I do yield or give conſent,
By any action, word, or thought, to wed
Another lord; may then juſt heav'n ſhow'r down, &c.

Mourning Bride, act 1. ſc. 1.

And this leads to a ſecond obſervation, That the different ſtages of a paſſion, and its different directions, from birth to extinction, muſt be carefully repreſented in their order; becauſe otherwiſe the ſentiments, by being miſplaced, will appear forced and unnatural.—Reſentment, for example, when provoked by an atrocious injury, diſcharges itſelf firſt upon the author: ſentiments therefore of revenge come always firſt, and muſt in ſome meaſure be exhauſted before the perſon injured think of grieving for himſelf. In the Cid of Corneille, Don Diegue having been affronted in a cruel manner, expreſſes ſcarce any ſentiment of revenge, but is totally occupied in contemplating the low ſituation to which he is reduced by the affront:

O rage! ô deſeſpoir! ô vieilleſſe ennemie!
N'ai-je donc tant vecu que pour cette infamie?
Et ne ſuis-je blanchi dans les travaux guerriers,
Que pour voir en un jour fletrir tant de lauriers?
Mon bras, qu'avec reſpect tout l'Eſpagne admire,
Mon bras qui tant de fois a ſauvé cet empire,
Tant de fois affermi le trône de ſon roi,
Trahit donc ma querelle, et ne fait rien pour moi!
O cruel ſouvenir de ma gloire paſſé!
Oeuvre de tant de jours en un jour effacée!
Nouvelle dignité fatale à mon bonheur!
Precipice élevé d'où tombe mon honneur!
Faut-il de votre êclat voir triompher le comte,
Et mourir ſans vengeance, ou vivre dans la honte?
Comte, ſois de mon prince à preſent gouverneur,
Ce haut rang n'admet point un homme ſans honneur;
Et ton joloux orgueil par cet affront inſigne,
Malgré le choix du roi, m'en a ſû rendre indigne.
Et toi, de mes exploits glorieux inſtrument,
Mais d'un corps tout de glace inutile ornement,
Fer jadis tant à craindre, et qui dans cette offenſe,
M'as ſervi de parade, et non pas de defenſe,
Va, quitte deſormais le'dernier des humains,
Paſſe pour me venger en de meilleures mains,

Le Cid, act 1. ſc. 7.

Theſe ſentiments are certainly not the firſt that are ſuggeſted by the paſſion of reſentment. As the firſt movements of reſentment are always directed to its object, the very ſame is the caſe of grief. Yet with relation to the ſudden and ſevere diſtemper that ſeized Alexander bathing in the river Cydnus, Quintus Curtius deſcribes the firſt emotions of the army as directed to themſelves, lamenting that they were left without a leader, far from home, and had ſcarce any hopes of returning in ſafety: their king's diſtreſs, which muſt naturally have been their firſt concern, occupies them but in the ſecond place according to that author. In the Amiuta of Taſſo, Sylvia, upon a report of her lover's death, which ſhe believed certain, inſtead of bemoaning the loſs of her beloved, turns her thoughts upon herſelf, and wonders her heart does not break: Sentiments.

Ohime, ben ſon di faſſo,
Poi che queſta novella non m'uccide, *Act. 4. ſc. 2.*

In the tragedy of Jane Shore, Alicia, in the full purpoſe of deſtroying her rival, has the following reflection:

O Jealouſy! thou bane of pleaſing friendſhip,
Thou worſt invader of our tender boſoms;
How does thy rancour poiſon all our ſoftneſs,
And turn our gentle nature into bitterneſs!
See where ſhe comes! Once my heart's deareſt bleſſing,
Now my chang'd eyes are blaſted with her beauty,
Loathe that known face, and ſicken to behold her.

Act. 3. ſc. 1.

Theſe are the reflections of a cool ſpectator. A paſſion, while it has the aſcendant, and is freely indulged, ſuggeſts not to the perſon who feels it any ſentiment to its own prejudice: reflections like the foregoing occur not readily till the paſſion has ſpent its vigour.

A perſon ſometimes is agitated at once by different paſſions; and the mind in that caſe, vibrating like a pendulum, vents itſelf in ſentiments that partake of the ſame vibration. This we give as a third obſervation:

Queen. Would I had never trod this Engliſh earth,
Or felt the flatteries that grow upon it!
Ye've angels faces, but heav'n knows your hearts.
What ſhall become of me now? wretched lady!
I am the moſt unhappy woman living.
Alas! poor wenches, where are now your fortunes?
[*To her women.*
Shipwreck'd upon a kingdom, where no pity,
No friends, no hope, no kindred, weep for me!
Almoſt no grave allow'd me.

Henry VIII. act 3. ſc. 1.

Othello. Oh devil, devil!
If that the earth could teem with woman's tears,
Each drop ſhe falls would prove a crocodile.
Out of my ſight!
Deſdemona. I will not ſtay t'offend you. [*Going.*
Lodovico. Truly, an obedient lady:
I do beſeech your lordſhip, call her back.
Oth. Miſtreſs——
Def. My lord.
Oth. What would you with her, Sir
Lod. Who, I, my lord?
Oth. Ay; you did wiſh that I would make her turn.
Sir, ſhe can turn and turn, and yet go on;
And turn again. And ſhe can weep, Sir, weep;
And ſhe's obedient: as you ſay, obedient:
Very obedient—proceed you in your tears—
Concerning this, Sir,—oh well-painted paſſion!—
I am commanded home—get you away,
I'll ſend for you anon—Sir, I obey the mandate,
And will return to Venice.——Hence, avaunt!
[*Exit* Deſdemona.

Othello, act 4. ſc. 6.

Æmilia.

Sentiments. *Æmilia.* Oh! my good lord, I would ſpeak a word with you.

Othello. Yes, 'tis Æmilia—By and by.—She's dead.
'Tis like ſhe comes to ſpeak of Caſſio's death;
The noiſe was high.—Ha! no more moving?
Still as the grave. Shall ſhe come in? wer't good?
I think ſhe ſtirs again—No—what's the beſt?
If ſhe come in, ſhe'll, ſure, ſpeak to my wife;
My wife! my wife! what wife? I have no wife:
Oh inſupportable! oh heavy hour!
Othello, act 5. ſc. 7.

A fourth obſervation is, That nature, which gave us paſſions, and made them extremely beneficial when moderate, intended undoubtedly that they ſhould be ſubjected to the government of reaſon and conſcience. It is therefore againſt the order of nature, that paſſion in any caſe ſhould take the lead in contradiction to reaſon and conſcience: ſuch a ſtate of mind is a ſort of anarchy which every one is aſhamed of and endeavours to hide or diſſemble. Even love, however laudable, is attended with a conſcious ſhame when it becomes immoderate: it is covered from the world, and diſcloſed only to the beloved object:

Et que l'amour ſouvent de remors combattu
Paroiſſe une foibleſſe, et non une vertu.
Boileau, l'Art Poet. chant. 3. l. 101.

O, they love leaſt that let men know they love.
Two Gentlemen of Verona, act 1. ſc. 3.

Hence a capital rule in the repreſentation of immoderate paſſions, that they ought to be hid or diſſembled as much as poſſible. And this holds in an eſpecial manner with reſpect to criminal paſſions: one never counſels the commiſſion of a crime in plain terms; guilt muſt not appear in its native colours, even in thought; the propoſal muſt be made by hints, and by repreſenting the action in ſome favourable light. Of the propriety of ſentiment upon ſuch an occaſion, Shakeſpeare, in the *Tempeſt*, has given us a beautiful example, in a ſpeech by the uſurping duke of Milan, adviſing Sebaſtian to murder his brother the king of Naples:

Antonio. ——————What might,
Worthy Sebaſtian,—O, what might—no more.
And yet, methinks, I ſee it in thy face
What thou ſhouldſt be: the occaſion ſpeaks thee, and
My ſtrong imagination ſees a crown
Dropping upon thy head. *Act 2. ſc. 2.*

A picture of this kind, perhaps ſtill finer, is exhibited in *King John*, where that tyrant ſolicitis (*act 3. ſc. 5.*) Hubert to murder the young prince Arthur; but it is too long to be inſerted here.

II. As things are beſt illuſtrated by their contraries, we proceed to faulty ſentiments, diſdaining to be indebted for examples to any but the moſt approved authors. The firſt claſs ſhall conſiſt of ſentiments that accord not with the paſſion; or, in other words, ſentiments that the paſſion does not naturally ſuggeſt. In the ſecond claſs ſhall be ranged ſentiments that may belong to an ordinary paſſion, but unſuitable to it as tinctured by a ſingular character. Thoughts that properly are not ſentiments, but rather deſcriptions, make a third. Sentiments that belong to the paſſion repreſented, but are faulty as being introduced too early or too late, make a fourth. Vicious ſentiments expoſed in their native dreſs, inſtead of being concealed or diſguiſed, make a fifth. And in the laſt claſs ſhall be collected ſentiments ſuited to no character nor paſſion, and therefore unnatural. Sentiments.

The *firſt* claſs contains faulty ſentiments of various kinds, which we ſhall endeavour to diſtinguiſh from each other.

1. Of ſentiments that are faulty by being above the tone of the paſſion, the following may ſerve as an example;

Othello —————— O my ſoul's joy!
If after every tempeſt come ſuch calms,
May the winds blow till they have waken'd death:
And let the labouring bark climb hills of ſeas
Olympus high, and duck again as low
As hell's from heaven! *Othello, act 2. ſc. 6.*

This ſentiment may be ſuggeſted by violent and inflamed paſſion; but is not ſuited to the ſatisfaction, however great, that one feels upon eſcaping danger.

2. Inſtance of ſentiments below the tone of the paſſion. Ptolemy, by putting Pompey to death, having incurred the diſpleaſure of Cæſar, was in the utmoſt dread of being dethroned: in that agitating ſituation, Corneille makes him utter a ſpeech full of cool reflection, that is in no degree expreſſive of the paſſion.

Ah! ſi je t'avois crû, je n'aurois pas de maitre,
Je ſerois dans le trône où le ciel m'a fait naître;
Mais c'eſt une imprudence aſſez commune aux rois,
D'écouter trop d'avis, et ſe tromper au choix.
Le Deſtin les aveugle au bord du précipice,
Ou ſi quelque lumiere en leur ame ſe gliſſe,
Cette fauſſe clarté dont il les eblouit,
Le plonge dans une gouffre, et puis s'evanouit.
La Mort de Pompé, act 4. ſc. 1.

3. Sentiments that agree not with the tone of the paſſion; as where a pleaſant ſentiment is grafted upon a painful paſſion, or the contrary. In the following inſtances, the ſentiments are too gay for a ſerious paſſion:

No happier taſk theſe faded eyes purſue;
To read and weep is all they now can do.
Eloiſa to Abelard. l. 47.

Again;

Heav'n firſt taught letters for ſome wretch's aid,
Some baniſh'd lover, or ſome captive maid:
They live, they ſpeak, they breathe what love inſpires,
Warm from the ſoul, and faithful to its fires;
The virgin's wiſh without her fears impart,
Excuſe the bluſh, and pour out all the heart;
Speed the ſoft intercourſe from ſoul to ſoul,
And waft a ſigh from Indus to the pole.
Eloiſa to Abelard. l. 51.

Theſe thoughts are pretty: They ſuit Pope, but not Eloiſa.

Satan, enraged by a threatening of the angel Gabriel, anſwers thus:

Then when I am thy captive, talk of chains,
Proud limitary cherub; but ere then
Far heavier load thyſelf expect to feel
From my prevailing arm, though heaven's King

Ride

Ride on thy wings, and thou with thy compeers,
Us'd to the yoke, draw'ſt his triumphant wheels
In progreſs thro' the road of heav'n *ſtar-pav'd*.
Paradiſe Loſt, b. 4.

The concluding epithet forms a grand and delightful image, which cannot be the genuine offspring of rage.

4. Sentiments too artificial for a ſerious paſſion. The firſt example is a ſpeech of Percy expiring.

O, Harry, thou haſt robb'd me of my growth:
I better brook the loſs of brittle life,
Than thoſe proud titles thou haſt won of me; [fleſh.
They wound my thoughts worſe than thy ſword my
But thought's the ſlave of life, and life time's fool;
And time, that takes ſurvey of all the world,
Muſt have a ſtop.
Firſt Part, Henry IV. act 5. *ſc.* 9.

The ſentiments of the *Mourning Bride* are for the moſt part no leſs delicate than juſt copies of nature: in the following exception the picture is beautiful, but too artful to be ſuggeſted by ſevere grief.

Almeria. O no! Time gives increaſe to my afflictions.
The circling hours, that gather all the woes
Which are diffus'd through the revolving year,
Come heavy laden with th' oppreſſive weight
To me; with me, ſucceſſively, they leave
The ſighs, the tears, the groans, the reſtleſs cares,
And all the damps of grief, that did retard their flight;
They ſhake their downy wings, and ſcatter all
The dire collected dews on my poor head;
Then fly with joy and ſwiftneſs from me. *Act* 1. *ſc.* 1.

In the ſame play, Almeria ſeeing a dead body, which ſhe took to be Alphonſo's expreſſes ſentiments ſtrained and artificial, which nature ſuggeſts not to any perſon upon ſuch occaſion:

Had they or hearts or eyes, that did this deed?
Could eyes endure to guide ſuch cruel hands?
Are not my eyes guilty alike with theirs,
That thus can gaze, and yet not turn to ſtone?
—I do not weep! The ſprings of tears are dry'd,
And of a ſudden I am calm, as if [der'd!
All things were well; and yet my huſband's mur-
Yes, yes, I know to mourn: I'll ſluice this heart,
The ſource of wo, and let the torrent in.
Act. 5. *ſc.* 11.

Pope's elegy to the memory of an unfortunate lady, expreſſes delicately the moſt tender concern and ſorrow that one can feel for the deplorable fate of a perſon of worth. Such a poem, deeply ſerious and pathetic, rejects with diſdain all fiction. Upon that account, the following paſſage deſerves no quarter; for it is not the language of the heart, but of the imagination indulging its flights at eaſe, and by that means is eminently diſcordant with the ſubject. It would be a ſtill more ſevere cenſure, if it ſhould be aſcribed to imitation, copying indiſcreetly what has been ſaid by others:

What tho' no weeping loves thy aſhes grace,
Nor poliſh'd marble emulate thy face?
What though no ſacred earth allow thee room,
Nor hallow'd dirge be mutter'd o'er thy tomb?
Yet ſhall thy grave with riſing flow'rs be dreſt, Sentiments.
And the green turf lie lightly on thy breaſt:
There ſhall the morn her earlieſt tears beſtow,
There the firſt roſes of the year ſhall blow;
While angels with their ſilver wings o'erſhade
The ground, now ſacred by thy relics made.

5. Fanciful or finical ſentiments. Sentiments that degenerate into point or conceit, however they may amuſe in an idle hour, can never be the offſpring of any ſerious or important paſſion. In the *Jeruſalem* of Taſſo, Tancred, after a ſingle combat, ſpent with fatigue and loſs of blood, falls into a ſwoon; in which ſituation, underſtood to be dead, he is diſcovered by Erminia, who was in love with him to diſtraction. A more happy ſituation cannot be imagined, to raiſe grief in an inſtant to its higheſt pitch; and yet, in venting her ſorrow, ſhe deſcends moſt abominably into antitheſis and conceit even of the loweſt kind:

E in lui versò d'inefficabil vena
Lacrime, e voce di ſoſpiri miſta.
In che miſero punto hor qui me mena
Fortuna? a che veduta amara e triſta?
Dopo gran tempo i' ti ritrovo à pena
Tancredi, e ti riveggio, e non ſon viſta
Viſta non ſon da te, benche preſente
T trovando ti perdo eternamente.
Canto 19. *ſt.* 105.

Armida's lamentation reſpecting her lover Rinaldo is in the ſame vicious taſte. *Vid.* canto 20. ſtan. 124, 125, 126.

Queen. Give me no help in lamentation,
I am not barren to bring forth complaints:
All ſprings reduce their currents to mine eyes,
That I, being govern'd by the wat'ry moon,
May ſend forth plenteous tears to drown the world,
Ah, for my huſband, for my dear lord Edward.
King Richard III. act. 2. *ſc.* 2.

Jane ſhore utters her laſt breath in a witty conceit:

Then all is well, and I ſhall ſleep in peace——
'Tis very dark and I have loſt you now——
Was there not ſomething I would have bequeath'd you?
But I have nothing left me to beſtow,
Nothing but one ſad ſigh. Oh mercy, Heav'n [*Dies.*
Act 5.

Gilford to Lady Jane Gray, when both were condemned to die:

Thou ſtand'ſt unmov'd;
Calm temper ſits upon thy beauteous brow;
Thy eyes that flow'd ſo faſt for Edward's loſs,
Gaze unconcern'd upon the ruin round thee,
As if thou hadſt reſolv'd to brave thy fate,
And triumph in the midſt of deſolation.
Ha! ſee, it ſwells, the liquid cryſtal riſes,
It ſtarts in ſpite of thee——but I will catch it,
Nor let the earth be wet with dew ſo rich.
Lady Jane Gray, act 4. *near the end.*

The concluding ſentiment is altogether finical, unſuitable to the importance of the occaſion, and even to the dignity of the paſſion of love.

Corneille,

Sentiments. Corneille, in his *Examin of the Cid*, anſwering an objection, That his ſentiments are ſometimes too much refined for perſons in deep diſtreſs, obſerves, that if poets did not indulge ſentiments more ingenious or refined than are prompted by paſſion, their performances would often be low, and extreme grief would never ſuggeſt but exclamations merely. This is in plain language to aſſert, that forced thoughts are more agreeable than thoſe that are natural, and ought to be preferred.

The *ſecond* claſs is of ſentiments that may belong to an ordinary paſſion, but are not perfectly concordant with it, as tinctured by a ſingular character.

In the laſt act of that excellent comedy *The Careleſs Huſband*, Lady Eaſy, upon Sir Charles's reformation, is made to expreſs more violent and turbulent ſentiments of joy than are conſiſtent with the mildneſs of her character.

Lady Eaſy. O the ſoft treaſure! O the dear reward of long-deſiring love.—Thus! thus to have you mine, is ſomething more than happineſs; 'tis double life, and madneſs of abounding joy.

The following inſtances are deſcriptions rather than ſentiments, which compoſe a *third* claſs.

Of this deſcriptive manner of painting the paſſions, there is in the *Hippolytus* of Euripides, *act* v. an illuſtrious inſtance, *viz.* the ſpeech of Theſeus, upon hearing of his ſon's diſmal exit. In Racine's tragedy of *Eſther*, the queen hearing of the decree iſſued againſt her people, inſtead of expreſſing ſentiments ſuitable to the occaſion, turns her attention upon herſelf, and deſcribes with accuracy her own ſituation.

Juſte ciel! tout mon ſang dans mes veines ſe glace.
Act 1. *ſc.* 3.

Again,

Aman. C'en eſt fait. Mon orgueil eſt forcé de plier.
L'inexorable Aman eſt reduit à prier.
Eſther, act 3. *ſc.* 5.

Athalie. Quel prodige nouveau me trouble et m'embarraſſe?
La douceur de ſa voix, ſon enfance, ſa grace,
Font inſenſiblement à mon inimitié
Succeder——Je ſerois ſenſible à la pitié?
Athalie, act 2. *ſc.* 7.

Titus. O de ma paſſion fureur deſeſperée!
Brutus of Voltaire, act 3. *ſc.* 6.

What other are the foregoing inſtances but deſcribing the paſſion another feels?

The *fourth* claſs is of ſentiments expreſſed too early or too late.

Some examples mentioned above belong to this claſs. Add the following from *Venice Preſerv'd, act* 5. at the cloſe of the ſcene between Belvidera and her father Priuli. The account given by Belvidera of the danger ſhe was in, and of her huſband's threatening to murder her, ought naturally to have alarmed her relenting father, and to have made him expreſs the moſt perturbed ſentiments. Inſtead of which, he diſſolves into tenderneſs and love for his daughter, as if he had already delivered her from danger, and as if there were a perfect tranquillity:

Canſt thou forgive me all my follies paſt! Sentiments.
I'll henceforth be indeed a father; never,
Never more thus expoſe, but cherith thee,
Dear as the vital warmth that feeds my life,
Dear as thoſe eyes that weep in fondneſs o'er thee:
Peace to thy heart.

Immoral ſentiments expoſed in their native colours, inſtead of being concealed or diſguiſed, compoſe the *fifth* claſs.

The Lady Macbeth, projecting the death of the king, has the following ſoliloquy:

——————— The raven himſelf's not hoarſe
That croaks the fatal entrance of Duncan
Under my battlements. Come, all you ſpirits
That tend on mortal thoughts, unſex me here,
And fill me from the crown to the toe, top full
Of direct cruelty; make thick my blood,
Stop up th' acceſs and paſſage to remorſe,
That no compunctuous viſitings of nature
Shake my fell purpoſe. *Macbeth, act* 1. *ſc.* 7.

This ſpeech is not natural. A treacherous murder was never perpetrated even by the moſt hardened miſcreant without compunction: and that the lady here muſt have been in horrible agitation, appears from her invoking the infernal ſpirits to fill her with cruelty, and to ſtop up all avenues to remorſe. But in that ſtate of mind it is a never-failing artifice of ſelf-deceit to draw the thickeſt veil over the wicked action, and to extenuate it by all the circumſtances that imagination can ſuggeſt: and if the crime cannot bear diſguiſe, the next attempt is to thruſt it out of mind altogether, and to ruſh on to action without thought. This laſt was the huſband's method.

Strange things I have in head, that will to hand;
Which muſt be acted ere they muſt be ſcann'd.
Act 3. *ſc.* 5.

The lady follows neither of theſe courſes, but in a deliberate manner endeavours to fortify her heart in the commiſſion of an execrable crime, without even attempting to colour it. This, we think, is not natural; we hope there is no ſuch wretch to be found as is here repreſented.

The *laſt* claſs comprehends ſentiments that are unnatural, as being ſuited to no character nor paſſion. Theſe may be ſubdivided into three branches: firſt, ſentiments unſuitable to the conſtitution of man, and to the laws of his nature; ſecond, inconſiſtent ſentiments; third ſentiments that are pure rant and extravagance.

When the fable is of human affairs, every event, every incident, and every circumſtance, ought to be natural, otherwiſe the imitation is imperfect. But an imperfect imitation is a venial fault compared with that of running croſs to nature. In the *Hippolytus* of Euripides (*act* iv. *ſc.* 5.), Hippolytus, wiſhing for another ſelf in his own ſituation, "How much (ſays he) ſhould I be touched with his misfortune!" as if it were natural to grive more for the misfortune of another than for one's own.

Oſmyn. Yet I behold her—yet—and now no more.
Turn your lights inward, eyes, and view my thought;
So ſhall you ſtill behold her—'Twill not be.
O im-

Sentiments. O impotence of ſight! mechanic ſenſe,
Which to exterior object [illegible] thy faculty,
Not ſeeing of election, but neceſſity.
Thus do our eyes, as do all common mirrors,
Succeſſively reflect ſucceeding images.
Nor what they would, but muſt; a ſtar or toad;
Juſt as the hand of chance adminiſters!
Mourning Bride, act 2. ſc. 8.

No man, in his ſenſes, ever thought of applying his eyes to diſcover what paſſes in his mind; far leſs of blaming his eyes for not ſeeing a thought or idea. In Moliere's *l'Avare* (*act* iv. *ſc.* 7.) Harpagon, being robbed of his money, ſeizes himſelf by the arm, miſtaking it for that of the robber. And again he expreſſes himſelf as follows:

Je veux aller querir la juſtice, et faire donner la queſtion à toute ma maiſon; à ſervantes, à valets, à fils, à fille, et à moi auſſi.

This is ſo abſurd as ſcarce to provoke a ſmile, if it be not at the author.

Of the ſecond branch the following example may ſuffice:

——————— Now bid me run,
And I will ſtrive with things *impoſſible*,
Yea, get the better of them.
Julius Cæſar, act 2. ſc. 3.

Of the third branch, take the following ſamples. Lucan, talking of Pompey's ſepulchre,

——————— Romanum nomen, et omne
Imperium magno eſt tumuli modus. Obrue ſaxa
Crimine plena deûm. Si tota eſt Herculis Oete,
Et juga tota vacant Bromio Nyſcia; quare
Unus in Egypto Magno lapis? Omnia Lagi
Rura tenere poteſt, ſi nullo ceſpite nomen
Hæſerit. Erremus populi, cinerumque tuorum,
Magne, metu nullas Nili calcemus arenas.
L. viii. *l.* 793.

Thus, in Rowe's tranſlation:

Where there are ſeas, or air, or earth, or ſkies,
Where'er Rome's empire ſtretches, Pompey lies.
Far be the vile memorial then convey'd!
Nor let this ſtone the partial gods upbraid.
Shall Hercules all Oeta's heights demand,
And Nyſa's hill for Bacchus only ſtand;
While one poor pebble is the warrior's dorm
That fought the cauſe of liberty and Rome?
If Fate decrees he muſt in Egypt lie,
Let the whole fertile realm his grave ſupply,
Yield the wide country to his awful ſhade,
Nor let us dare on any part to tread,
Fearful we violate the mighty dead.

The following paſſages are pure rant. Coriolanus, ſpeaking to his mother,

What is this?
Your knees to me? to your corrected ſon?
Then let the pebbles on the hungry beach
Fillop the ſtars: then let the mutinous winds
Strike the proud cedars 'gainſt the fiery ſun:
Murd'ring impoſſibility, to make
What cannot be, ſlight work.
Coriolanus, act 5. ſc. 3.

Cæſar. —— Danger knows full well,
That Cæſar is more dangerous than he.
We were two lions litter'd in one day,
And I the elder and more terrible.
Julius Cæſar, act 2. ſc. 4.

Sentiments of Sepia.

Ventidius. But you, ere love miſled your wand'ring eyes,
Were ſure the chief and beſt of human race,
Fram'd in the very pride and boaſt of nature,
So perfect, that the gods who form'd you wonder'd
At their own ſkill, and cry'd, A lucky hit
Has mended our deſign. *Dryden, All for Love, act 1.*

Not to talk of the impiety of this ſentiment, it is ludicrous inſtead of being lofty.

The famous epitaph on Raphael is not leſs abſurd than any of the foregoing paſſages:

Raphael, timuit, quo ſoſpite, vinci,
Rerum magna parens, et moriente mori.

Imitated by Pope, in his epitaph on Sir Godfrey Kneller:

Living, great Nature fear'd he might outvie
Her works; and dying, fears herſelf may die.

Such is the force of imitation; for Pope of himſelf would never have been guilty of a thought ſo extravagant.

SENTINEL, or SENTRY, in military affairs, a private ſoldier placed in ſome poſt to watch the approach of the enemy, to prevent ſurpriſes, to ſtop ſuch as would paſs without orders or diſcovering who they are. They are placed before the arms of all guards, at the tents and doors of general officers, colonels of regiments, &c.

Sentinel Perdu, a ſoldier poſted near an enemy, or in ſome very dangerous poſt where he is in hazard of being loſt.

All ſentinels are to be vigilant on their poſts; neither are they to ſing, ſmoke tobacco, nor ſuffer any noiſe to be made near them. They are to have a watchful eye over the things committed to their charge. They are not to ſuffer any light to remain, or any fire to be made, near their poſts in the night-time; neither is any ſentry to be relieved or removed from his poſt but by the corporal of the guard. They are not to ſuffer any one to touch or handle their arms, or in the night-time to come within ten yards of their poſt.

No perſon is to ſtrike or abuſe a ſentry on his poſt; but when he has committed a crime, he is to be relieved, and then puniſhed according to the rules and articles of war.

A ſentinel, on his poſt in the night, is to know nobody but by the counter-ſign: when he challenges, and is anſwered, *Relief*, he calls out, *Stand, relief! advance, corporal!* upon which the corporal halts his men, and advances alone within a yard of the ſentry's firelock (firſt ordering his party to reſt, on which the ſentry does the ſame), and gives him the counter-ſign, taking care that no one hear it.

SEPIA, the CUTTLE-FISH, a genus belonging to the order of vermes moluſca. There are eight brachia interſperſed on the interior ſide, with little round ſerrated cups, by the contraction of which the animal lays faſt hold of any thing. Beſides theſe eight arms,

Sepia. it has two tentacula longer than the arms, and frequently pedunculated. The mouth is situated in the centre of the arms, and is horny and hooked, like the bill of a hawk. The eyes are below the tentacula, towards the body of the animal. The body is fleshy, and received into a sheath as far as the breast. Their food are tunnies, sprats, lobsters, and other shell-fish. With their arms and trunks they fasten themselves, to resist the motion of the waves. Their beak is like that of a parrot. The females are distinguished by two paps. They copulate as the polypi do, by a mutual embrace, and lay their eggs upon sea-weed and plants, in parcels like bunches of grapes. Immediately after they are laid they are white, and the males pass over and impregnate them with a black liquor, after which they grow larger. On opening the egg, the embryo-cuttle is found alive. The males are very constant, accompany their females everywhere, face every danger in their defence, and rescue them intrepidly at the hazard of their own lives. The timorous females fly as soon as they see the males wounded. The noise of a cuttle fish, on being dragged out of the water, resembles the grunting of a hog. When the male is pursued by the sea-wolf or other ravenous fish, he shuns the danger by stratagem. He squirts his black liquor, sometimes to the quantity of a dram, by which the water becomes black as ink, under shelter of which he baffles the pursuit of his enemy. This ink or black liquor has been denominated by Mr le Cat *æthiops animal*, and is reserved in a particular gland. In its liquid state it resembles that of the choroïd in man; and would then communicate an indelible dye; when dry, it might be taken for the product of the black liquor in negroes dried, and made a precipitate by spirit of wine. The æthiops animal in negroes as well as in the cuttle-fish, is more abundant after death than even during life. It may serve either for writing or printing; in the former of which ways the Romans used it. It is said to be an ingredient in the composition of Indian ink mixed with rice. There are five species.

1. The loligo, or great cuttle, with short arms and long tentacula; the lower part of the body rhomboid and pinnated, the upper thick and cylindric. They inhabit all our seas, where having blackened the water by the effusions of their ink, they abscond, and with their tail leap out of the water. They are gregarious and swift in their motions: they take their prey by means of their arms; and embracing it, bring it to their central mouth. They adhere to the rocks, when they wish to be quiescent, by means of the concave discs that are placed along their arms.

2. The octopodia, with eight arms, connected at their bottom by a membrane. This is the polypus of Pliny, which he distinguishes from the loligo and sepia by the want of the tail and tentacula. They inhabit our seas, but are most at home in the Mediterranean. In hot climates these are found of an enormous size. The Indians affirm, that some have been seen two fathoms broad over their centre, and each arm nine fathoms long. When the Indians navigate their little boats, they go in dread of them; and lest these animals should fling their arms over and sink them, they never sail without an ax to cut them off. When used for food they are served up red from their own liquor, which from boiling with the addition of nitre becomes red. Barthol. says, upon cutting one of them open, so great a light broke forth, that at night, upon taking away the candle, the whole house seemed to be in a blaze. Sepia, Sepiariæ.

3. The media, or middle cuttle, with a long, slender, cylindric body; tail finned, pointed, and carinated on each side; two long tentacula; the body almost transparent, green, but convertible into a dirty brown; confirming the remark of Pliny, that they change their colour through fear, adapting it, chameleon-like, to that of the place they are in. The eyes are large and smaragdine.

4. The sepiola, or small cuttle, with a short body, rounded at the bottom, has a round fin on each side and two tentacula. They are taken off Flintshire, but chiefly inhabit the Mediterranean.

5. The officinalis, or officinal cuttle, with an ovated body, has fins along the whole of the sides, almost meeting at the bottom; and two long tentacula. The body contains the bone, the cuttle-bone of the shops, which was formerly used as an absorbent. The bones are frequently flung on all our shores; the animal very rarely. The conger eels bite off their arms, or feet; but they grow again, as does the lizard's tail (Plin. ix. 29). They are preyed upon by the plaise. This fish emits (in common with the other species), when frighted or pursued, the black liquor which the ancients supposed darkened the circumambient wave, and concealed it from the enemy.

> The endanger'd cuttle thus evades his fears,
> And native hoards of fluid safety bears.
> A pitchy ink peculiar glands supply,
> Whose shades the sharpest beam of light defy.
> Pursu'd, he bids the sable fountains flow,
> And, wrapt in clouds, eludes th' impending foe.
> The fish retreats unseen, while self born night,
> With pious shade befriends her parent's flight.

The ancients sometimes made use of it instead of ink. Persius mentions the species in his description of the noble student.

> *Jam liber, et bicolor positis membrana capillis,*
> *Inque manus chartæ, nodusque venit arundo.*
> *Tum quærimur, crassus calamo quod pendeat humor;*
> *Nigro quod infusa venescat sepia lympha,*
> At length, his book he spreads, his pen he takes;
> His papers here in learned order lays,
> And there his parchment's smoother side displays.
> But oh! what crosses wait on studious men!
> The *cuttle*'s juice hangs clotted at our pen.
> *In all my life such stuff I never knew,*
> *So gummy thick* — Dilute it, it will do.
> *Nay, now 'tis water!* DRYDEN.

This animal was esteemed a delicacy by the ancients, and is eaten even at present by the Italians. Rondeletius gives us two receipts for the dressing, which may be continued to this day. Athenæus also leaves us the method of making an antique cuttle-fish sausage; and we learn from Aristotle, that those animals are in highest season when pregnant.

SEPIARIÆ, (from *sepes*, "a hedge"), the name of the 44th order of Linnæus's Fragments of a Natural Method,

Fig. 1.

Sepia or Cuttle fish.

Fig. 5.

Fig. 3.

Fig. 2.

Scythrops nova Hollandiæ

Fig. 4.

Sea Dragon.

Serpens Biceps.

Vallance sc.

Seps || Septentrio.

Method, conſiſting of a beautiful collection of woody plants, ſome of which, from their ſize and elegance, are very proper furniture for hedges. See BOTANY, p. 467.

SEPS, in zoology, a ſpecies of LACERTA.

SEPTARIÆ, in natural hiſtory, a large claſs of foſſils, commonly known by the names of *ludus Helmontii* and *waxen veins*.

They are defined to be foſſils not inflammable, nor ſoluble in water; of a moderately firm texture and duſky hue, divided by ſeveral ſepta or thin partitions, and compoſed of a ſparry matter greatly debaſed by earth; not giving fire with ſteel; fermenting with acids, and in great part diſſolved by them; and calcining in a moderate fire.

Of this claſs there are two diſtinct orders of bodies, and under thoſe ſix genera. The ſeptariæ of the firſt order are thoſe which are uſually found in large maſſes, of a ſimple uniform conſtruction, but divided by large ſepta either into larger and more irregular portions, or into ſmaller and more equal ones, called *talc*. The genera of this order are four. 1. Thoſe divided by ſepta of ſpar, called *ſecomiæ*: 2. Thoſe divided by ſepta of earthy matter, called *gaioprhagmia*: 3. Thoſe divided by ſepta of the matter of the pyrites, called *pyritercia*: And, 4. Theſe divided by ſepta of ſpar, with an admixture of cryſtal, called *diaugophragmia*.

Thoſe of the ſecond order are ſuch as are uſually found in ſmaller maſſes, of a cruſtated ſtructure, formed by various incruſtations round a central nucleus, and divided by very thin ſepta. Of this order are only two genera. 1. Thoſe with a ſhort roundiſh nucleus, incloſed within the body of the maſs; and, 2. Thoſe with a long nucleus, ſtanding out beyond the ends of the maſs.

SEPTAS, in botany: A genus of plants belonging to the order of *Heptagynia*, and the claſs of *Heptandria*; and in the natural ſyſtem ranged under the 13th order, *Succulentæ*. The calyx is divided into ſeven parts; the petals are ſeven; the germens ſeven: the capſules are alſo ſeven, and contain many ſeeds. There is only one ſpecies, the *Capenſis*, which is a native of the Cape of Good Hope, is round-leaved, and flowers in Auguſt or September.

SEPTEMBER, the ninth month of the year, conſiſting of only thirty days; it took its name as being the ſeventh month, reckoning from March, with which the Romans began their year.

SEPTENNIAL, any thing laſting ſeven years.

Septennial Elections. Blackſtone, in his Commentaries, Vol. I. p. 189. ſays, (after obſerving that the utmoſt extent of time allowed the ſame parliament to ſit by the ſtat. 6 W. and M. c. 2. was three years), "But, by the ſtatute 1 Geo. I. ſt. 2. c. 38. (in order *profeſſedly* to prevent the great and continued expences of frequent elections, and the violent heats and animoſities conſequent thereupon, and for the peace and ſecurity of the government, juſt then recovering from the late rebellion), this term was prolonged to ſeven years; and what alone is an inſtance of the vaſt authority of parliament, the very ſame houſe that was choſen for three years enacted its own continuance for ſeven."

SEPTENTRIO, in aſtronomy, a conſtellation, more uſually called *urſa minor*.

In coſmography, the term *ſeptentrio* denotes the ſame with *north*: and hence ſeptentrional is applied to any thing belonging to the north; as *ſeptentrional ſigns, parallels*, &c.

Septics, Septizon.

SEPTICS, are thoſe ſubſtances which promote putrefaction, chiefly the calcareous earths, magneſia, and teſtaceous powders. From the many curious experiments made by Sir John Pringle to aſcertain the *ſeptic* and *antiſeptic* virtues of natural bodies, it appears that there are very few ſubſtances of a truly *ſeptic* nature. Thoſe commonly reputed ſuch by authors, as the alkaline and volatile ſalts, he found to be no wiſe *ſeptic*. However, he diſcovered ſome, where it ſeemed leaſt likely to find any ſuch quality; theſe were chalk, common ſalt, and teſtaceous powders. He mixed twenty grains of crabs-eyes, prepared with ſix drams of ox's gall, and an equal quantity of water. Into another phial he put an equal quantity of gall and water, but no crabs-eyes. Both theſe mixtures being placed in the furnace, the putrefaction began much ſooner, where the powder was, than in the other phial. On making a like experiment with chalk, its *ſeptic* virtue was found to be much greater than that of the crabs-eyes: nay, what the doctor had never met with before, in a mixture of two drams of fleſh, with two ounces of water and thirty grains of prepared chalk, the fleſh was reſolved into a perfect mucus in a few days.

To try whether the teſtacious powders would alſo diſſolve vegetable ſubſtances, the doctor mixed them with barley and water, and compared this mixture with another of barley and water alone. After a long maceration by a fire, the plain water was found to ſwell the barley, and turn mucilaginous and ſour; but that with the powder kept the grain to its natural ſize, and though it ſoftened it, yet made no mucilage, and remained ſweet.

Nothing could be more unexpected, than to find ſea ſalt a haſtener of putrefaction; but the fact is thus; one dram of ſalt preſerves two drams of freſh beef in two ounces of water, above thirty hours uncorrupted, in a heat equal to that of the human body; or, which is the ſame thing, this quantity of ſalt keeps fleſh ſweet twenty hours longer than pure water; but then half a dram of ſalt does not preſerve it above two hours longer. Twenty-five grains have little or no antiſeptic virtue, and ten, fifteen, or even twenty grains, manifeſtly both haſten and heighten the corruption. The quantity which had the moſt putrefying quality, was found to be about ten grains to the above proportion of fleſh and water.

Many inferences might be drawn from this experiment: one is, that ſince ſalt is never taken in aliment beyond the proportion of the corrupting quantities, it would appear that it is ſubſervient to digeſtion chiefly by its *ſeptic* virtue, that is, by ſoftening and reſolving meats; an action very different from what is commonly believed.

It is to be obſerved, that the above experiments were made with the ſalt kept for domeſtic uſes. See Pringle's Obſerv. on the diſeaſes of the army, p. 348, et ſeq.

SEPTIZON, or SEPTIZONIUM, in Roman antiquity, a celebrated mauſoleum, built by Septimus Severus, in the tenth region of the city of Rome: it was ſo

Septuagesima, Septuagint. called from *septem* and *zona*, by reaſon it conſiſted of ſeven ſtories, each of which was ſurrounded by a row of columns.

SEPTUAGESIMA, in the kalendar, denotes the third Sunday before Lent, or before Quadrageſima Sunday: ſuppoſed by ſome to take its name from its being about ſeventy days before Eaſter.

SEPTUAGINT, the name given to a Greek verſion of the books of the Old Teſtament, from its being ſuppoſed to be the work of ſeventy-two Jews, who are uſually called the *ſeventy interpreters*, becauſe ſeventy is a round number.

The hiſtory of this verſion is expreſsly written by Ariſtæas, an officer of the guards to Ptolemy Philadelphus, the ſubſtance of whoſe account is as follows: Ptolemy having erected a fine library at Alexandria, which he took care to fill with the moſt curious and valuable books from all parts of the world, was informed that the Jews had one containing the laws of Moſes, and the hiſtory of that people; and being deſirous of enriching his library with a Greek tranſlation of it, applied to the high-prieſt of the Jews; and to engage him to comply with his requeſt, ſet at liberty all the Jews whom his father Ptolemy Soter had reduced to ſlavery. After ſuch a ſtep, he eaſily obtained what he deſired; Eleazar the Jewiſh high-prieſt ſent back his ambaſſadors with an exact copy of the Moſaical law, written in letters of gold, and ſix elders of each tribe, in all ſeventy-two; who were received with marks of reſpect by the king, and then conducted into the iſle of Pharos, where they were lodged in a houſe prepared for their reception, and ſupplied with every thing neceſſary. They ſet about the tranſlation without loſs of time, and finiſhed it in ſeventy-two days: and the whole being read in the preſence of the king, he admired the profound wiſdom of the laws of Moſes; and ſent back the deputies laden with preſents, for themſelves, the high-prieſt, and the temple.

Ariſtobulus, who was tutor to Ptolemy Phyſcon, Philo who lived in our Saviour's time, and was contemporary with the apoſtles, and Joſephus, ſpeak of this tranſlation as made by 72 interpreters, by the care of Demetrius Phalereus in the reign of Ptolemy Philadelphus. All the Chriſtian writers, during the firſt 15 centuries of the Chriſtian era, have admitted this account of the Septuagint as an undoubted fact. But ſince the reformation, critics have boldly called it in queſtion, becauſe it was attended with circumſtances which they think inconſiſtent, or, at leaſt, improbable. Du Pin has aſked, why were 72 interpreters employed, ſince 12 would have been ſufficient? Such an objection is trifling. We may as well aſk, why did king James I. employ 54 tranſlators in rendering the Bible into Engliſh, ſince Du Pin thinks 12 would have been ſufficient?

1. Prideaux objects, that the Septuagint is not written in the Jewiſh, but in the Alexandrian, dialect; and could not therefore be the work of natives of Paleſtine. But theſe dialects were probably at that time the ſame, for both Jews and Alexandrians had received the Greek language from the Macedonians about 50 years before.

2. Prideaux further contends, that all the books of the Old Teſtament could not be tranſlated at the ſame time; for they exhibit great difference of ſtyle. To this it is ſufficient to reply, that they were the work of 72 men, each of whom had ſeparate portions aſſigned him. Septuagint.

3. The Dean alſo urges, that Ariſtæus, Ariſtobulus, Philo, and Joſephus, all directly tell us, that the law was tranſlated without mentioning any other of the ſacred books. But nothing was more common among writers of the Jewiſh nation than to give this name to the Scriptures as a whole. In the New Teſtament law is uſed as ſynonymous with what we call the Old Teſtament. Beſides, it is expreſsly ſaid by Ariſtobulus, in a fragment quoted by Euſebius (*Præp. Evan.* l. 1.), that the whole Sacred Scripture was rightly tranſlated through the means of Demetrius Phalereus, and by the command of Philadelphus. Joſephus indeed, ſays the learned Dean, aſſerts, in the preface to his Antiquities, that the Jewiſh interpreters did not tranſlate for Ptolemy the whole Scriptures, but the law only. Here the evidence is contradictory, and we have to determine, whether Ariſtobulus or Joſephus be moſt worthy of credit. We do not mean, however, to accuſe either of forgery, but only to enquire which had the beſt opportunities of knowing the truth. Ariſtobulus was an Alexandrian Jew, tutor to an Egyptian king, and lived within 100 years after the tranſlation was made, and certainly had acceſs to ſee it in the royal library. Joſephus was a native of Paleſtine, and lived not until 300 years or more after the tranſlation was made, and many years after it was burnt along with the whole library of Alexandria in the wars of Julius Cæſar. Suppoſing the veracity of theſe two writers equal, as we have no proof of the contrary, which of them ought we to conſider as the beſt evidence? Ariſtobulus ſurely. Prideaux, indeed, ſeems doubtful whether there was ever ſuch a man; and Dr Hody ſuppoſes that the Commentaries on the five books of Moſes, which bear the name of Ariſtobulus, were a forgery of the ſecond century. To prove the exiſtence of any human being, who lived 2000 years before us, and did not perform ſuch works as no mere man ever performed, is a taſk which we are not diſpoſed to undertake; and we believe it would not be leſs difficult to prove that Philo and Joſephus exiſted, than that ſuch a perſon as Ariſtobulus did not exiſt. If the writings which have paſſed under his name were a forgery of the ſecond century, it is ſurpriſing that they ſhould have impoſed upon Clemens Alexandrinus, who lived in the ſame century, and was a man of abilities, learning, and well acquainted with the writings of the ancients. Euſebius, too, in his *Præp. Evan.* quotes the commentaries of Ariſtobulus. But, continues the learned Dean, "Clemens Alexandrinus is the firſt author that mentions them. Now, had any ſuch commentaries exiſted in the time of Philo and Joſephus, they would ſurely have mentioned them." But is the circumſtance of its not being quoted by every ſucceeding author a ſufficient reaſon to diſprove the authenticity of any book? Neither Philo nor Joſephus undertook to give a liſt of preceding authors, and it was by no means the uniform practice of theſe times always to name the authors from whom they derived their information.

4. Prideaux farther contends, that the ſum which Ptolemy is ſaid to have given to the interpreters is too great to be credible. If his computation were juſt, it certainly would be ſo. He makes it L. 2,000,000, Sterling,

Septuagint. Sterling, but other writers * reduce it to L. 85,421, and ſome to L. 56,947; neither of which is a ſum ſo very extraordinary in ſo great and magnificent a prince as Philadelphus, who ſpent, according to a paſſage in Athenæus (lib. v.), no leſs than 10,000 talents on the furniture of one tent; which is ſix times more than what was ſpent in the whole of the embaſſy and tranſlation, which amounted only to 1552 talents.

* Blair's Lectures on the Canon.

5. Prideaux ſays, "that what convicts the whole ſtory of Ariſteas of falſity is, that he makes Demetrius Phalereus to be the chief actor in it, and a great favourite of the king; whereas Philadelphus, as ſoon as his father was dead, caſt him into priſon, where he ſoon after died." But it may be replied, that Philadelphus reigned two years jointly with his father Lagus, and it is not ſaid by Hermippus that Demetrius was out of favour with Philadelphus during his father's life. Now, if the Septuagint was tranſlated in the beginning of the reign of Philadelphus, as Euſebius and Jerome think, the difficulty will be removed. Demetrius might have been librarian during the reign of Philadelphus, and yet impriſoned on the death of Lagus. Indeed, as the cauſe of Philadelphus's diſpleaſure was the advice which Demetrius gave to his father, to prefer the ſons of Arſinoe before the ſon of Berenice, he could ſcarcely ſhow it till his father's death. The Septuagint tranſlation might therefore be begun while Philadelphus reigned jointly with his father, but not be finiſhed till after his father's death.

Stillingfleet's Origines Sacræ.

6. Beſides the objections which have been conſidered, there is only one that deſerves notice. The ancient Chriſtians not only differ from one another concerning the time in which Ariſtobulus lived, but even contradict themſelves in different parts of their works. Sometimes they tell us, he dedicated his book to Ptolemy Philometer, at other times they ſay, it was addreſſed to Philadelphus and his father. Sometimes they make him the ſame perſon who is mentioned in 2 Maccabees, chap. 1. and ſometimes one of the 72 interpreters 152 years before. It is difficult to explain how authors fall into ſuch inconſiſtencies, but it is probably occaſioned by their quoting from memory. This was certainly the practice of almoſt all the early Chriſtian writers, and ſometimes of the apoſtles themſelves. Miſtakes were therefore inevitable. Joſephus has varied in the circumſtances of the ſame event, in his antiquities and wars of the Jews, probably from the ſame cauſe; but we do not hence conclude, that every circumſtance of ſuch a relation is entirely falſe. In the account of the Marquis of Argyle's death in the reign of Charles II. we have a very remarkable contradiction. Lord Clarendon relates, that he was condemned to be hanged, which was performed the ſame day: on the contrary, Burnet, Woodrow, Heath, Echard, concur in ſtating, that he was beheaded; and that he was condemned upon the Saturday and executed upon the Monday †. Was any reader of Engliſh hiſtory ever ſceptic enough to raiſe from hence a queſtion, whether the Marquis of Argyle was executed or not? Yet this ought to be left in uncertainty according to the way of reaſoning in which the facts reſpecting the tranſlation of the Septuagint is attempted to be diſproved.

Prideaux's Connections, vol. iii. b. 1.

† Biograph. Britan.

Such are the objections which the learned and ingenious Prideaux has raiſed againſt the common account of the Septuagint tranſlation, and ſuch are the anſwers which may be given to them. We have choſen to ſupport that opinion which is ſanctioned by hiſtorical evidence, in preference to the conjectures of modern critics however ingenious; being perſuaded, that there are many things recorded in hiſtory, which, though perfectly true, yet, from our imperfect knowledge of the concomitant circumſtances, may, at a diſtant period, ſeem liable to objections. To thoſe who require poſitive evidence, it may be ſtated thus. Ariſtæas, Ariſtobulus, Philo, and Joſephus, aſſure us, that the law was tranſlated. Taking the law in the moſt reſtricted ſenſe, we have at leaſt ſufficient authority to aſſert, that the Pentateuch was rendered into Greek under Ptolemy Philadelphus. Ariſtobulus affirms, that the whole Scriptures were tranſlated by the 72. Joſephus confines their labours to the books of Moſes. He therefore who cannot determine to which of the two the greateſt reſpect is due, may ſuſpend his opinion. It is certain, however, that many of the other books were tranſlated before the age of our Saviour; for they are quoted both by him and his apoſtles: and, perhaps, by a minute examination of ancient authors, in the ſame way that Dr Lardner has examined the Chriſtian fathers to prove the antiquity of the New Teſtament, the preciſe period in which the whole books of the Septuagint were compoſed might, with conſiderable accuracy, be aſcertained.

Septuagint

For 400 years this tranſlation was in high eſtimation with the Jews. It was read in their ſynagogues in preference to the Hebrew; not only in thoſe places where Greek was the common language, but in many ſynagogues of Jeruſalem and Judea. But when they ſaw that it was equally valued by the Chriſtians, they became jealous of it, and at length, in the ſecond century, Aquila, an apoſtate Chriſtian, attempted to ſubſtitute another Greek tranſlation in its place. In this work he was careful to give the ancient prophecies concerning the Meſſiah a different turn from the Septuagint, that they might not be applicable to Chriſt. In the ſame deſign he was followed by Symmachus and Theodotion, who alſo, as St Jerome informs us, wrote out of hatred to Chriſtianity.

In the mean time, the Septuagint, from the ignorance, boldneſs, and careleſſneſs of tranſcribers, became full of errors. To correct theſe, Origen publiſhed a new edition in the beginning of the third century, in which he placed the tranſlations of Aquila, Symmachus, and Theodotion. This edition was called *Tetrapla*, the tranſlations being arranged oppoſite to one another in four columns. He alſo added one column, containing the Hebrew text in Hebrew letters, and another exhibiting it in Greek. In a ſecond edition he publiſhed two additional Greek verſions; one of which was found at Nicopolis, and the other at Jericho: this was called the *Hexapla*. By comparing ſo many tranſlations, Origen endeavoured to form a correct copy of the Scriptures. Where they all agreed, he conſidered them right. The paſſages which he found in the LXX. but not in the Hebrew text, he marked with an obeliſk: what he found in the Hebrew, but not in the LXX, he marked with an aſteriſk. St Jerome ſays, that the additions which Origen made to the LXX, and marked with an aſteriſk, were taken from Theodotion. From this valuable work of Origen the verſion of the LXX was tranſcribed in a ſeparate volume, with the aſteriſks and obeliſks

Septuagint obeliſks for the uſe of the churches; and from this circumſtance the great work itſelf was neglected and loſt.

About the year 300 two new editions of the LXX were publiſhed; the one by Heſychius an Egyptian biſhop, and the other by Lucian a preſbyter of Antioch. But as theſe authors did not mark with any note of diſtinction the alterations which they had made, their edition does not poſſeſs the advantages of Origen's.

The beſt edition of the LXX is that of Dr Grabe, which was publiſhed in the beginning of the preſent century. He had acceſs to two MSS, nearly of equal antiquity, the one found in the Vatican library at Rome, the other in the Royal library at St James's, which was preſented to Charles I. by Cyril, patriarch of Alexandria, and hence is commonly called the *Alexandrine MS.* Anxious to diſcover which of theſe was according to the edition of Origen, Dr Grabe collected the fragments of the Hexapla, and found they agreed with the Alexandrian MS. but not with the Vatican where it differed with the other. Hence he concluded that the Alexandrine MS. was taken from the edition of Origen. By comparing the quotations from Scripture in the works of Athanaſius and St Cyril (who were patriarchs of Alexandria at the time St Jerome ſays Heſychius's edition of the LXX was there uſed) with the Vatican MS. he found they agreed ſo well that he juſtly inferred that that MS. was taken from the edition of Heſychius.

This verſion was in uſe to the time of our bleſſed Saviour, and is that out of which moſt of the citations in the New Teſtament, from the Old, are taken. It was alſo the ordinary and canonical tranſlation made uſe of by the Chriſtian church in the earlieſt ages; and it ſtill ſubſiſts in the churches both of the eaſt and weſt.

Thoſe who deſire a more particular account of the Septuagint tranſlations may conſult Hody *de Bibliorum Textibus*, Prideaux's Connections, Owen's Inquiry into the Septuagint Verſion, Blair's Lectures on the Canon, and Michaelis's Introduction to the New Teſtament, laſt edition.

Septuagint Chronology, the chronology which is formed from the dates and periods of time mentioned in the Septuagint tranſlation of the Old Teſtament. It reckons 1500 years more from the creation to Abraham than the Hebrew bible. Dr Kennicot, in the diſſertation prefixed to his Hebrew bible, has ſhown it to be very probable that the chronology of the Hebrew ſcriptures, ſince the period juſt mentioned, was corrupted by the Jews, between the years 175 and 200, and that the chronology of the Septuagint is more agreeable to truth. It is a fact, that during the ſecond and third centuries the Hebrew ſcriptures were almoſt entirely in the hands of the Jews, while the Septuagint was confined to the Chriſtians. The Jews had therefore a very favourable opportunity for this corruption. The following is the reaſon which is given by oriental writers: It being a very ancient tradition, that the Meſſiah was to come in the ſixth chiliad, becauſe he was to come in the laſt days (founded on a myſtical application of the ſix days creation), the contrivance was *to ſhorten the age of the world from about* 5500 *to* 3760; *and thence to prove that Jeſus could not be the Meſſiah.* Dr Kennicot adds, that ſome Hebrew copies having the larger chronology were extant till the time of Euſebius, and ſome till the year 700.

Septum || Sequeſtration.

SEPTUM, in anatomy, an incloſure or partition; a term applied to ſeveral parts of the body, which ſerve to ſeparate one part from another; as, *ſeptum narium*, or partition between the noſtrils, &c.

SEPULCHRAL, ſomething belonging to ſepulchres or tombs: thus a ſepulchral column is a column erected over a tomb, with an inſcription on its ſhaft; and ſepulchral lamps, thoſe ſaid to have been found burning in the tombs of ſeveral martyrs and others. See Lamp.

SEPULCHRE, a tomb or place deſtined for the interment of the dead. This term is chiefly uſed in ſpeaking of the burying-places of the ancients, thoſe of the moderns being uſually called *tombs*.

Sepulchres were held ſacred and inviolable; and the care taken of them has always been held a religious duty, grounded on the fear of God, and the belief of the ſoul's immortality. Thoſe who have ſearched or violated them have been thought odious by all nations, and were always ſeverely puniſhed.

The Egyptians called ſepulchres *eternal houſes*, in contradiſtinction to their ordinary houſes or palaces, which they called *inns*, on account of their ſhort ſtay in the one in compariſon of their long abode in the other. See Tomb.

Regular Canons of St Sepulchre, a religious order, formerly inſtituted at Jeruſalem, in honour of the holy ſepulchre, or the tomb of Jeſus Chriſt.

Many of theſe canons were brought from the Holy Land into Europe, particularly into France, by Louis the Younger; into Poland, by Jaxa, a Poliſh gentleman; and into Flanders, by the counts thereof; many alſo came into England. This order was, however ſuppreſſed by pope Innocent VIII. who gave its revenues and effects to that of our lady of Bethlehem: which alſo becoming extinct, they were beſtowed on the knights of St John of Jeruſalem. But the ſuppreſſion did not take effect in Poland, where they ſtill ſubſiſt, as alſo in ſeveral provinces of Germany. Theſe canons follow the rule of St Auguſtine.

Knights of the Holy Sepulchre, a military order, eſtabliſhed in Paleſtine about the year 1114.

The knights of this order in Flanders choſe Philip II. king of Spain for their maſter, in 1558, and afterwards his ſon; but the grand-maſter of the order of Malta prevailed on the laſt to reſign; and when afterwards the duke of Nevers aſſumed the ſame quality in France, the ſame grand-maſter, by his intereſt and credit, procured a like renunciation of him, and a confirmation of the union of this order to that of Malta.

SEQUANI, a people anciently forming a part of Gallia Celtica, but annexed to Belgica by Auguſtus, ſeparated from the Helvetii by mount Jura, with the Rhine on the eaſt (Strabo), bordering on the Ædui, and Seguſtiano to the ſouth, and Lingones to the weſt (Tacitus). Now Franche Comte.

SEQUESTRATION, in common law, is ſetting aſide the thing in controverſy from the poſſeſſion of both the parties that contend for it. In which ſenſe it is either voluntary, as when done by the conſent of the parties; or neceſſary, as where it is done by the judge,

Sequeſtration. judge, of his own authority, whether the parties will or not.

SEQUESTRATION, in the civil law, is the act of the ordinary, diſpoſing of the goods and chattels of one deceaſed, whoſe eſtate no man will meddle with.

A widow is alſo ſaid to ſequeſter, when ſhe diſclaims having any thing to do with the eſtate of her deceaſed huſband.

Among the Romaniſts, in queſtions of marriage, where the wife complains of impotency in the huſband, ſhe is to be ſequeſtered into a convent, or into the hands of matrons, till the proceſs be determined.

SEQUESTRATION is alſo uſed for the act of gathering the fruits of a benefice void, to the uſe of the next incumbent.

Sometimes a benefice is kept under ſequeſtration for many years, when it is of ſo ſmall value, that no clergyman fit to ſerve the cure will be at the charge of taking it by inſtitution; in which caſe the ſequeſtration is committed either to the curate alone, or to the curate and church-wardens jointly. Sometimes the profits of a living in controverſy, either by the conſent of the parties, or the judge's authority, are ſequeſtered and placed for ſafety in a third hand, till the ſuit is determined, a miniſter being appointed by the judge to ſerve the cure, and allowed a certain ſalary out of the profits. Sometimes the profits of a living are ſequeſtered for neglect of duty, for dilapidations, or for ſatisfying the debts of the incumbent.

SEQUESTRATION, in chancery, is a commiſſion uſually directed to ſeven perſons therein named, empowering them to ſeize the defendant's perſonal eſtate, and the profits of his real, and to detain them, ſubject to the order of the court. It iſſues on the return of the ſerjeant at arms, wherein it is certified, that the defendant had ſecreted himſelf.

Sequeſtrations were firſt introduced by Sir Nicholas Bacon, lord keeper in the reign of queen Elizabeth; before which the court found ſome difficulty in enforcing its proceſs and decrees; and they do not ſeem to be in the nature of proceſs to bring in the defendant, but only intended to enforce the performance of the court's decree.

A ſequeſtration is alſo made, in London, upon an action of debt; the courſe of proceeding in which caſe is this: The action being entered, the officer goes to the defendant's ſhop or warehouſe, when no perſon is there, and takes a padlock, and hangs it on the door, uttering theſe words: "I do ſequeſter this warehouſe, and the goods and merchandize therein, of the defendant in this action, to the uſe of the plaintiff," &c. after which he ſets on his ſeal, and makes a return of the ſequeſtration in the compter; and four days being paſſed after the return made, the plaintiff may, at the next court, have judgment to open the ſhop or warehouſe, and to have the goods appraiſed by two freemen, who are to be ſworn at the next court held for that compter; and then the ſerjeant puts his hand to the bill of appraiſement, and the court grants judgment thereon; but yet the defendant may put in bail before ſatisfaction, and by that means diſſolve the ſequeſtration; and after ſatisfaction, may put in bail to diſprove the debt, &c.

In the time of the civil wars, ſequeſtration was uſed for a ſeizing of the eſtates of delinquents for the uſe of the commonwealth. Sequeſtration

SEQUESTRATION, in Scots law. See LAW, p. 683.

SEQUIN, a gold coin, ſtruck at Venice, and in ſeveral parts of the Grand Signior's dominions. In Turkey it is called *dahab*, or piece of gold, and according to Volney is in value about 6 s. 3 d. Sterling. It varies, however, conſiderably in its value in different countries. At Venice it is equal to about 9 s. 2 d. Sterling.

The Venetian ſequins are in great requeſt in Syria, from the fineneſs of their ſtandard, and the practice they have of employing them for women's trinkets. The faſhion of theſe trinkets does not require much art; the piece of gold is ſimply pierced, in order to ſuſpend it by a chain, likewiſe of gold, which flows upon the breaſt. The more ſequins that are attached to this chain, and the greater the number of theſe chains, the more is a woman thought to be ornamented. This is the favourite luxury, and the emulation of all ranks. Even the female peaſants, for want of gold, wear piaſters or ſmaller pieces; but the women of a certain rank diſdain ſilver; they will accept of nothing but ſequins of Venice, or large Spaniſh pieces, and cruſadoes. Some of them wear 200 or 300, as well lying flat, as ſtrung one on another, and hung near the forehead, at the edge of the head-dreſs. It is a real load: but they do not think they can pay too dearly for the ſatisfaction of exhibiting this treaſure at the public bath, before a crowd of rivals, to awaken whoſe jealouſy conſtitutes their chief pleaſure. The effect of this luxury on commerce, is the withdrawing conſiderable ſums from circulation, which remain dead; beſides, that when any of theſe pieces return into common uſe, having loſt their weight by being pierced, it becomes neceſſary to weigh them. The practice of weighing money is general in Syria, Egypt, and all Turkey. No piece, however effaced, is refuſed there; the merchant draws out his ſcales and weighs it, as in the days of Abraham, when he purchaſed his ſepulchre. In conſiderable payments, an agent of exchange is ſent for, who counts paras by thouſands, rejects a great many pieces of falſe money, and weighs all the ſequins, either ſeparately or together.

SERAGLIO, formed from the Perſian word *ſeraw*, or Turkiſh word *ſarai*, which ſignifies a houſe, and is commonly uſed to expreſs the houſe or palace of a prince. In this ſenſe it is frequently uſed at Conſtantinople; the houſes of foreign ambaſſadors are called *ſeraglios*. But it is commonly uſed by way of eminence for the palace of the grand ſignior at Conſtantinople, where he keeps his court, and where his concubines are lodged, and where the youth are trained up for the chief poſts of the empire. Seraglio.

It is a triangle about three Italian miles round, wholly within the city, at the end of the promontory Chryſoceras, now called the *Seraglio Point*. The buildings run back to the top of the hill, and from thence are gardens that reach to the edge of the ſea. It is incloſed with a very high and ſtrong wall, upon which there are ſeveral watch towers: and it has many gates, ſome of which open towards the ſea-ſide, and the reſt into the city; but the chief gate is one of the latter, which is conſtantly guarded by a company of capoochees, or porters; and in the night it is well guarded towards the

Seraglio. the ſea. The outward appearance is not very beautiful, the architecture being irregular, conſiſting of ſeparate edifices in the form of pavilions and domes.

The ladies of the ſeraglio are a collection of beautiful young women, chiefly ſent as preſents from the provinces and the Greek iſlands, moſt of them the children of Chriſtian parents. The brave prince Heraclius hath for ſome years paſt aboliſhed the infamous tribute of children of both ſexes, which Georgia formerly paid every year to the Porte. The number of women in the harem depends on the taſte of the reigning monarch or ſultan. Selim had 2000, Achmet had but 300, and the late ſultan had nearly 1600. On their admiſſion they are committed to the care of old ladies, taught ſewing and embroidery, muſic, dancing, and other accompliſhments, and furniſhed with the richeſt clothes and ornaments. They all ſleep in ſeparate beds, and between every fifth there is a preceptreſs. Their chief governeſs is called *Katon Kiaga*, or governeſs of the noble young ladies. There is not one ſervant among them, for they are obliged to wait on one another by rotation; the laſt that is entered ſerves her who preceded her and herſelf. Theſe ladies are ſcarcely ever ſuffered to go abroad, except when the grand ſignior removes from one place to another, when a troop of black eunuchs conveys them to the boats, which are incloſed with lattices and linen curtains; and when they go by land they are put into cloſe chariots, and ſignals are made at certain diſtances, to give notice that none approach the roads through which they march. The boats of the harem, which carry the grand ſignior's wives, are manned with 24 rowers, and have white covered tilts, ſhut alternately with Venetian blinds. Among the emperor's attendants are a number of mutes, who act and converſe with ſigns with great quickneſs, and ſome dwarfs, who are exhibited for the diverſion of his majeſty.

When he permits the women to walk in the gardens of the ſeraglio, all people are ordered to retire, and on every ſide, there is a guard of black eunuchs, with ſabres in their hands, while others go their rounds in order to hinder any perſon from ſeeing them. If, unfortunately, any one is found in the garden, even thro' ignorance or inadvertence, he is undoubtedly killed, and his head brought to the feet of the grand ſignior, who gives a great reward to the guard for their vigilance. Sometimes the grand ſignior paſſes into the gardens to amuſe himſelf when the women are there; and it is then that they make uſe of their utmoſt efforts, by dancing, ſinging, ſeducing geſtures, and amorous blandiſhments, to enſnare the affections of the monarch. It is not permitted that the monarch ſhould take a virgin to his bed, except during the ſolemn feſtivals, and on occaſion of ſome extraordinary rejoicings, or the arrival of ſome good news. Upon ſuch occaſions, if the ſultan chooſes a new companion to his bed, he enters into the apartment of the women, who are ranged in files by the governeſſes, to whom he ſpeaks, and intimates the perſon he likes beſt: the ceremony of the handkerchief, which the grand ſignior is ſaid to throw to the girl that he elects, in an idle tale, without any foundation. As ſoon as the grand ſignior has choſen the girl that he has deſtined to be the partner of his bed, all the others follow her to the bath, waſhing and perfuming her, and dreſſing her ſuperbly, conducting her ſinging, dancing, and rejoicing, to the bed-chamber of the grand ſignior, who is generally, on ſuch an occaſion, already in bed. Scarcely has the new-elected favourite entered the chamber, introduced by the grand eunuch who is upon guard, than ſhe kneels down, and when the ſultan calls her, ſhe creeps into bed to him at the foot of the bed, if the ſultan does not order her, by eſpecial grace, to approach by the ſide: after a certain time, upon a ſignal given by the ſultan, the governeſs of the girls, with all her ſuite, enter the apartment, and take her back again, conducting her with the ſame ceremony to the women's apartments; and if by good fortune ſhe becomes pregnant, and is delivered of a boy, ſhe is called *aſaki ſultaneſs*, that is to ſay, ſultaneſs-mother; for the firſt ſon ſhe has the honour to be crowned, and ſhe has the liberty of forming her court. Eunuchs are alſo aſſigned for her guard, and for her particular ſervice. No other ladies, though delivered of boys, are either crowned or maintained with ſuch coſtly diſtinction as the firſt; however, they have their ſervice apart, and handſome appointments. After the death of the ſultan, the mothers of the male children are ſhut up in the old ſeraglio, from whence they can never come out any more, unleſs any of their ſons aſcend the throne. Baron de Tott informs us, that the female ſlave who becomes the mother of the ſultan, and lives long enough to ſee her ſon mount the throne, is the only woman who at that period alone acquires the diſtinction of *ſultana-mother*; ſhe is till then in the interior of her priſon with her ſon. The title of *bache kadun*, principal woman, is the firſt dignity of the grand ſignior's harem; and ſhe hath a larger allowance than thoſe who have the title of ſecond, third, and fourth woman, which are the four free women the Koran allows. Seraglio.

This is a deſcription of the grand ſignior's ſeraglio: we ſhall now add an account of the ſeraglio or *harem*, as it is often called, of the emperor of Morocco, from the very intereſting tour of Mr Lempriere. This gentleman being a ſurgeon by profeſſion, was admitted into the harem to preſcribe for ſome of the ladies who were indiſpoſed, and was therefore enabled to give a particular account of this female priſon, and, what is ſtill more curious, of the manners and behaviour of its inhabitants.

The harem forms a part of the palace. The apartments, which are all on the ground floor, are ſquare, very lofty, and four of them incloſe a ſpacious ſquare court, into which they open by means of large folding doors. In the centre of theſe courts, which are floored with blue and white checquered tiling, is a fountain, ſupplied by pipes from a large reſervoir on the outſide of the palace, which ſerves for the frequent ablutions recommended by the Mahometan religion, as well as for other purpoſes. The whole of the harem conſiſts of about twelve of theſe ſquare courts, communicating with each other by narrow paſſages, which afford a free acceſs from one part of it to another, and of which all the women are allowed to avail themſelves.

The apartments are ornamented on the outſide with beautiful carved wood. In the inſide moſt of the rooms are hung with rich damaſk of various colours; the floors are covered with beautiful carpets, and there are matreſſes diſpoſed at different diſtances, for the purpoſe of ſitting and ſleeping.

Seraglio.

Beſides theſe, the apartments are furniſhed at each extremity with an elegant European mahogany bedſtead, hung with damaſk, having on it ſeveral matreſſes placed one over the other, which are covered with various coloured ſilks; but theſe beds are merely placed there to ornament the room. In all the apartments, without exception, the ceiling is wood, carved and painted. The principal ornaments in ſome were large and valuable looking-glaſſes, hung on different parts of the walls. In others, clocks and watches of different ſizes, in glaſs caſes, were diſpoſed in the ſame manner.

The ſultana Lalla Batoom and another favourite were indulged with a whole ſquare to themſelves; but the concubines were each allowed only a ſingle room.

Each female had a ſeparate daily allowance from the emperor, proportioned to the eſtimation in which they were held by him. The late emperor's allowance was very trifling: Lalla Douyaw, the favourite ſultana, had very little more than half-a-crown Engliſh a-day, and the others leſs in proportion. It muſt be allowed, that the emperor made them occaſional preſents of money, dreſs, and trinkets; but this could never be ſufficient to ſupport the number of domeſtics and other expences they muſt incur. Their greateſt dependence therefore was on the preſents they received from thoſe Europeans and Moors who viſited the court, and who employed their influence in obtaining ſome particular favour from the emperor. This was the moſt ſucceſsful mode that could be adopted. When Mr Lempriere was at Morocco, a Jew, deſirous of obtaining a very advantageous favour from the emperor, for which he had been a long time unſucceſsfully ſoliciting, ſent to all the principal ladies of the harem preſents of pearls to a very large amount; the conſequence was, that they all went in a body to the emperor, and immediately obtained the wiſhed-for conceſſion.

The ladies ſeparately furniſh their own rooms, hire their own domeſtics, and, in fact, do what they pleaſe in the harem, but are not permitted to go out without an expreſs order from the emperor, who very ſeldom grants them that favour, except when they are to be removed from one palace to another. In that caſe, a party of ſoldiers is diſpatched a little diſtance before them, to diſperſe the male paſſengers in particular, and to prevent the poſſibility of their being ſeen. This previous ſtep being taken, a piece of linen cloth is tied round the lower part of the face, and afterwards theſe miſerable females cover themſelves entirely with their haicks, and either mount mules, which they ride like men, or, what is more uſual, are put into a ſquare carriage or litter, conſtructed for this purpoſe, which by its lattice-work allows them to ſee without being ſeen. In this manner they ſet off, under the charge of a guard of black eunuchs. This journey, and ſometimes a walk within the bounds of the palace, with which they are, however, ſeldom indulged, is the only exerciſe they are permitted to take.

The late emperor's harem conſiſted of between 60 and 100 females, beſides their domeſtics and ſlaves, which were very numerous. Many of the concubines were Mooriſh women, who had been preſented to the emperor, as the Moors conſider it an honour to have their daughters in the harem; ſeveral were European ſlaves, who had either been made captives, or purchaſed by the emperor: and ſome were Negroes.

In this group the Europeans, or their deſcendants, had by far the greateſt claim to the character of handſome. There was one in particular, who was a native of Spain, and taken into the harem at about the ſame age as Lalla Douyaw, who was indeed a perfect beauty. Nor was this lady quite ſingular in that reſpect, for many others were almoſt equally handſome.

The eunuchs, who have the entire charge of the women, and who in fact live always among them, are the children of Negro ſlaves. They are generally either very ſhort and fat, or elſe tall, deformed, and lame. Their voices have that particular tone which is obſervable in youths who are juſt arriving at manhood; and their perſons altogether afford a diſguſting image of weakneſs and effeminacy.

The ſame gentleman gives us a very curious account of the manners and ignorance of theſe immured females, from his own obſervation, when viſiting the prince's harem. "Attended by an eunuch (ſays he), after paſſing the gate of the harem, which is always locked, and under the care of a guard of eunuchs, we entered a narrow and dark paſſage, which ſoon brought us to the court, into which the women's chambers open. We here ſaw numbers of both black and white women and children; ſome concubines, ſome ſlaves, and others hired domeſtics.

"Upon their obſerving the unuſual figure of an European, the whole multitude in a body ſurrounded me, and expreſſed the utmoſt aſtoniſhment at my dreſs and appearance. Some ſtood motionleſs, with their hands lifted up, their eyes fixed, and their mouths open, in the uſual attitude of wonder and ſurpriſe. Some burſt into immoderate fits of laughter; while others again came up, and with uncommon attention eyed me from head to foot. The parts of my dreſs which ſeemed moſt to attract their notice were my buckles, buttons, and ſtockings; for neither men nor women in this country wear any thing of the kind. With reſpect to the club of my hair, they ſeemed utterly at a loſs in what view to conſider it; but the powder which I wore they conceived to be employed for the purpoſe of deſtroying vermin. Moſt of the children, when they ſaw me, ran away in the moſt perfect conſternation; and on the whole, I appeared as ſingular an animal, and I dare ſay had the honour of exciting as much curioſity and attention, as a lion or a man-tiger juſt imported from abroad, and introduced into a country town in England on a market-day. Every time I viſited the harem, I was ſurrounded and laughed at by this curious mob, who, on my entering the gate, followed me cloſe to the very chamber to which I was proceeding, and on my return univerſally eſcorted me out.

"The greateſt part of the women were uncommonly fat and unwieldy; had black and full eyes, round faces, with ſmall noſes. They were of different complexions; ſome very fair, ſome ſallow, and others again perfect Negroes.

"One of my new patients being ready to receive me, I was deſired to walk into her room; where, to my great ſurpriſe, I ſaw nothing but a curtain drawn quite acroſs the apartment, ſimilar to that of a theatre which ſeparates the ſtage from the audience. A female domeſtic brought a very low ſtool, placed it near the curtain, and told me I was to ſit down there, and feel her miſtreſs's pulſe.

Seraglio. "This lady, who had by this time ſummoned up courage to ſpeak, introduced her hand from the bottom of the curtain, and deſired me to inform her of all her complaints, which ſhe conceived I might perfectly do by merely feeling the pulſe. It was in vain to aſk her where her pain was ſeated, whether in her ſtomach, head, or back; the only anſwer I could procure was a requeſt to feel the pulſe of the other hand, and then point out the ſeat of the diſeaſe, and the nature of the pain.

"Having neither ſatisfied my curioſity by exhibiting her face, nor made me acquainted with the nature of her complaint, I was under the neceſſity of informing her in poſitive terms, that to underſtand the diſeaſe, it was abſolutely neceſſary to ſee the tongue as well as to feel the pulſe; and that without it I could do nothing for her. My eloquence, or rather that of my Jewiſh interpreter, was, however, for a long time exerted in vain; and I am perſuaded ſhe would have diſmiſſed me without any further inquiry, had not her invention ſupplied her with a happy expedient to remove her embarraſſment. She contrived at laſt to cut a hole through the curtain, through which ſhe extruded her tongue, and thus complied with my injunction as far as it was neceſſary in a medical view, but moſt effectually diſappointed my curioſity.

"I was afterwards ordered to look at another of the prince's wives, who was affected with a ſcrophulous ſwelling in her neck. This lady was, in the ſame manner as the other, at firſt excluded from my ſight; but as ſhe was obliged to ſhow me her complaint, I had an opportunity of ſeeing her face, and obſerved it to be very handſome."

It is curious to obſerve the ſtrange and childiſh notions of perſons who have been totally ſecluded from the world. All the ladies of the harem expected that our author ſhould have inſtantly diſcovered their complaints upon feeling the pulſe, and that he could cure every diſeaſe inſtantaneouſly. He found them proud and vain of their perſons, and extremely ignorant. "Among many ridiculous queſtions, they aſked my interpreter (ſays Mr Lempriere) if I could read and write; upon being anſwered in the affirmative, they expreſſed the utmoſt ſurpriſe and admiration at the abilities of the Chriſtians. There was not one among them who could do either; theſe rudiments of learning are indeed only the lot of a few of their men, who on that account are named *Talks*, or explainers of the Mahometan law."

It is melancholy to reflect on the ſituation of theſe unfortunate women. Being conſidered as the mere inſtruments of pleaſure, no attention is paid to the improvement of their minds. They have no employment to occupy their time. Their needle-work is performed by Jeweſſes; their food is dreſſed, and their chambers taken care of, by ſlaves and domeſtics. They have no amuſement but a rude and barbarous kind of melancholy muſic, without melody, variety, or taſte; and converſation with one another, which muſt indeed be very confined, uniform, and inanimate, as they never ſee a new object. Excluded from the enjoyment of freſh air and exerciſe, ſo neceſſary for the ſupport of health and life; deprived of all ſociety but that of their fellow ſufferers, a ſociety to which moſt of them would prefer ſolitude itſelf; they are only to be conſidered as the moſt abject of ſlaves—ſlaves to the vices and caprice of a licentious tyrant, who exacts even from his wives themſelves a degree of ſubmiſſion and reſpect which borders upon idolatry, and which God and nature never meant ſhould be paid to a mortal. Seraï ‖ Serapis.

SERAI, a building on the high-road, or in large cities in India, erected for the accommodation of travellers.

SERAPH, or Seraphim, a ſpirit of the higheſt rank in the hierarchy of angels; who are thus called from their being ſuppoſed to be moſt inflamed with divine love, by their nearer and more immediate attendance at the throne of God, and to communicate their fervour to the remoter and inferior orders. See Angel.

SERAPHIC, burning or inflamed with love or zeal, like a ſeraphim: thus St Bonaventure is called the *ſeraphic doctor*, from his abundant zeal and fervour.

SERAPIAS, in botany: A genus of plants belonging to the order of diandria, and to the claſs of gynandria; and in the natural ſyſtem arranged under the 7th order, *Orchideæ*. The nectarium is egg-ſhaped and gibbous, with an egg-ſhaped lip. The ſpecies, according to Linnæus, are ten. 1. Latifolia; 2. Longifolia; 3. Grandiflora, or enſifolia; 4. Lancifolia; 5. Rubra; 6. Lingua; 7. Cordigera; 8. Capenſis; 9 Erecta; 10. Falcata. The three firſt are natives of Britain. 1. The *Latifolia*, or broad-leaved helleborine, is diſtinguiſhed by fibrous bulbs, by ovate ſtem-claſping leaves, and pendulous flowers. The ſtalk is erect, about a cubit high, and furniſhed with ſix or eight nervous oval leaves; the ſpike is about ſix inches long; the three upper petals are of a green colour, and of an oval acute form; the lateral ones are a little ſhorter, and of a white colour, with a little tinge of green. 2. The *Paluſtris*, or marſh helleborine, grows in rough boggy paſtures and marſhes, and flowers in July. It is diſtinguiſhed by fibrous bulbs, ſword-ſhaped ſeſſile leaves, pendulous flowers; and the lip of the nectarium is obtuſe, ſomewhat ſerrated, and longer than the petals. The flowers grow to the number of 15 or 20 in a looſe ſpike. The three exterior petals are green mixed with red; the lateral ones are white with a red bluſh; and the nectarium is marked with red lines and yellow tuberculous ſpots. 3. The *Grandiflora*, or white-flowered helleborine, grows in woods, and flowers in June. Its characteriſtics are, fibrous bulbs, ſword-ſhaped leaves, erect flowers; and the lip of the nectarium is obtuſe and ſhorter than the petals. The flowers are large and erect, and conſiſting of ſix or eight in a thin ſpike; the petals are all white, and connive together; the lip of the nectarium is incloſed within the petals, is white and ſtreaked with three yellow prominent lines.

SERAPION, a phyſician of Alexandria. He and Philinus of the iſle of Cos were both ſcholars of Herophilus, and were founders of the empiric ſect; which happened about 287 B. C.

SERAPIS, in mythology, an Egyptian deity, who was worſhipped under various names and attributes, as the tutelary god of Egypt in general, and as the patron of ſeveral of their principal cities. Tacitus informs us, that he was worſhipped as a kind of univerſal deity that repreſented Eſculapius, Oſiris, Jupiter, and Pluto; and he was ſometimes taken for Jupiter Ammon, the Sun, and Neptune: and the honours that were rendered to him

Serapis || Serene.

him at Alexandria were more solemn and extraordinary than those of any other place.

Plutarch and Clemens of Alexandria, as well as Tacitus*, inform us, that while the first Ptolemy was employed in fortifying Alexandria with walls, adorning it with temples and stately buildings, there appeared to him in his sleep a young man of extraordinary beauty, of a stature more than human, admonishing him to dispatch into Pontus some of his most trusty friends to bring from thence his statue; he assured him, that the city and kingdom which possessed it should prove happy, glorious, and powerful. The young man having thus spoke disappeared, mounting up into heaven in a blaze of fire.

* Tac. Hist. l. iv. cap. 3. Plut. de Iside et Oside Clem. Alex. in Protrep.

Ptolemy discovered his vision to the priests; but finding them ignorant of Pontus, he had recourse to an Athenian, who informed him that near Sinope, a city of Pontus, there was a temple much resorted to by the natives, which was consecrated to Pluto, where he had a statue, near which stood that of a woman. Ptolemy, neglecting the injunctions of the apparition, it again appeared to him in a menacing attitude; and the king immediately dispatched ambassadors to the Serapian monarch, loaded with presents. The king of Sinope consented; but his subjects opposed the removal of the statue. The god, however, of his own accord, as we are informed, conveyed himself to the ambassador's ship, and in three days landed in Alexandria. The statue of Serapis was erected in one of the suburbs of the city, where a magnificent temple was afterwards reared.

The statue of Serapis, according to Macrobius, was of a human form, with a basket or bushel on his head, signifying plenty; his right hand leaned on the head of a serpent, whose body was wound round a figure with three heads, of a dog, a lion, and a wolf: in his left hand he held a measure of a cubit length, as it were to take the height of the waters of the Nile. The figure of Serapis is found on many ancient medals.

The famous temple of Serapis at Alexandria was destroyed by order of Theodosius; and the celebrated statue of this deity was broken in pieces, and its limbs carried first in triumph by the Christians through the city, and then thrown into a fierce fire, kindled for that purpose in the amphitheatre. As the Egyptians ascribed the overflowing of the Nile, to which was owing the fertility of their country, to the benign influence of their god Serapis, they concluded, that now he was destroyed, the river would no longer overflow, and that a general famine would ensue; but when they observed, on the contrary, that the Nile swelled to a greater height than had been known in the memory of man, and thereby produced an immense plenty of all kinds of provisions, many of the pagans renouncing the worship of idols, adored the God of the Christians.

SERENA GUTTA, the same as *amaurosis*. See MEDICINE n° 360.

SERENADE, a kind of concert given in the night by a lover to his mistress, under her window. These sometimes only consist of instrumental music, but at other times voices are added: the music and songs composed for these occasions are also called *serenades*.

SERENE, a title of honour given to several princes and to the principal magistrates of republics. The king of Britain, the republic and doge of Venice, and the children of the king of Spain, are called *most serene*; and when the pope or the sacred college write to the emperor, to kings, or to the doge, they give them no other title. In like manner, the emperor gives no other title to any king, except to the king of France.

Serenus || Serge.

SERENUS (Sammonicus), a celebrated physician in the reigns of the emperor Severus and Caracalla, in and about the year 200. He wrote several treatises on history and the works of nature; but there is only one of them extant, which is a very indifferent poem on the Remedies of Diseases. He was murdered at a festival by the order of Caracalla. He had a library that contained 62,000 volumes, which Quintus Serenus Sammonicus his son gave to Gordian the Younger, to whom he was preceptor.

SERES (Ptolemy); a people of the Farther Asia; bounded on the west by Scythia extra Imaum; on the north and east, by Terra Incognita; and on the south, by India extra Gangem. According to these limits, their country answers nearly to Cathay or North China. Other authors vary greatly in placing them, though the generality agree in placing them far to the east. Mela places them between the Indi and Scythæ; and perhaps beyond the Indi, if we distinguish the Sinæ from them. The ancients commend them for their cotton manufactures, different from the produce of the bombyces or silk-worms, called *seres* by the Greeks; whence *serica* "silk."

SERGE, a woollen quilted stuff, manufactured on a loom with four treddles, after the manner of rateens, and other stuffs that have the whale. The goodness of serges is known by the quilting, as that of cloths by the spinning. Of serges there are various kinds, denominated either from the different qualities thereof, or from the places where they are wrought. The most considerable is the London serge, now highly valued abroad, particularly in France, where a manufacture is carried on with considerable success, under the title of *serge façon de Londres*.

The method of making the London serge we shall now describe: For wool, the longest is chosen for the warp, and the shortest for the woof. Before either kind is used, it is first scoured, by putting it in a copper of liquor, somewhat more than lukewarm, composed of three parts of fair water and one of urine. After having stayed long enough therein for the liquor to dissolve, and take off the grease, &c. it is stirred briskly about with a wooden peel; taken out of the liquor, drained, and washed in a running water, dried in the shade, beaten with sticks on a wooden rack to drive out the coarser dust and filth, and then picked clean with the hands. Thus far prepared, it is greased with oil of olives, and the longest part, destined for the warp, is combed with large combs, heated in a little furnace for the purpose. To clear off the oil again, the wool is put in a liquor composed of hot water, with soap melted therein: whence being taken out, wrung, and dried, it is spun on the wheel.

As to the shorter wool, intended for the woof, it is only carded on the knee with small cards, and then spun on the wheel, without being scoured of its oil. It must be remarked, that the thread for the warp is always to be spun much finer, and better twisted than that of the woof. The wool both for the warp and the woof being spun, and the thread divided into skains, that of the woof is put on spools (unless it have been

Serge, Sergeant.

ſpun upon them) fit for the cavity or eye of the ſhuttle; and that for the warp is wound on a kind of wooden bobbins to fit it for warping. When warped, it is ſtiffened with a kind of ſize, whereof that made of the ſhreds of parchment is held the beſt; and when dry is put on the loom.

When mounted on the loom, the workman raiſing and lowering the threads (which are paſſed through a reed), by means of four treddles placed underneath the loom, which he makes to act tranſverſely, equally, and alternately, one after another, with his feet, in proportion as the threads are raiſed and lowered, throws the ſhuttle across from one ſide to the other; and each time that the ſhuttle is thrown, and the thread of the woof is croſſed between thoſe of the warp, ſtrikes it with the frame to which the reed is faſtened, through whoſe teeth the threads of the warp paſs; and this ſtroke he repeats twice or thrice, or even more, till he judges the croſſing of the ſerge ſufficiently cloſe: thus he proceeds till the warp is all filled with woof.

The ſerge now taken off the loom is carried to the fuller, who ſcours it in the trough of his mill with a kind of fat earth, called *fuller's earth*, firſt purged of all ſtones and filth. After three or four hours ſcouring, the fuller's earth is waſhed out in fair water, brought by little and little into the trough, out of which it is taken when all the earth is cleared; then, with a kind of iron pincers or plyers, they pull off all the knots, ends, ſtraws, &c. ſticking out on the ſurface on either ſide; and then returning it into the fulling trough, where it is worked with water ſomewhat more than lukewarm, with ſoap diſſolved therein for near two hours; it is then waſhed out till ſuch time as the water becomes quite clear, and there be no ſigns of ſoap left; then it is taken out of the trough, the knots, &c. again pulled off, and then put on the tenter to dry, taking care as faſt as it dries to ſtretch it out both in length and breadth till it be brought to its juſt dimenſions. When well dried, it is taken off the tenter, and dyed, ſhorn, and preſſed.

SERGEANT, or SERJEANT *at Law*, or *of the Coif*, is the higheſt degree taken at the common law, as that of Doctor is of the civil law; and as theſe are ſuppoſed to be the moſt learned and experienced in the practice of the courts, there is one court appointed for them to plead in by themſelves, which is the common pleas, where the common law of England is moſt ſtrictly obſerved: but they are not reſtricted from pleading in any other court, where the judges, who cannot have that honour till they have taken the degree of ſerjeant at law, call them *brothers*.

SERGEANT at Arms, or *Mace*, an officer appointed to attend the perſon of the king; to arreſt traitors, and ſuch perſons of quality as offend; and to attend the lord high ſteward, when ſitting in judgment on a traitor.

Of theſe, by ſtatute 13 Rich. II. cap. 6. there are not to be above 30 in the realm. There are now nine at court at L. 100 *per annum* ſalary each; they are called the *king's ſergeants at arms*, to diſtinguiſh them from others: they are created with great ceremony, the perſon kneeling before the king, his majeſty lays the mace on his right ſhoulder, and ſays, *Riſe up, ſergeant at arms, and eſquire for ever*. They have, beſides, a patent for the office, which they hold for life.

They have their attendance in the preſence-chamber, where the band of gentlemen-penſioners wait; and, receiving the king at the door, they carry the maces before him to the chapel door, whilſt the band of penſioners ſtand foremoſt, and make a lane for the king, as they alſo do when the king goes to the houſe of lords. Sergeant ‖ Series.

There are four other ſergeants at arms, created in the ſame manner; one, who attends the lord chancellor; a ſecond, the lord treaſurer; a third, the ſpeaker of the houſe of commons; and a fourth, the lord mayor of London on ſolemn occaſions.

They have a conſiderable ſhare of the fees of honour, and travelling charges allowed them when in waiting, *viz.* five ſhillings per day when the court is within ten miles of London, and ten ſhillings when twenty miles from London. The places are in the lord chamberlain's gift.

There are alſo ſergeants of the mace of an inferior kind, who attend the mayor or other head officer of a corporation.

Common SERGEANT, an officer in the city of London, who attends the lord mayor and court of aldermen on court days, and is in council with them on all occaſions, within and without the precincts or liberties of the city. He is to take care of orphan's eſtates, either by taking account of them, or to ſign their indentures, before their paſſing the lord mayor and court of aldermen: and he was likewiſe to let and manage the orphan's eſtates, according to his judgment to their beſt advantage. See RECORDER.

SERGEANT, in war, is an uncommiſſioned officer in a company of foot or troop of dragoons, armed with an halbert, and appointed to ſee diſcipline obſerved, to teach the ſoldiers the exerciſe of their arms, to order, ſtraiten, and form their ranks, files, &c. He receives the orders from the adjutant, which he communicates to his officers. Each company generally has two ſergeants.

SERGEANTY *(Serjeantia)*, ſignifies, in law, a ſervice that cannot be due by a tenant to any lord but the king; and this is either *grand ſergeanty*, or *petit*. The firſt is a tenure by which the one holds his lands of the king by ſuch ſervices as he ought to do in perſon to the king at his coronation; and may alſo concern matters military, or ſervices of honour in peace; as to be the king's butler, carver, &c. *Petit ſergeanty* is where a man holds lands of the king to furniſh him yearly with ſome ſmall thing towards his wars; and in effect payable as rent. Though all tenures are turned into *ſoccage* by the 12 Car. II. cap. 24. yet the honorary ſervices of grand ſergeanty ſtill remain, being therein excepted. See *KNIGHT-Service*.

SERIES, in general, denotes a continual ſucceſſion of things in the ſame order, and having the ſame relation or connection with each other: in this ſenſe we ſay, a ſeries of emperors, kings, biſhops, &c.

In natural hiſtory, a ſeries is uſed for an order or ſubdiviſion of ſome claſs of natural bodies; comprehending all ſuch as are diſtinguiſhed from the other bodies of that claſs, by certain characters which they poſſeſs in common, and which the reſt of the bodies of that caſt have not. 1 Series.

SERIES, in arithmetic and algebra, a rank or number of terms in ſucceſſion, increaſing or diminiſhing in ſome certain ratio or proportion. There are ſeveral kinds of ſeries; as *arithmetical*, *geometrical*, *infinite*, &c. 2 Various kinds of.

The

Series. The two firſt of theſe are, however, more generally known or diſtinguiſhed by the names of *arithmetical* and *geometrical progreſſion*. Theſe ſerieſes have already been explained and illuſtrated in the article ALGEBRA, particularly the two firſt: it therefore only remains, in this place, to add a little to what has already been done to the laſt of theſe; namely,

INFINITE SERIES,

3 Infinite ſeries. Is formed by dividing the numerator of a fraction by its denominator, that denominator being a compound quantity; or by extracting the root of a ſurd.

An infinite ſeries is either *converging or diverging*.

4 Converging and diverging ſeries. A converging ſeries is that in which the magnitude of the ſeveral terms gradually diminiſh; and a diverging ſeries is that in which the ſucceſſive terms increaſe in magnitude.

5 Law of an infinite ſeries. The *law* of an infinite ſeries is the order in which the terms are obſerved to proceed. This law is often eaſily diſcovered from a few of the firſt terms of the ſeries; and then the ſeries may be continued as far as may be thought neceſſary, without any farther diviſion or evolution.

An infinite ſeries, as has already been obſerved, is obtained by diviſion or evolution; but as that method is very tedious, various other methods have been propoſed for performing the ſame in a more eaſy manner; as, by aſſuming a ſeries with unknown coefficients, by the binomial theorem, &c.

I. *Of the Method of Series by Diviſion and Evolution.*

RULE.

6 Method of converting a fractional quantity into an infinite ſeries, by diviſion. LET the diviſion or evolution of the given fraction, which is to be converted into an infinite ſeries, be performed as in Chapters I. and IV. of our article ALGEBRA, and the required ſeries will be obtained.

EXAMPLES.

1. Convert the fraction $\frac{1}{1-x}$ into an infinite ſeries?

$1-x)1\quad(1+x+x^2+x^3+x^4$, &c.

$1-x$

x

$x-x^2$

x^2

x^2-x^3

x^3

x^3-x^4

x^4

x^4-x^5

x^5

Hence the fraction $\frac{1}{1-x}=1+x+x^2+x^3+x^4$, &c.

From inſpection of the terms of this ſeries, it appears that each term is formed by multiplying the preceding term by x; and hence it may be continued as far as may be thought neceſſary without continuing the diviſion

Series. 2. Let the fraction $\frac{ay}{1+x}$ be converted into an infinite ſeries?

$1+x)ay\quad(ay-ayx+ayx^2-ayx^3+ayx^4$, &c.

$ay+ayx$

$-ayx$

$-ayx-ayx^2$

ayx^2

ayx^2+ayx^3

$-ayx^3$

$-ayx^3-ayx^4$

ayx^4

ayx^4+ayx^5

$-ayx^5$

Hence $\frac{ay}{1+x}=ay\times 1-x+x^2-x^3+x^4$, &c.

and the law of the ſeries is obvious.

3. Reduce the fraction $\frac{m^2+x^2}{m+x}$ into an infinite ſeries?

$m+x)m^2+x^2(m-x+\frac{2x^2}{m}-\frac{2x^3}{m^2}+\frac{2x^4}{m^3}$, &c.

m^2+mx

$-mx+x^2$

$-mx-x^2$

$2x^2$

$2x^2+\frac{2x^3}{m}$

$-\frac{2x^3}{m}$

$-\frac{2x^3}{m}-\frac{2x^4}{m^2}$

$\frac{2x^4}{m^2}$, &c.

Hence $\frac{m^2+x^2}{m+x}=m-x+\frac{2x}{m}\times\frac{x}{1}-\frac{2x^2}{m}\times\frac{x^2}{m^2}$, &c. and the law of the ſeries is evident.

4. Convert the quantity $\frac{a^2}{a^2+2ay+y^2}$ into an infinite ſeries?

$a^2+2ay+y^2)a^2\quad(1-\frac{2y}{a}+\frac{3y^2}{a^2}-\frac{4y^3}{a^3}$, &c.

$a^2+2ay+y^2$

$-2ay-y^2$

$-2ay-4y^2-\frac{2y^3}{a}$

$3y^2+\frac{2y^3}{a}$

$3y^2+\frac{6y^3}{a}+\frac{3y^4}{a^2}$

$-\frac{4y^3}{a}-\frac{3y^4}{a^2}$

Whence

Series. Whence $\frac{a^2}{a^2+2ay+y^2} = 1 - \frac{2y}{a} + \frac{3y^2}{a^2} - \frac{4y^3}{a}$, &c.; and each term is found by multiplying the preceding by $\frac{y}{a}$ and increasing the coefficient by unity.

7 And evolution. 5. Let $\sqrt{a^2+x^2}$ be converted into an infinite series?

$$a^2+x^2\Big)a+\frac{x^2}{2a}-\frac{x^4}{8a^3}+\frac{x^6}{16a^5}-\frac{x^8}{128x^7}$$

$$2a+\frac{x^2}{2a}\Big)x^2+\frac{x^4}{4a^2}$$

$$2a+\frac{x^2}{a}-\frac{x^4}{8a^3}\Big)-\frac{x^4}{4a^2}$$

$$-\frac{x^4}{4a^2}-\frac{x^6}{8a^4}+\frac{x^8}{64a^6}$$

$$2a+\frac{x^2}{a}-\frac{x^4}{4a^3}+\frac{x^6}{16a^5}\Big)\frac{x^6}{8a^4}-\frac{x^8}{64a^6}$$

$$\frac{x^6}{8a^4}+\frac{x^8}{16a^6}-\frac{x^{10}}{64a^8}+\frac{x^{12}}{256a^{10}}$$

$$-\frac{5x^8}{64a^6}+\frac{x^{10}}{64a^8}-\frac{x^{12}}{256a^{10}}$$

Hence the square root of $a^2+x^2 = a+\frac{x^2}{2a}-\frac{x^4}{8a^3}+\frac{x^6}{16a^5}-\frac{x^8}{128x^7}$, &c.

In continuing the operation, those terms may be neglected whose dimensions exceed those of the last term to which the root is to be continued.

II. *Of the Method of Series by assuming a Series with unknown Coefficients.*

8 By means of an assumed series; Rule. Assume a series with unknown coefficients to represent that required. Let this series be multiplied or involved, according to the nature of the question; and the quantities of the same dimension being put equal to each other, the coefficients will be determined; and hence the required series will be known.

Examples. 1. Let $\frac{1}{a-x}$ be converted into an infinite series? Assume $\frac{1}{a-x} = A + Bx + Cx^2 + Dx^3 + Ex^4$, &c.

Then this assumed series multiplied by $a-x$, gives
$1 = aA + aBx + aCx^2 + aDx^3 + aEx^4$, &c.
$\quad - Ax - Bx^2 - Cx^3 - Dx^4$, &c.

Now, by equating the coefficients of the same powers of x, we have $aA = 1$, $aB - A = 0$, $aC - B = 0$, $aD - C = 0$, $aE - D = 0$, &c. Hence $A = \frac{1}{a}$, $B = \frac{A}{a} = \frac{1}{a^2}$, $C = \frac{B}{a} = \frac{1}{a^3}$, $D = \frac{C}{a} = \frac{1}{a^4}$, $E = \frac{D}{a} = \frac{1}{a^5}$, &c.; whence, by substitution, we have $\frac{1}{a-x} = \frac{1}{a} + \frac{x}{a^2} + \frac{x^2}{a^3} + \frac{x^3}{a_4} + \frac{x^4}{a^5}$, &c.

2. Convert the quantity $\frac{c^2}{c^2+2cy-y^2}$ into an infinite series?

Let the assumed series be $A + By + Cy^2 + Dy^3$, &c. Series. which multiplied by $c^2 + 2cy - y^2$, gives

$$c^2 = c^2A + c^2By + c^2Cy^2 + c^2Dy^3, \text{ &c.}$$
$$+ 2cAy + 2cBy^2 + 2cCy^3$$
$$- Ay^2 - By^3.$$

Now, by equating the coefficients of the homologous terms, we have $c^2 = c^2A$, $c^2B + 2cA = 0$, $c^2C + 2cB - A = 0$, $c^2D + 2cC - B = 0$, &c.; whence $A = 1$, $B = -\frac{2A}{c} = -\frac{2}{c}$, $C = \frac{A - 2cB}{c^2} = \frac{1+4}{c^2} = \frac{5}{c^2}$, $D = \frac{B - 2cC}{c^2} = \frac{-2-10}{c^3} = -\frac{12}{c^3}$, &c.; whence $\frac{c^2}{c^2+2cy-y^2} = 1 - \frac{2y}{c} + \frac{5y^2}{c^2} - \frac{12y^3}{c^3}$, &c.

3. Required the square root of $a^2 - x^2$?

Let $\overline{a^2-x^2}^{\frac{1}{2}} = A + Bx^2 + Cx^4 + Dx^6$, &c. which being squared gives
$a^2 - x^2 = A^2 + 2ABx^2 + B^2x^4 + 2ADx^6$, &c.
$\quad + 2ACx^4 + 2BCx^6$.

Hence $A^2 = a^2$, $2AB + 1 = 0$, $B^2 + 2AC = 0$, $2AD + 2BC = 0$, &c. Then $A = a$, $B = -\frac{1}{2A} = -\frac{1}{2a}$, $C = -\frac{B^2}{2A} = \frac{1}{8a^3}$, $D = -\frac{BC}{A} = \frac{1}{16a^5}$, &c.; whence $\overline{a^2-x^2}^{\frac{1}{2}} = a - \frac{x^2}{2a} - \frac{x^4}{8a^3} - \frac{x^6}{16a^5}$, &c.

III. *Of the Method of reducing a fractional Quantity into an Infinite Series by the Binomial Theorem.*

9 And by Sir Isaac Newton's Binomial theorem. As this method has already been illustrated in the article Algebra, we shall therefore briefly state the theorem, and add a few examples.

Binomial Theorem.

$$\overline{a+b}^{\frac{m}{n}} = a^{\frac{m}{n}} + \frac{m}{n}a^{\frac{m-n}{n}}b + \frac{m}{n}\times\frac{m-n}{2n}\times a^{\frac{m-2n}{n}}b^2 + \frac{m}{n}\times\frac{m-n}{2n}\times\frac{m-2n}{3n}\times a^{\frac{m-3n}{n}}b^3, \text{ &c.}$$

$$\text{Or } a^{\frac{m}{n}}\times\overline{1+\frac{b}{a}}^{\frac{m}{n}} = a^{\frac{m}{n}}\times 1 + \frac{m}{n}\times\frac{b}{a} + \frac{m}{n}\times\frac{m-n}{2n}\times\frac{b^2}{a^2} + \frac{m}{n}\times\frac{m-n}{2n}\times\frac{m-2n}{3n}\times\frac{b^3}{a^3}, \text{ &c.}$$

Examples.

1. Let $\overline{\frac{a}{ax-x^2}}^{\frac{1}{2}}$ be converted into an infinite series? Now $\overline{\frac{a}{ax-x^2}}^{\frac{1}{2}} = a\times\overline{ax-x^2}^{-\frac{1}{2}} = \frac{a}{a^{\frac{1}{2}}}\times\overline{1-\frac{x}{a}}^{-\frac{1}{2}} = \overline{\frac{a}{x}}^{\frac{1}{2}}\times\overline{1-\frac{x}{a}}^{-\frac{1}{2}}$. And this last expression, being compared with the general theorem gives $\frac{b}{a} = \frac{x}{a}$, $m = -1$, $n = 2$. Hence, by substitution, we have $\overline{\frac{a}{ax-x^2}}^{\frac{1}{2}} = \overline{\frac{a}{x}}^{\frac{1}{2}}\times 1 - \frac{1}{2}\times\frac{x}{a} - \frac{1}{2}\times\frac{-1-2}{4}\times\frac{x^2}{a^2} - \frac{1}{2}\times$

Series. $\frac{-1-2}{4}\times\frac{-1-4}{6}\times\frac{x^3}{a^3}$, &c. $=\left.\frac{a}{x}\right|^{\frac{1}{2}} + 1 + \frac{x}{2a} + \frac{3x^2}{8a^2} + \frac{5x^3}{16a^3} + \frac{35x^4}{128a^4}$, &c.

2. Required the square root of a^2+x^2?

By comparing this with the general theorem, we have $a=a^2$, $b=x^2$, $m=1$, $n=2$. Hence, by substitution, the series becomes $a\times 1+\frac{1}{2}\times\frac{x^2}{a^2}+\frac{1}{2}\times\frac{1-2}{2\times 2}\times\frac{x^4}{a^4}+\frac{1}{2}\times\frac{1-2}{2\times 2}\times\frac{1-4}{3\times 2}\times\frac{x^6}{a^6}$, &c. $= a\times 1+\frac{x^2}{2a}-\frac{x^4}{8a^4}+\frac{x^6}{16a^6}-\frac{5x^8}{128a^8}$, &c. And $\left.a^2-b^2\right|^{\frac{1}{2}} = a\times 1-\frac{x^2}{2a}-\frac{x^4}{8a^4}-\frac{x^6}{16a^6}-\frac{5x^8}{128a^8}$, &c.

In order to apply this to numbers, let the square root of 85 be required? Now, the square root of 85 $=\sqrt{81+4}$; hence $a=9$, and $x^2=4$.

Then 1	=		1.000000
$\frac{x^2}{2a^2}$	=	$\frac{4}{2\times 81}$	= 0.024691
$\frac{x^4}{8a^4}$	=	$\frac{4\times 4}{8\times 81\times 81}$	= 0.000304
$\frac{x^6}{16a^6}$	=	$\frac{4\times 4\times 4}{16\times 81\times 81\times 81}$	= 0.000007
			1.024394 9
Square root of 85	=		9.219546

true except the last decimal.

3. Required the cube root of a^3+b^3?

This being compared with the general theorem gives $a=x^3$, $b=y^3$, $m=1$, $n=3$. Hence $\left.a^3+b^3\right|^{\frac{1}{3}} = a^{\frac{1}{3}}\times 1+\frac{1}{3}\times\frac{y^3}{x^3}+\frac{1}{3}\times\frac{1-3}{6}\times\frac{y^6}{x^6}+\frac{1}{3}\times\frac{1-3}{6}\times\frac{1-6}{9}\times\frac{y^9}{x^9}$, &c. $= a\times 1+\frac{y^3}{3x^3}-\frac{y^6}{9x^6}+\frac{5y^9}{81x^9}-\frac{10y^{12}}{243x^{12}}$, &c. And $\left.a^3-b^3\right|^{\frac{1}{3}} = a\times 1-\frac{y^3}{3x^3}-\frac{y^6}{9x^6}-\frac{5y^9}{81x^9}-\frac{10y^{12}}{243x^{12}}$, &c.

Let the cube root of 600 be required? Now $\left.600\right|^{\frac{1}{3}} = 8\times\left.1+\frac{88}{512}\right|^{\frac{1}{3}}$. Then $y^3=88$, $x^3=512$, $m=1$, and $n=3$.

Then 1			1.00000000
$\frac{y^3}{3x^3}$	=	$\frac{88}{3\times 512}$	= 0.05729166
$\frac{y^6}{9x^6}$	=	$\frac{1}{3}\times\left.\frac{88}{512}\right\|^2$	— 0.00328233
$\frac{5y^9}{81x^9}$	=	$\frac{5}{81}\times\left.\frac{88}{512}\right\|^3$	= 0.00031341
$\frac{10y^{12}}{243x^{12}}$	=	$\frac{10}{243}\times\left.\frac{88}{512}\right\|^4$	= — 0.00003591
$\frac{22y^{15}}{729x^{15}}$	=	$\frac{22}{729}\times\left.\frac{88}{512}\right\|^5$	= 0.00000453
$\frac{154y^{18}}{6561x^{18}}$	=	$\frac{154}{6561}\times\left.\frac{88}{512}\right\|^6$	= — 0.00000060
$\frac{374y^{21}}{19683x^{21}}$	=	$\frac{374}{19683}\times\left.\frac{88}{512}\right\|^7$	= 0.00000008
$\frac{935y^{24}}{59049x^{24}}$	=	$\frac{935}{59049}\times\left.\frac{88}{512}\right\|^8$	= — 0.00000001

Series.

Sum of the positive terms,	1.05760968
Sum of the negative terms,	0.00331885
Difference,	1.05429083 8
Cube root of 600, =	8.43432664

In operations of this kind, the nearest power to the given number, whether greater or less than it, is to be used, as by that means the series will converge more quickly.

To Involution and evolution of an infinite series.

An infinite series may be involved to any given power, or any proposed root of a given series may be extracted by means of the following general theorem.

$z^m\times(a+bx+cx^2+dx^3+ex^4,\text{ &c.})^m = z^m$, multiplied by

$$\left.\begin{aligned} &a^m + m\,b\,a^{m-1}x + m\cdot\frac{m-1}{2}\cdot a^{m-2}b^2 \\ &\quad + m\,a^{m-1}c \end{aligned}\right\} x^2$$

$$\left.\begin{aligned} &+ m\cdot\frac{m-1}{2}\cdot\frac{m-2}{3}\cdot a^{m-3}b^3 \\ &+ m\cdot\frac{m-1}{2}\cdot 2a^{m-2}bc \\ &+ m\,a^{m-1}d \end{aligned}\right\}$$

$$\left.\begin{aligned} &+ m\cdot\frac{m-1}{2}\cdot\frac{m-2}{3}\cdot\frac{m-3}{4}\cdot a^{m-4}b^4 \\ &+ m\cdot\frac{m-1}{2}\cdot\frac{m-2}{3}\cdot 3a^{m-3}b^2c \\ &+ m\cdot\frac{m-1}{2}\cdot a^{m-2}\cdot\begin{cases}2bd\\+c^2\end{cases} \\ &+ m\,a^{m-1}e \end{aligned}\right\} x^4$$

$$\left.\begin{aligned} &+ m\cdot\frac{m-1}{2}\cdot\frac{m-2}{3}\cdot\frac{m-3}{4}\cdot\frac{m-4}{5}\cdot a^{m-5}b^5 \\ &+ m\cdot\frac{m-1}{2}\cdot\frac{m-2}{3}\cdot\frac{m-3}{4}\cdot 4a^{m-4}b^3c \\ &+ m\cdot\frac{m-1}{2}\cdot\frac{m-2}{3}\cdot 3a^{m-3}\begin{cases}bc^2\\+b^2a\end{cases} \\ &+ m\cdot\frac{m-1}{2}\cdot 2a^{m-2}\begin{cases}cd\\+be\end{cases} \\ &+ m\,a^{m-1}f \end{aligned}\right\} x^5$$

$$\left.\begin{aligned} &+ m\cdot\frac{m-1}{2}\cdot\frac{m-2}{3}\cdot\frac{m-3}{4}\cdot\frac{m-4}{5}\cdot\frac{m-5}{6}\cdot a^{m-6}b^6 \\ &+ m\cdot\frac{m-1}{2}\cdot\frac{m-2}{3}\cdot\frac{m-3}{4}\cdot\frac{m-4}{5}\cdot 5a^{m-5}b^4c \\ &+ m\cdot\frac{m-1}{2}\cdot\frac{m-2}{3}\cdot\frac{m-3}{4}\cdot a^{m-4}\begin{cases}6b^2c^2\\4b^3d\end{cases} \\ &+ m\cdot\frac{m-1}{2}\cdot\frac{m-2}{3}\cdot a^{m-3}\begin{cases}3b^2e\\6bcd\\e^3\end{cases} \\ &+ m\cdot\frac{m-1}{2}\cdot a^{m-2}\begin{cases}2bf\\2ce\\d^2\end{cases} \\ &+ m\,a^{m-1}g \end{aligned}\right\} x^6$$

&c.

New

Now each term of the given ſeries is to be compared with the correſpondent terms in the firſt part of the above theorem; and by ſubſtitution in the ſecond, the ſeveral terms of the required ſeries will be obtained. Series.

EXAMPLES.

1*ſt*. What is the ſquare of the ſeries $y-y^3+y^5-y^7$ + &c.?

By comparing this with the general theorem, we find $z=y$, $a=1$, $b=0$, $c=-1$, $d=0$, $g=-1$, &c. and $m=2$; whence $\overline{y-y^3+y^5-y^7}|^2=y^2\times(1-2ax^2+c^2x^4-2cex^6+2cx^4-2gx^6)$, &c. $=y^2\times(1-2y^2+3y^4-4y^6)$, &c. $=y^2-2y^4+3y^6-4y^8$, &c.

2*d*. Required the fourth power of the ſeries $1+x+x^2+x^3$, &c.?

Here $z=1$. $a=1$, $b=1$, $c=1$, $d=1$, & $m=4$.

Then $\overline{1+x+x^2+x^3, \&c.}|^4=1+4bx+6b^2x^2+4b^3x^3+b^4x^4$, &c.
$+4c\quad+12bc+12b^2c$
$+4d\quad+6c^2$
$+12bd$
$+4e$
$=1+4x+10x^2+20x^3+35x^4$, &c.

3*d*, What is the ſquare of $\frac{1}{x}+\frac{1}{x^2}+\frac{1}{x^3}+\frac{1}{x^4}$, &c.

In this caſe $z=\frac{1}{x}$, $x=\frac{1}{x}$, $a=1$, $b=1$, $c=1$, $d=1$, & $m=2$.

Then $\overline{\frac{1}{x}+\frac{1}{x^2}+\frac{1}{x^3}, \&c.}|^2=\frac{1}{x^2}\times\left(1+2b\times\frac{1}{x}+b^2\times\frac{1}{x^2}+2bc\times\frac{1}{x^3}+2bd\times\frac{1}{x^4}, \&c.\right.$
$+2c\quad+2d\quad+c^2$
$+2e$

$=\frac{1}{x^2}\times\left(1+\frac{2}{x}+\frac{3}{x^2}+\frac{4}{x^3}+\frac{5}{x^4}, \&c.\right)$

$=\frac{1}{x^2}+\frac{2}{x^3}+\frac{3}{x^4}+\frac{4}{x^5}+\frac{5}{x^6}$, &c.

4*th*, What is the ſquare root of $\frac{1}{r^2-\frac{z^2}{2}+\frac{z^4}{4r^2}-\frac{z^6}{6r^4}+\frac{z^8}{8r^6}, \&c.}$

The quantity reduced is $\frac{1}{r^2}\times\frac{1}{1-\frac{z^2}{2r^2}+\frac{z^4}{4r^4}-\frac{z^6}{6r^6}+\frac{z^8}{8r^8}, \&c.}$

In this example $z=\frac{1}{r^2}$, $x=z^2$, $a=1$, $b=-\frac{1}{2r^2}$, $c=\frac{1}{4r^4}$, $d=-\frac{1}{6r^6}$, &c. and $m=-\frac{1}{2}$, $\frac{m-1}{2}=-\frac{3}{4}$, $\frac{m-2}{3}=-\frac{5}{6}$, $\frac{m-3}{4}=-\frac{7}{8}$, &c.

Then $\frac{1}{r^2-\frac{z^2}{2}+\frac{z^4}{4r^2}, \&c.}=\frac{1}{r}\times\left(1+\frac{x}{4r^2}+\frac{3x^2}{32r^4}+\frac{5x^3}{128r^6}, \&c.\right.$

$-\frac{1}{8r^4}-\frac{3}{32r^6}$
$+\frac{1}{128r^8}$

$=\frac{1}{r}+\frac{x}{4r^3}+\frac{x^2}{32r^5}+\frac{11x^3}{384r^7}$, &c.

11 Of an harmonical ſeries.

Harmonic Series, a ſeries of terms formed in harmonical proportion. It has been already obſerved in the article PROPORTION that if three numbers be in harmonical proportion, the firſt is to the third as the difference between the firſt and ſecond is to the difference between the ſecond and third.

Let a, b, and x be three terms in harmonical proportion: then $a:x::a-b:b-x$

whence $ax-bx=ab-ax$.

and $2ax-bx=ab$

then $x=\frac{ab}{2a-b}$. Hence the three firſt terms of this ſeries is a, b, $\frac{ab}{2a-b}$.

Again, let x be the fourth term, to find which in terms of a and b, we have

$$b:x::b-\frac{ab}{2a-b}:\frac{ab}{2a-b}-x.$$

Then $bx-\frac{ab}{2a-b}\cdot x=\frac{ab^2}{2a-b}-bx$

$\frac{3ab-2b^2}{2a-b}\cdot x=\frac{ab^2}{2a-b}$

$x=\frac{ab^2}{2a-b}\cdot\frac{2a-b}{3ab-2b^2}=\frac{ab}{3a-2b}$;

therefore the four firſt terms are $a.b.\frac{ab}{2a-b}$, $\frac{ab}{3a-2b}$.

12 The method of extending this ſeries.

Whence the law of the ſeries is obvious, and it may be continued

Series. continued as follows, $a.\ b.\ \frac{ab}{2a-b}, \frac{ab}{3a-2b}, \frac{ab}{4a-3b}, \frac{ab}{5a-4b}$, &c. and the nth term is $\frac{ab}{n-1.a-n-2.b}$.

13 The first term less than the second, and both positive, the series will become negative.

If, in a series of terms in harmonical proportion, a and b be two affirmative quantities, and such that $a < b$; then this series, which is positive at first, will become negative as soon as $n-2 . b$ exceeds $n-1 . a$. But if $a > b$, the series will converge, and although produced to infinity will not become negative.

Let a and b be equal to 2 and 1 respectively; then this series becomes $\frac{2}{1}.\frac{2}{3}.\frac{2}{5}.\frac{2}{7}$, &c. and since, if each term of an harmonical series be divided by the same quantity, the series will still be harmonical. Therefore $\frac{1}{1}.\frac{1}{3}.\frac{1}{5}.\frac{1}{7}.\frac{1}{9}$, &c. is an harmonical series: whence the denominators of this series form a series of numbers in arithmetical progression; and conversely, the reciprocals of an arithmetical progression are in harmonical proportion.

14 But if the first is greater than the second, the series is affirmative.

15 The reciprocals of an arithmetical progression in harmonical proportion, and conversely.

Recurring SERIES, a series of which any term is formed by the addition of a certain number of preceding terms, multiplied or divided by any determinate numbers whether positive or negative. Thus 2. 3. 19. 101. 543. 2917. 15671, &c. is a recurring series, each term of which is formed by the addition of the two preceding terms, the first of which being previously multiplied by the constant quantity 2 and the other by 5. Thus the third term $19 = 2\times2+3\times5$; the fourth term $101 = 3\times2+19\times5$, &c.

16 Summation of a recurring series.

The principal operation in a series of this nature is that of finding its sum.—For this purpose, the two first and two last terms of the series must be given, together with the constant multipliers.

Let a, b, c, d, e, f, &c. be any number of terms of a series formed according to the above law, each successive term being equal to the sum of the products of the two preceding terms, the first being multiplied by the given quantity m, and the other by the given quantity n. Hence we will have the following series of equations $c = ma + nb$, $d = mb + nc$, $e = mc + nd$, $f = md + ne$, &c. Then adding these equations, we obtain $c+d+e+f = m\times a+b+c+d+n\times b+c+d+e$. Now the first member of this equation is the sum of all the terms except the two first; the quantity by which m is multiplied in the second member is the sum of all the terms except the two last; and that by which n is multiplied is the sum of all the terms except the first and last. Now let s = sum of the series; then $s-a-b = m\times s-e-f+n\times s-a-f$

Hence $s = \frac{m\times e+f+n\times a+f-a-b}{m+n-1}$,

Let the sum of the first seven terms of the above series be required?

Two last terms	15671	First term	2
	2917	Last term	15671
Sum - -	18588	Sum	15673
m -	2	n -	5
	37176		78365
	78365		
Sum - -	115541		
$-2+3$ -	5		
$2+5-1=6$	115536		
	19256 = Sum of the series		

Reversion of SERIES is the method of finding the value of the quantity whose several powers are involved in a series, in terms of the quantity which is equal to the given series. Series.

In order to this, a series must be assumed, which being involved and substituted for the quantity equal to the series, and its powers, neglecting those terms whose powers exceed the highest power to which it is proposed to extend the series.

Let it be required to revert the series $ax+bx^2+cx^3+dx^4+ex^5$, &c. $= y$; or, to find x in an infinite series expressed in the powers of y.

Substitute y^n for x, and the indices of the powers of y in the equation will be n, $2n$, $3n$, &c. and 1, therefore $n=1$; and the differences are 0. 1. 2. 3. 4. 5. &c. Hence, in this case, the series to be assumed is $Ay+By^2+Cy^3+Dy^4$, &c. which being involved and substituted for the respective powers of x, then we have.

$$\left.\begin{array}{rl} ax = & aAy+aBy^2+aCy^3+aDy^4, \text{ &c.} \\ bx^2 = & +bA^2y^2+2bABy^3+2bACy^4 \\ & \quad +bB^2y^4 \Big\} \text{ &c.} \\ cx^3 = & +cA^3y^3+3cA^2By^4, \text{ &c.} \\ dx^4 = & +dA^4y^4, \text{ &c.} \end{array}\right\} = y$$

Whence; by comparing the homologous terms, we have $aAy = y$; therefore $A = \frac{1}{a}$, $B = \frac{b}{a^3}$, $C\left(= -\frac{2bAB+cA^3}{a}\right) = \frac{2b^2-ac}{a^5}$; $D\left(= -\frac{2bAC+bB^2+3cA^2B+dA^4}{a}\right) = \frac{5abc-5b^3-a^2d}{a^7}$, &c. and consequently $x = \frac{y}{a} - \frac{by^2}{a^3} + \frac{2b^2-ac}{a^5}\times y^3 - \frac{5b^3-5abc+a^2d}{a^7}\times y^4$, &c.

Examples.

1*st*, Let $x - \frac{x^2}{2} + \frac{x^3}{3} - \frac{x^4}{4}$, &c. $= y$. There a being in this case equal to 1, $b = -\frac{1}{2}$, $c\ \frac{1}{3}$, $d = -\frac{1}{4}$, &c. we shall, by substituting these values, have $x = y + \frac{y^2}{2} + \frac{y^3}{6} + \frac{y^4}{24}$ &c.

2*d*, Let $x - x^2 + x^3 - x^4 + x^5$, &c. $= y$; to find x?

In this example we have $x = x$, $a = 1$, $b = -1$, $c = 1$, $d = -1$, &c.; whence $x = \frac{y}{1} + \frac{1}{1}y^2 + \frac{2-1}{1}y^3 + \frac{-5+5-1}{1}y^4$, &c. $= y + y^2 + y^3 + y^4$, &c.

3*d*, Let $a = r - \frac{x^2}{2r} + \frac{x^4}{24r^3} - \frac{x^6}{720r^5} + \frac{x^8}{40320r^7}$ &c. to find x?

Put $r - a = v$; then $v = \frac{x^2}{2r} - \frac{x^4}{24r^3} + \frac{x^6}{720r^5} - \frac{x^8}{40320r^7}$, &c. By comparison we find $x = x^2$, $y = v$, $a = \frac{1}{2r}$, $b = \frac{-1}{24r^3}$, $c = \frac{1}{720r^5}$, $d = \frac{-1}{40320r^7}$, &c.

Series.

Hence $x^2 = 2rv - \frac{1}{\frac{2}{1}r^3}v^3 + \frac{1}{\frac{288}{1}r^6} - \frac{1}{\frac{1440}{1}r^6}$

$$\frac{1}{8r^3}$$

$$\frac{1}{32r^5}$$

v^3, &c. $= 2rv + \frac{1}{3}v^3 + \frac{4}{45r}v^3 + \frac{1}{35r^2}v^4$, &c.

whence $x = \sqrt{2rv} \times \left(1 + \frac{v}{12r} + \frac{3v}{160r^2} + \frac{5v^3}{896r^3}\right.$, &c.

Summation of SERIES is the method of finding the ſum of the terms of an infinite ſeries produced to infinity, or the ſum of any number of terms of ſuch a ſeries.

The value of any arithmetical ſeries, as $1^2 + 2^2 + 3^2 + 4^2 \ldots\ldots n^2$, varies according as (n) the number of its terms varies; and therefore, if it can be expreſſed in a general manner, it muſt be explicable by n and its powers with determinate coefficients; and thoſe powers, in this caſe, muſt be rational, or ſuch whoſe indices are whole poſitive numbers; becauſe the progreſſion, being a whole number, cannot admit of ſurd quantities. Laſtly, it will appear that the greateſt of the ſaid indices cannot exceed the common index of the ſeries by more than unity: for, otherwiſe, when n is taken indefinitely great, the higheſt power of n would be indefinitely greater than the ſum of all the reſt of the terms.

Thus the higheſt power of n, in an expreſſion exhibiting the value of $1^2 + 2^2 + 3^2 + 4^2 \ldots n^2$, cannot be greater than n^3; for $1^2 + 2^2 + 3^2 + 4^2 \ldots n^2$ is manifeſtly leſs than n^3, or $n^2 + n^2 + n^2 +$, &c. continued to n terms; but n^4, when n is indefinitely great, is indefinitely greater than n^3, or any other inferior power of n, and therefore cannot enter into the equation. This being premiſed, the method of inveſtigation may be as follows:

EXAMPLES.

1. Required the ſum of n terms of the ſeries $1 + 2 + 3 + 4 + \ldots n$?

Let $An^2 + Bn$ be aſſumed, according to the foregoing obſervations, as an univerſal expreſſion for the value of $1 + 2 + 3 + 4 \ldots n$, where A and B repreſent unknown but determinate quantities. Therefore, ſince the equation is ſuppoſed to hold univerſally, whatſoever is the number of terms, it is evident, that if the number of terms be increaſed by unity, or, which is the ſame thing, if $n + 1$ be wrote therein inſtead of n, the equation will ſtill ſubſiſt; and we ſhall have $A \times \overline{n+1}|^2 + B \times \overline{n+1} = 1 + 2 + 3 + 4 \ldots n + n + 1$. From which the firſt equation being ſubtracted, there remains $A \times \overline{n+1}|^2 - An^2 + B \times \overline{n-1} - Bn = n + 1$; this contracted will be $2An + A + B = n + 1$; whence we have $\overline{2A-1} \times n + A + B - 1 = 0$: Wherefore, by taking $2A - 1 = 0$, and $A + B - 1 = 0$, we have $A = \frac{1}{2}$, and $B = \frac{1}{2}$; and conſequently $1 + 2 + 3 + 4 \ldots\ldots n \; (= An^2 + Bn) = \frac{n^2}{2} + \frac{n}{2} = \frac{n \times \overline{n+1}}{2}$.

What is the ſum of the ten firſt terms of the ſeries $1 + 2 + 3$, &c.?

In this caſe $n = 10$, then $\frac{n \times \overline{n+1}}{2} = \frac{10 \times 11}{2} = 55$.

2. Required the ſum of the ſeries $1^3 + 2^3 + 3^3 \ldots\ldots, n^3$, or $1, + 4 + 9 + 16 \ldots\ldots n$? Series.

Let $An^3 + Bn^2 + Cn$, according to the aforeſaid obſervations, be aſſumed $= 1^2 + 2^2 + 3^2 \ldots\ldots n^2$; then, as in the preceding caſe, we ſhall have $A \times \overline{n+1}|^3 + B \times \overline{n+1}|^2 + C \times \overline{n+1} = 1^2 + 2^2 + 3^2 \ldots\ldots n^2 \times \overline{n+1}|^2$; that is, by involving $n + 1$ to its ſeveral powers, $An^3 + 3An^2 + 3An + A + Bn^2 + 2Bn + B + Cn + C = 1^2 + 2^2 + 3^2 \ldots n^2 + \overline{n+1}|^2$; from which ſubtracting the former equation, we obtain $3An^2 + 3An + A + 2Bn + B + C \; (= \overline{n+1}|^2) = n^2 + 2n + 1$; and conſequently $\overline{3A-1} \times n^2 + \overline{3A + 2B - 2} \times n + A + B + C - 1 = 0$; whence $3A - 1 = 0$, $3A + 2B - 2 = 0$, and $A + B + C - 1 = 0$; therefore $A = \frac{1}{3}$, $B = \frac{2 - 3A}{3} = \frac{1}{2}$, $C = 1 - A - B = \frac{1}{6}$, and conſequently $1 + 4 + 9 + 16 \ldots\ldots n^2 = \frac{n^3}{3} + \frac{n^2}{2} + \frac{n}{6}$, or $\frac{n \cdot \overline{n+1} \cdot \overline{2n+1}}{6}$.

What is the ſum of the ten firſt terms of the ſeries $1^2 + 2^2 + 3^2$, &c.?

Hence $n = 10$, then $\frac{n \cdot \overline{n+1} \cdot \overline{2n+1}}{6} = \frac{10 \times 11 \times 21}{6} = 385$.

3. Required the ſum of the ſeries $1^3 + 2^3 + 3^3 + 4^3 \ldots\ldots n^3$ or $1 + 8 + 27 + 64 \ldots n^3$?

By putting $An^4 + Bn^3 + Cn^2 + Dn = 1 + 8 + 27 + 64 \ldots n^3$; and proceeding as above, we ſhall have $4An^3 + 6an + 4an + A + 3Bn^2 + 3Bn + B + 2Ca + C + D \; (= \overline{n+1}|^3) = n^3 + 3n^2 + 1$, and therefore, $\overline{4A-1} \times n^3 + \overline{6A + 3B - 3} \times n^2 + \overline{4A + 3B + 2C - 3} \times n + A + B + C + D - 1 = 0$. Hence $A = \frac{1}{4}$, $B \left(= \frac{3 - 6A}{3}\right) = \frac{1}{2}$, $C \left(= \frac{3 - 4A - 3B}{2}\right) = \frac{1}{4}$, $D \; (= 1 - A - B - C) = 0$; and therefore $1^3 + 2^3 + 3^3 + 4^3 \ldots\ldots n^3 = \frac{n^4}{4} + \frac{n^3}{2} + \frac{n^2}{4}$, or $= \frac{n^2 \times \overline{n+1}|^2}{4}$.

In the very ſame manner it will be found, that

$1^4 + 2^4 + 3^4 \ldots\ldots n^4 = \frac{n^5}{5} + \frac{n^4}{2} + \frac{n^3}{3} - \frac{n}{30}$

$1^5 + 2^5 + 3^5 \ldots\ldots n^5 = \frac{n^6}{6} + \frac{n^5}{2} + \frac{5n^4}{12} - \frac{n^2}{12}$

$1^6 + 2^6 + 3^6 \ldots\ldots n^6 = \frac{n^7}{7} + \frac{n^6}{2} + \frac{n^5}{2} - \frac{n^3}{6} + \frac{n}{42}$.

What is the ſum of the ten firſt terms of the ſeries $1^3 + 2^3 + 3^3$, &c.?

$n = 10$, then $\frac{n^2 \times \overline{n+1}|^2}{4} = \frac{100 \times 121}{4} = 25 \times 121 = 3025$.

4. Required the ſum of n terms of the ſeries of triangular numbers $0, 1, 3, 6, 10 \ldots\ldots n$.?

Let $An^3 + Bn^2 + Cn = 0, 1, 2, 3 \ldots\ldots n, = s$.— Now the $\overline{n+1}$th term of this ſeries, by Example 2, is $\frac{n^2}{2} + \frac{n}{2}$. Then $A \cdot \overline{n+1}|^3 + B \cdot \overline{n+1}|^2 \cdot C \cdot \overline{n+1} = s + \frac{n^2}{2} + \frac{n}{2}$. Now, the firſt equation being ſubtracted from this, we have $3An^2 + \overline{3A + 2B} \times n + A + B + C = \frac{n^2}{2} + \frac{n}{2}$. Or, $3An^2 + 3An +$

A

Series. $A + C = \frac{n^2}{2} + \frac{\frac{1}{2} - 2B}{} \times n - B$.

Whence, by equating the homologous terms, we have $3A = \frac{1}{2}$, and $A = \frac{1}{6} : \frac{1}{2} - 2B = 3A$; whence $2B = \frac{1}{2} - \frac{1}{2} = 0$, $A + C = -B$. Hence $C = -\frac{1}{6}$. Now, theſe values being ſubſtituted in the above equation, gives the ſum $= \frac{n^3}{6} - \frac{n}{6} =$ $\frac{n \cdot n-1 \cdot n+1}{1 \cdot 2 \cdot 3}$; and if $n+1$ be put for n, the ſum of n terms of this ſeries will be $\frac{n \cdot n+1 \cdot n+2}{1 \cdot 2 \cdot 3}$.

By proceeding in the ſame manner, the ſum of n terms of pyramidal numbers, 1, 4, 10, 20, 35, &c..... n will be found $= \frac{n \cdot n+1 \cdot n+2 \cdot n+3}{1 \cdot 2 \cdot 3 \cdot 4}$. And the ſum of any ſeries of figurate numbers is determined by a like formula, the law of continuation being obvious.

What is the ſum of the ten firſt terms of triangular numbers 1, 3, 6, 10, 15, &c.?

Here $n = 10$; then $\frac{n \cdot n+1 \cdot n+2}{1 \cdot 2 \cdot 3} = \frac{10 \times 11 \times 12}{6}$ $= 220$.

5. Let the ſum of the ſeries $\frac{1}{R} + \frac{2}{R^2} + \frac{3}{R^3}$ continued to n terms be required?

If we multiply this ſeries indefinitely continued by $\overline{R-1}|^2$, or $R^2 - 2R + 1$, the product is R; therefore the amount of the indefinite ſeries is $\frac{R}{\overline{R-1}|^2}$, and the ſum of n terms may be found by ſubtracting the terms after the nth from that amount. Now, the terms after the nth are $\frac{n+1}{R^n+1} + \frac{n+2}{R^n+2}$, &c. which may be divided into the two following ſeries:

Firſt, $\frac{n}{R^n} \times \frac{1}{R} + \frac{1}{R^2} + \frac{1}{R^3}$, &c. $= \frac{n}{R^n} \times \frac{1}{R-1}$.

Second, $\frac{1}{R^n} \times \frac{1}{R} + \frac{2}{R^2} + \frac{3}{R^3}$, &c. $= \frac{1}{R^n} \times \frac{R}{\overline{R-1}|^2}$.

Now, if we write a for $\frac{1}{R^n}$, and r for $R-1$, and ſubtract the ſum of theſe two ſeries from the amount of the propoſed ſeries indefinitely continued, the remainder will be found $= \frac{1-a}{r} \times R - \frac{na}{r}$.

6. Let the ſum of the ſeries $\frac{n-1}{nR} + \frac{n-2}{nR^2} + \frac{n-3}{nR^3}$ &c. be required?

This ſeries is equal to the difference of the two following.

Firſt, $\frac{n}{nR} + \frac{n}{nR^2} + \frac{n}{nR^3}$, &c. $= \frac{1}{R} + \frac{1}{R^2} + \frac{1}{R^3}$, &c. $= \frac{1-a}{r}$.

Second, $\frac{1}{nR} + \frac{1}{nR^2} + \frac{1}{nR^3}$, &c. $= \frac{1}{n} \times \frac{1}{R} \times \frac{1}{R^2} + \frac{1}{R^3}$ &c. $= \frac{1}{n} \times \frac{1-a}{r} \times R - \frac{a}{r}$.

The difference of theſe ſeries is $\frac{1-a}{r} - \frac{R}{n} \times \frac{1-a}{r} + \frac{a}{r}$, Seringapatam. which reduced becomes $\frac{n+a-1 \times r+a-1}{nr^2}$.

To proceed farther would lead us far beyond the limits aſſigned for this article; we muſt therefore refer thoſe who require more information on this ſubject to the following authors.—Bertrand's *Diveloppement*, &c. vol. 1; Dodſon's Mathematical Repoſitory, vol. 1; Emerſon's Algebra; Appendix to Graveſend's Algebra; Hutton's Paper on Cubic Equations and Infinite Series, in the Philoſophical Tranſactions for 1780; Maclaurin's Fluxions: Malcolm's Arithmetic; Maſere's Annuities; and *Scriptores Logarithmici*, &c.; De Moivre's Doctrine of Chances, and a Paper by the ſame author in the Philoſophical Tranſactions, n° 240: Simpſon's Algebra, Eſſays, Fluxions, and Miſcellanies; Sterling's *Summatio et Interpolatio Serierum; Syntagma Mathefios*, &c.

SERINGAPATAM, the capital of Myſore, the dominions of Tippoo Sultan, is ſituated in an iſland of the Cavery river, about 290 or 300 miles from Madras. The iſland, upon ſurvey, appeared to be about four miles in length by one and a half in breadth, acroſs the middle, where it is likewiſe higheſt, whence it gradually falls and narrows towards the extremities. The weſt end of the iſland, on which there is a fort of conſiderable ſtrength, ſlopes more, eſpecially towards the north; and the ground riſing on the oppoſite ſide of the river commands a diſtinct view of every part of the fort. The fort and outworks occupy about a mile of the weſt end of the iſland, and are diſtinguiſhed by magnificent buildings, and ancient Hindoo pagodas, contraſted with the more lofty and ſplendid monuments lately raiſed in honour of the Mahometan faith. The great garden, called the *Laul Baug*, covers about as much of the eaſt end of the iſland as the fort and outworks do of the weſt; and the whole intermediate ſpace, except a ſmall incloſure, on the north bank near the fort, was, before the laſt war, filled with houſes, and formed an extenſive ſuburb, of which the greateſt part was deſtroyed by Tippoo to make room for batteries to defend the iſland when attacked by the combined forces of Earl Cornwallis and the Mahratta chiefs in February 1792. This ſuburb, or town of modern ſtructure, is about half a mile ſquare, divided into regular croſs ſtreets, all wide, and ſhaded on each ſide by trees. It is ſurrounded by a ſtrong mud wall, contains many good houſes, and ſeems to have been preſerved by the Sultan for the accommodation of merchants, and for the convenience of troops ſtationed on that part of the iſland for its defence. A little to the eaſtward of the town is the entrance to the great garden, which was laid out in regular ſhady walks of large cypreſs trees, and abounding with fruit-trees, flowers, and vegetables of every deſcription. It poſſeſſed all the beauty and elegance of a country retirement, and was dignified by the mauſoleum of Hyder the late ſultan, and a ſuperb new palace built by his ſon. This noble garden was devoted to deſtruction; and the trees which had ſhaded their proud maſter, and contributed to his pleaſures, were formed into the means of protecting his enemies in ſubverting his empire. Before that event, ſo glorious to the arms of England, this inſulated metropolis

Seringham || Seriphus.

(says Major Dirom) must have been the richeſt, moſt convenient, and beautiful ſpot poſſeſſed in the preſent age by any native prince in India; but when the allies left it, the Sultan's fort and city only remained in repair amidſt all the wrecks of his former grandeur, the iſland preſenting nothing but the appearance of wretched barrenneſs. Tippoo is a man of talents, enterpriſe, and great wealth; but in the opinion of our author, the remaining years of his ill-fated life will be unequal to renew the beauties of his terreſtrial paradiſe. N. Lat. 12° 31′ 45″. E. Long. 96° 46′ 45″.

SERINGHAM, an iſland of Indoſtan, formed about ſix miles north-weſt of Trinchinopoly by the river Cavery, which divides itſelf into two branches: that to the northward takes the name of *Coleroon*, but the ſouthern branch preſerves its old name the *Cavery*. Each of theſe rivers, after a courſe of about 90 miles, empty themſelves into the ſea; the Coleroon at Devicottah, and the Cavery near Tranquebar, at about 20 miles diſtance from one another. In this iſland facing Trinchinopoly, ſtood a famous pagoda ſurrounded by ſeven ſquare walls of ſtone, 25 feet high and four feet thick. The ſpace between the outward and ſecond walls meaſured 310 feet, and ſo proportionably of the reſt. Each enclоſure had four large gates, with a high tower; which were placed, one in the middle of each ſide of the incloſure, and oppoſite to the four cardinal points. The outward wall was about four miles in circumference, and its gateway to the ſouth was ornamented with pillars, ſome of which were ſingle ſtones 33 feet in length and five in diameter; while thoſe that formed the roof were ſtill larger; and in the inmoſt incloſure were the chapels.—About half a mile to the eaſt was another large pagoda called *Jumbikiſtna*, which had but one incloſure.

The pagoda of Seringham was held in great veneration, from a belief that it contained the identical image of the god Wiſtnou worſhipped by Brama; and pilgrims came here from all parts of India with offerings of money to procure abſolution. A large part of the revenue of the iſland was allotted for maintenance of the Bramins who inhabited the pagoda; and theſe, with their families, formerly amounted to no fewer than 40,000 perſons, all maintained by the ſuperſtitious liberality of the adjacent country.

SERIOLA, in botany: A genus of plants belonging to the order of polygamia æqualis, and to the claſs of ſyngeneſia; and in the natural ſyſtem ranged under the 49th order, *Compoſitæ*. The receptacle is paleaceous; the calyx ſimple; and the pappus is ſomewhat plumoſe. There are four ſpecies; 1. The Levigata. 2. Æthnenſis. 3. Cretenſis. 4. Urens. The firſt is a native of the iſland of Candia, and flowers in July and Auguſt; the ſecond is a native of Italy; and the fourth is a native of the ſouth of Europe.

SERIPHIUM, in botany; a genus of plants belonging to the order of monogamia, and to the claſs of ſyngeneſia. The calyx is imbricated; the corolla is monopetalous and regular, with one oblong ſeed under it. There is only one ſpecies, the *cinereum*, which is a native of the Cape of Good Hope.

SERIPHUS (anc. geog.), one of the Cyclades or iſlands in the Ægean ſea, called *Saxum Seriphium* by Tacitus, as if all a rock; one of the uſual places of baniſhment among the Romans. The people, *Seriphii*; who, together with the Siphnii, joined Greece againſt Xerxes, were almoſt the only iſlanders who refuſed to give him earth and water in token of ſubmiſſion, (Herodotus). *Seriphea Rana*, a proverbial ſaying concerning a perſon who can neither ſing nor ſay; frogs in this iſland being ſaid to be dumb, (Pliny).

Sermon || Serpens.

SERMON, a diſcourſe delivered in public, for the purpoſe of religious inſtruction and improvement.

Funeral SERMON. See *Funeral Orations*.

SERON OF ALMONDS, is the quantity of two hundred weight; of aniſe ſeed, it is from three to four hundred; of Caſtile ſoap, from two hundred and an half to three hundred and three quarters.

SEROSITY, in medicine, the watery part of the blood.

SERPENS, in aſtronomy, a conſtellation in the northern hemiſphere, called more particularly *Serpens Ophiuchi*. The ſtars in the conſtellation Serpens, in Ptolemy's catalogue, are 18; in Tycho's, 13; in Hevelius's, 22; and in the Britannic catalogue, 64.

Serpens Biceps, or *Double-headed Snake*; a monſter of the ſerpent kind there being no permanent ſpecies of this conformation. That repreſented on Plate CCCCXLIX. and copied from Edwards, came from the iſland of Barbadoes; and was ſaid to have been taken out of an egg of the ſize of a ſmall pullet's egg by a man who found it under-ground as he was digging. The heads were not in an hozontal poſition when the ſnake lay on its belly, but inclined to each other on their under-ſides leaving an opening for the throat to come in between the two heads underneath, as is expreſſed at A. The upper ſide, for the whole length, was covered with ſmall ſcales, falling one over another; the belly was covered with ſingle ſcales running acroſs it, in the form of half rings. It was all over of a yellowiſh colour, without any ſpots or variation. Mr Edwards alſo informs us, that a perſon brought to him a common Engliſh ſnake, which had two heads quite ſeparate from each other, the necks parting about an inch from the head.

SERPENS, *Serpent*, in the Linnæan ſyſtem of zoology, an order of animals belonging to the claſs of *amphibia*, and comprehending ſix genera, viz. the *crotalus*, or rattle-ſnake; the *boa*, including ten ſpecies: the *coluber*, or viper; the *anguis*, or ſnake; the *amphiſbæna*, or annulated ſnake, the body and tail of which are compoſed of annular ſegments; and the *cæcilia*, or tentaculated ſnake, the body and tail of which are wrinkled, without ſcales, and the upper part furniſhed with two feelers; and including two ſpecies. See an account of theſe genera under their reſpective names.

1 Diſtinguiſhing character of ſerpents.

The characters of ſerpents, according to Linnæus, are theſe: They are amphibious animals, breathing through the mouth by means of lungs only; having a tapering body, no diſtinct neck; the jaws not articulated, but dilatable, and deſtitute of feet, fins, and ears.

2 General obſervations.

The ſerpent has from the beginning been the enemy of man; and it has hitherto continued to terrify and annoy him, notwithſtanding all the arts which have been practiſed to deſtroy it. Formidable in itſelf, it deters the invader from the purſuit; and from its figure, capable of finding ſhelter in a little ſpace, it is not eaſily diſcovered by thoſe who would venture to encounter it. Thus poſſeſſed at once of potent arms, and inacceſſible or ſecure retreats, it baffles all the arts

Serpens. arts of man, though ever ſo earneſtly bent upon its deſtruction. For this reaſon, there is ſcarce a country in the world that does not ſtill give birth to this poiſonous brood, that ſeems formed to quell human pride, and repreſs the boaſt of ſecurity. Mankind have driven the lion, the tyger, and the wolf, from their vicinity; but the ſnake and the viper ſtill defy their power.

Their numbers, however, are thinned by human aſſiduity; and it is poſſible ſome of the kinds are wholly deſtroyed. In none of the countries of Europe are they ſufficiently numerous to be truly terrible. The various malignity that has been aſcribed to European ſerpents of old is now utterly unknown; there are not above three or four kinds that are dangerous, and their poiſon operates in all in the ſame manner. The drowſy death, the ſtarting of the blood from every pore, the inſatiable and burning thirſt, the melting down the ſolid maſs of the whole form into one heap of putrefaction, ſaid to be occaſioned by the bites of African ſerpents, are horrors with which we are entirely unacquainted.

But though we have thus reduced theſe dangers, having been incapable of wholly removing them, in other parts of the world they ſtill rage with all their ancient malignity. In the warm countries that lie within the tropics, as well as in the cold regions of the north, where the inhabitants are few, the ſerpents propagate in equal proportion. But of all countries thoſe regions have them in the greateſt abundance where the fields are unpeopled and fertile, and where the climate ſupplies warmth and humidity. All along the ſwampy banks of the river Niger or Oroonoko, where the ſun is hot, the foreſts thick, and the men but few, the ſerpents cling among the branches of the trees in infinite numbers, and carry on an unceaſing war againſt all other animals in their vicinity. Travellers have aſſured us, that they have often ſeen large ſnakes twining round the trunk of a tall tree, encompaſſing it like a wreath, and thus riſing and deſcending at pleaſure.—We are not, therefore, to reject as wholly fabulous the accounts left us by the ancients of the terrible devaſtations committed by a ſingle ſerpent. It is probable, in early times, when the arts were little known, and mankind were but thinly ſcattered over the earth, that ſerpents, continuing undiſturbed poſſeſſors of the foreſt, grew to an amazing magnitude; and every other tribe of animals fell before them. It then might have happened, that the ſerpents reigned tyrants of the diſtrict for centuries together. To animals of this kind, grown by time and rapacity to 100 or 150 feet in length, the lion, the tiger, and even the elephant itſelf, were but feeble opponents. That horrible fœtor, which even the commoneſt and the moſt harmleſs ſnakes are ſtill found to diffuſe, might, in theſe larger ones, become too powerful for any living being to withſtand; and while they preyed without diſtinction, they might thus alſo have poiſoned the atmoſphere around them. In this manner, having for ages lived in the hidden and unpeopled foreſt, and finding, as their appetites were more powerful, the quantity of their prey decreaſing, it is poſſible they might venture boldly from their retreats into the more cultivated parts of the country, and carry conſternation among mankind, as they had before deſolation among the lower ranks of nature. We have many hiſtories of antiquity, preſenting as ſuch a picture, and exhibiting a whole nation ſinking under the ravages of a ſingle ſerpent. At that time man had not learned the art of uniting the efforts of many to effect one great purpoſe. Oppoſing multitudes only added new victims to the general calamity, and increaſed mutual embaraſſment and terror. The animal was therefore to be ſingly oppoſed by him who had the greateſt ſtrength, the beſt armour, and the moſt undaunted courage. In ſuch an encounter, hundreds muſt have fallen; till one, more lucky than the reſt, by a fortunate blow, or by taking the monſter in its torpid interval, and ſurcharged with ſpoil, might kill, and thus rid his country of the deſtroyer. Such was the original occupation of heroes; and thoſe who firſt obtained that name, from their deſtroying the ravagers of the earth, gained it much more deſervedly than their ſucceſſors, who acquired their reputation only for their ſkill in deſtroying each other. But as we deſcend into more enlightened antiquity, we find theſe animals leſs formidable, as being attacked in a more ſucceſsful manner. We are told, that while Regulus led his army along the banks of the river Bagrada in Africa, an enormous ſerpent diſputed his paſſage over. We are aſſured by Pliny, that it was 120 feet long, and that it had deſtroyed many of the army. At laſt, however, the battering engines were brought out againſt it; and theſe aſſailing it at a diſtance, it was ſoon deſtroyed. Its ſpoils were carried to Rome, and the general was decreed an ovation for his ſucceſs. There are, perhaps, few facts better aſcertained in hiſtory than this: an ovation was a remarkable honour; and was given only for ſome ſignal exploit that did not deſerve a triumph: no hiſtorian would offer to invent that part of the ſtory at leaſt, without being ſubject to the moſt ſhameful detection. The ſkin was kept for ſeveral years after in the Capitol; and Pliny ſays he ſaw it there. At preſent, indeed, ſuch ravages from ſerpents are ſcarce ſeen in any part of the world; not but that, in Africa and America, ſome of them are powerful enough to brave the aſſaults of men to this day.

Nequent expleri corda tuendo
Terribiles oculos villoſaque ſetis pectore.

If we take a ſurvey of ſerpents in general, they have marks by which they are diſtinguiſhed from all the reſt of animated nature. They have the length and the ſupleneſs of the eel, but want fins to ſwim with; they have the ſcaly covering and pointed tail of the lizard, but they want legs to walk with; they have the crawling motion of the worm, but, unlike that animal, they have lungs to breathe with: like all the reptile kind, they are reſentful when offended; and nature has ſupplied them with terrible arms to revenge every injury.

3 Conformation of their mouth.

Though they are poſſeſſed of very different degrees of malignity, yet they are all formidable to man, and have a ſtrong ſimilitude of form to each other. With reſpect to their conformation, all ſerpents have a very wide mouth in proportion to the ſize of the head; and, what is very extraordinary, they can gape and ſwallow the head of another animal which is three times as big as their own. However, it is no way ſurpriſing that the ſkin of the ſnake ſhould ſtretch to receive ſo large a morſel; the wonder ſeems how the jaws could take it in.

Serpens. in. To explain this, it muſt be obſerved, that the jaws of this animal do not open as ours, in the manner of a pair of hinges, where bones are applied to bones, and play upon one another: on the contrary, the ſerpent's jaws are held together at the roots by a ſtretching muſcular ſkin; by which means they open as widely as the animal chooſes to ſtretch them, and admit of a prey much thicker than the ſnake's own body. The throat, like ſtretching leather, dilates to admit the morſel; the ſtomach receives it in part, and the reſt remains in the gullet, till putrefaction and the juices of the ſerpent's body unite to diſſolve it.

4 Their teeth. Some ſerpents have fangs or canine teeth, and others are without them. The teeth in all are crooked and hollow; and, by a peculiar contrivance, are capable being erected or depreſſed at pleaſure.

5 Eyes. The eyes of all ſerpents are ſmall, if compared to the length of the body; and though differently coloured in different kinds, yet the appearance of all is malign and heavy; and, from their known qualities, they ſtrike the imagination with the idea of a creature meditating miſchief. In ſome, the upper eyelid is wanting, and the ſerpent winks only with that below; in others, the animal has a nictitating membrane or ſkin, reſembling that which is found in birds, which keeps the eye clean and preſerves the ſight. The ſubſtance of the eye in all is hard and horny; the cryſtalline humour occupying a great part of the globe.

The holes for hearing are very viſible in all: but there are no conduits for ſmelling; though it is probable that ſome of them enjoy that ſenſe in tolerable perfection.

6 Tongue. The tongue in all theſe animals is long and forky. It is compoſed of two long fleſhy ſubſtances, which terminate in ſharp points, and are very pliable. At the root it is connected very ſtrongly to the neck by two tendons, that give it a variety of play. Some of the viper kind have tongues a fifth part of the length of their bodies; they are continually darting them out; but they are entirely harmleſs, and only terrify thoſe who are ignorant of the real ſituation of their poiſon.

7 Gullet. If from the jaws we go on to the gullet, we ſhall find it very wide for the animal's ſize, and capable of being diſtended to a great degree; at the bottom of this lies the ſtomach, which is not ſo capacious, and receives only a part of the prey, while the reſt continues in the gullet for digeſtion. When the ſubſtance in the ſtomach is diſſolved into chyle, it paſſes into the inteſtines, and from thence goes to nouriſhment, or to be excluded by the vent.

8 Lungs and heart. Like moſt other animals, ſerpents are furniſhed with lungs, which we ſuppoſe are ſerviceable in breathing, though we cannot perceive the manner in which this operation is performed; for though ſerpents are often ſeen apparently to draw in their breath, yet we cannot find the ſmalleſt ſigns of their ever reſpiring it again. Their lungs, however, are long and large, and doubtleſs are neceſſary to promote their languid circulation. The heart is formed as in the tortoiſe, the frog, and the lizard kinds, ſo as to work without the aſſiſtance of the lungs. It is ſingle; the greateſt part of the blood flowing from the great vein to the great artery by the ſhorteſt courſe. By this contrivance of nature we eaſily gather two conſequences; that ſnakes are amphibious, being equally capable of living on land and in the water; and that alſo they are torpid in winter, like the bat, the lizard, and other animals formed in the ſame manner. Serpens.

9 Mode of generation. The vent in theſe animals ſerves for the emiſſion of the urine and the fæces, and for the purpoſe of generation. The inſtrument of generation in the male is double, being forked like the tongue: the ovaries in the female are double alſo; and the aperture is very large, in order to receive the double inſtrument of the male. They copulate in their retreats; and it is ſaid by the ancients, that in this ſituation they appear like one ſerpent with two heads.

10 Number of joints in the back-bone. As the body of this animal is long, ſlender, and capable of bending in every direction, the number of joints in the back-bone are numerous beyond what one would imagine. In the generality of quadrupeds, they amount to not above 30 or 40; in the ſerpent kind they amount to 145 from the head to the vent, and 25 more from that to the tail. The number of theſe joints muſt give the back-bone a ſurpriſing degree of pliancy; but this is ſtill increaſed by the manner in which each of theſe joints are locked into the other. In man and quadrupeds, the flat ſurfaces of the bones are laid one againſt the other, and bound tight by ſinews; but in ſerpents, the bones play one within the other like ball and ſocket, ſo that they have full motion upon each other in every direction.

11 Number of ribs. Though the number of joints in the back-bone is great, yet that of the ribs is ſtill greater; for, from the head to the vent, there are two ribs to every joint, which makes their number 290 in all. Theſe ribs are furniſhed with muſcles, four in number; which being inſerted into the head, run along to the end of the tail, and give the animal great ſtrength and agility in all its motions.

12 Scales. The ſkin alſo contributes to its motions, being compoſed of a number of ſcales united to each other by a tranſparent membrane, which grows harder as it grows older, until the animal changes, which is generally done twice a-year. This cover then burſts near the head, and the ſerpent creeps from it by an undulatory motion, in a new ſkin, much more vivid than the former. If the old ſlough be then viewed, every ſcale will be diſtinctly ſeen like a piece of net-work, and will be found greateſt where the part of the body they covered was largeſt.

There is much geometrical neatneſs in the diſpoſal of the ſerpent's ſcales, for aſſiſting the animal's ſinuous motion. As the edge of the foremoſt ſcales lie over the ends of their following ſcales, ſo thoſe edges, when the ſcales are erected, which the animal has a power of doing in a ſmall degree, catch in the ground, like the nails in the wheel of a chariot, and ſo promote and facilitate the animal's progreſſive motion. The erecting theſe ſcales is by means of a multitude of diſtinct muſcles with which each is ſupplied, and one end of which is tacked each to the middle of the foregoing.

In ſome of the ſerpent kind there is the exacteſt ſymmetry in theſe ſcales; in others they are diſpoſed more irregularly. In ſome there are larger ſcales on the belly, and often anſwering to the number of ribs; in others, however, the animal is without them. Upon this ſlight difference, Linnæus has founded his diſtinctions of the various claſſes of the ſerpent tribe.

13 Their ſize. When we come to compare ſerpents with each other, the

Serpent. the firſt great diſtinction appears in their ſize; no other tribe of animals differing ſo widely in this particular. This tribe of animals, like that of fiſhes, ſeems to have no bounds put to their growth: their bones are in a great meaſure cartilaginous, and they are conſequently capable of great extenſion: the older, therefore, a ſerpent becomes, the larger it grows; and as they ſeem to live to a great age, they arrive at an enormous ſize.

Leguat aſſures us, that he ſaw one in Java that was 50 feet long. Carli mentions their growing to above 40 feet; and there is now the ſkin of one in the Britiſh Muſæum that meaſures 32. Mr Wentworth, who had large concerns in the Berbices in America, aſſures us, that in that country they grow to an enormous length. He one day ſent out a ſoldier, with an Indian, to kill wild-fowl for the table; and they accordingly went ſome miles from the fort: in purſuing their game, the Indian, who generally marched before, beginning to tire, went to reſt himſelf upon the fallen trunk of a tree, as he ſuppoſed it to be; but when he was juſt going to ſit down, the enormous monſter began to move; and the poor ſavage perceiving that he had approached a *boa*; the greateſt of all the ſerpent kind, dropped down in an agony. The ſoldier, who perceived at ſome diſtance what had happened, levelled at the ſerpent's head, and by a lucky aim ſhot it dead: however, he continued his fire until he was aſſured that the animal was killed; and then going up to reſcue his companion, who was fallen motionleſs by its ſide, he, to his aſtoniſhment, found him dead likewiſe, being killed by the fright. Upon his return to the fort, and telling what had happened, Mr Wentworth ordered the animal to be brought up, when it was meaſured, and found to be 36 feet long. He had the ſkin ſtuffed, and then ſent to Europe as a preſent to the prince of Orange, in whoſe cabinet it was lately to be ſeen at the Hague; but the ſkin is ſhrunk, by drying, two or three feet. In the Eaſt Indies they grow alſo to an enormous ſize, particularly in the iſland of Java, where, we are aſſured, that one of them will deſtroy and devour a buffalo. See Boa.

14 Gluttony. But it is happy for mankind that the rapacity of theſe frightful creatures is often their puniſhment; for when ever any of the ſerpent kind have gorged themſelves in this manner, whenever their body is ſeen particularly diſtended with food, they then become torpid, and may be approached and deſtroyed with ſafety. Patient of hunger to a ſurpriſing degree, whenever they ſeize and ſwallow their prey, they ſeem, like ſurfeited gluttons, unwieldy, ſtupid, helpleſs, and ſleepy: they at that time ſeek ſome retreat, where they may lurk for ſeveral days together, and digeſt their meal in ſafety: the ſmalleſt effort at that time is capable of deſtroying them; they can ſcarce make any reſiſtance; and they are equally unqualified for flight or oppoſition: that is the happy opportunity of attacking them with ſucceſs; at that time the naked Indian himſelf does not fear to aſſail them. But it is otherwiſe when this ſleepy interval of digeſtion is over; they then iſſue, with famiſhed appetites, from their retreats, and with accumulated terrors, while every animal of the foreſt flies before them.

15 And abſtinence. But though theſe animals are of all others the moſt voracious, and though the morſel which they ſwallow without chewing, is greater than what any other creature, either by land or water, can devour; yet no animals upon earth bear abſtinence ſo long as they. A ſingle meal, with many of the ſnake kind, ſeems to be the adventure of a ſeaſon; it is an occurrence, of which they have been for weeks, nay ſometimes for months, in patient expectation. When they have ſeized their prey, their induſtry for ſeveral weeks is entirely diſcontinued; the fortunate capture of an hour often ſatisfies them for the remaining period of their annual activity. As their blood is colder than that of moſt other terreſtrial animals, and as it circulates but ſlowly through their bodes, ſo their powers of digeſtion are but feeble. Their prey continues, for a long time, partly in the ſtomach, partly in the gullet, and is often ſeen in part hanging out of the mouth. In this manner it digeſts by degrees; and in proportion as the part below is diſſolved, the part above is taken in. It is not therefore till this tedious operation is entirely performed, that the ſerpent renews its appetite and its activity. But ſhould any accident prevent it from iſſuing once more from its cell, it ſtill can continue to bear famine for weeks, months, nay for years together. Vipers* are often kept in boxes for ſix or eight months, without any food whatever; and there are little ſerpents ſometimes ſent over to Europe from Grand Cairo, that live for ſeveral years in glaſſes, and never eat at all, nor even ſtain the glaſs with their excrements.

Serpent.

*See abſtinence.

16 Food. Other creatures have a choice in their proviſion: but the ſerpent indiſcriminately preys upon all; the buffalo, the tiger, and the gazelle. One would think that the porcupine's quills might be ſufficient to protect it; but whatever has life ſerves to appeaſe the hunger of theſe devouring creatures: porcupines, with all their quills, have frequently been found in their ſtomachs when killed and opened; nay, they moſt frequently are ſeen to devour each other.

17 Places which they frequent. A life of ſavage hoſtility in the foreſt offers the imagination one of the moſt tremendous pictures in nature. In thoſe burning countries, where the ſun dries up every brook for hundreds of miles round; when what had the appearance of a great river in the rainy ſeaſon, becomes, in ſummer, one dreary bed of ſand; in thoſe countries a lake that is never dry, or a brook that is perennial—is conſidered by every animal as the greateſt convenience of nature. When they have diſcovered this, no dangers can deter them from attempting to ſlake their thirſt. Thus the neighbourhood of a rivulet, in the heart of the tropical continents, is generally the place where all the hoſtile tribes of nature draw up for the engagement. On the banks of this little envied ſpot, thouſands of animals of various kinds are ſeen venturing to quench their thirſt, or preparing to ſeize their prey. The elephants are perceived in a long line, marching from the darker parts of the foreſt; the buffaloes, are there, depending upon numbers for ſecurity; the gazelles relying ſolely upon their ſwiftneſs; the lion and tiger waiting a proper opportunity to ſeize; but chiefly the larger ſerpents are upon guard there, and defend the acceſſes of the lake. Not an hour paſſes without ſome dreadful combat; but the ſerpent, defended by its ſcales, and naturally capable of ſuſtaining a multitude of wounds, is, of all others, the moſt formidable. It is the moſt wakeful alſo; for the whole tribe ſleep with their eyes open, and are conſequently for ever upon the watch; ſo that, till their rapacity is ſatisfied,

few.

Serpens. few other animals will venture to approach their ſtation.

18 The ſound which they utter. In comparing ſerpents as to their voices, ſome are found ſilent, ſome have a peculiar cry; but hiſſing is the ſound which they moſt commonly ſend forth, either as a call to their kind, or as a threat to their enemies. In the countries where they abound, they are generally ſilent in the middle of the day, when they are obliged to retire from the heat of the climate; but as the cool of the evening approaches, they are then heard iſſuing from their cells with continued hiſſings; and ſuch is the variety of their notes, that ſome have aſſured us they very much reſemble the muſic of an Engliſh grove. This ſome will hardly credit; at any rate, ſuch notes, however melodious, can give but very little delight, when we call to mind the malignity of the miniſtrel. If conſidered, indeed, as they anſwer the animal's own occaſions, they will be found well adapted to its nature, and fully anſwering the purpoſes of terrifying ſuch as would venture to offend it.

19 How they move. With reſpect to motion, ſome ſerpents, particularly thoſe of the viper kind, move ſlowly; while others dart with amazing ſwiftneſs. The motion in all is ſimilar; but the ſtrength of body in ſome gives a very different appearance. The viper, that is but a ſlow feeble bodied animal, makes way in a heavy undulating manner; advancing its head, then drawing up its tail behind, and bending the body into a bow; then from the ſpot where the head and tail were united, advancing the head forward as before. This, which is the motion of all ſerpents, is very different from that of the earth-worm or the naked ſnail. The ſerpent, as was ſaid above, has a back-bone, with numerous joints; and this bone the animal has power of bending in every direction, but without being able to ſhorten or lengthen it at pleaſure. The earth-worm, on the other hand, has no back-bone; but its body is compoſed of rings, which, like a barber's puff, it can lengthen or ſhorten as it finds neceſſary. The earth-worm, therefore, in order to move forward, lengthens the body; then by the fore part clings to the ground where it has reached, and then contracts and brings up its rear: then, when the body is thus ſhortened, the fore-part is lengthened again for another progreſſion, and ſo on. The ſerpent, inſtead of ſhortening the body, bends it into an arch; and this is the principal difference between ſerpentine and vermicular progreſſion.

We have inſtanced this motion in the viper, as moſt eaſily diſcerned; but there are many ſerpents that dart with ſuch amazing ſwiftneſs, that they appear rather to leap than crawl. It is moſt probable, however, that no ſerpent can dart upon even ground farther than its own length at one effort. Our fears indeed may increaſe the force of their ſpeed, which is ſometimes found ſo fatal. We are told by ſome, that they will dart to a very great diſtance; but this we have never been able to aſcertain. The manner of progreſſion in the ſwifteſt ſerpent we know, which is the jaculus, is by inſtantly coiling itſelf upon its tail, and darting from thence to its full extent: then carrying the tail, as quick as lightning, to the head; coiling and darting again; and by this means proceeding with extreme rapidity, without ever quitting the ground. Indeed, if we conſider the length and the weakneſs of the back-bone in all theſe animals; if we regard the make of the vertebræ, in which we ſhall find the junctures all formed to give play, and none to give power; we cannot be of opinion that they have a faculty of ſpringing from the ground, as they entirely want a *fulcrum*, if we may ſo expreſs it, from whence to take their ſpring; the whole body being compoſed of unſupported muſcles and joints that are yielding. Serpens.

20 Though amphibious yet they die when immerſed in water. Though all ſerpents are amphibious, ſome are much fonder of the water than others; and though deſtitute of fins or gills, remain at the bottom, or ſwim along the ſurface, with great eaſe. From their internal ſtructure, we ſee how well adapted they are for either element: and how capable their blood is of circulating at the bottom as freely as in the frog or the tortoiſe. They can, however, endure to live in freſh water only; for ſalt is an effectual bane to the whole tribe. The greateſt ſerpents are moſt uſually found in freſh water, either chooſing it as their favourite element, or finding their prey in ſuch places in the greateſt abundance. But that all will live and ſwim in liquids, appears from an experiment of Redi; who put a ſerpent into a large glaſs veſſel of wine, where it lived ſwimming about ſix hours; though, when it was by force immerſed and put under that liquid, it lived only one hour and an half. He put another in common water, where it lived three days; but when it was kept under water it lived only about 12 hours. Their motion there, however, is perfectly the reverſe of what it is upon land; for in order to ſupport themſelves upon an element lighter than their bodies, they are obliged to increaſe their ſurface in a very artificial manner. On earth their windings are perpendicular to the ſurface; in water they are parallel to it: in other words, if a perſon ſhould wave his hand up and down, it will give an idea of the animal's progreſs on land; if to the right and left, it will give ſome idea of its progreſs on the water.

21 Fœtor. Some ſerpents have a moſt horrible fœtor attending them, which is alone capable of intimidating the brave. This proceeds from two glands near the vent, like thoſe in the weaſel or polecat; and, like thoſe animals, in proportion as they are excited by rage or by fear the ſcent grows ſtronger. It would ſeem, however, that ſuch ſerpents as are moſt venomous are leaſt offenſive in this particular; ſince the rattle ſnake and the viper have no ſmell whatever; nay, we are told, that at Calicut and Cranganon, in the Eaſt Indies, there are ſome very noxious ſerpents, who are ſo far from being diſagreeable, that their excrements are ſought after, and kept as the moſt pleaſing perfume. The Eſculapian ſerpent is alſo of this number.

22 Some viviparous, others oviparous. Some ſerpents bring forth their young alive, as the viper; ſome bring forth eggs, which are hatched by the heat of their ſituation, as the common black ſnake, and the majority of the ſerpent tribe. When a reader, ignorant of anatomy, is told, that ſome of thoſe animals produce their young alive, and that ſome produce eggs only, he is apt to ſuppoſe a very great difference in the internal conformation, which makes ſuch a variety in the manner of bringing forth. But this is not the caſe: theſe animals are internally alike, in whatever manner they produce their young; and the variety in their bringing forth is rather a ſlight than a real diſcrimination. The only difference is, that the viper hatches her eggs, and brings them to maturity, within her body; the ſnake is more premature in her productions,

Serpent. tions, and ſends her eggs into the light ſome time before the young ones are capable of leaving the ſhell. Thus, if either are opened, the eggs will be found in the womb, covered with their membranous ſhell, and adhering to each other like large beads on a ſtring. In the eggs of both, the young ones will be found, though at different ſtages of maturity: thoſe of the viper will crawl and bite in the moment the ſhell that incloſes them is broke open: thoſe of the ſnake are not yet arrived at their perfect form.

Father Labat took a ſerpent of the viper kind that was nine feet long, and ordered it to be opened in his preſence. He then ſaw the manner in which the eggs of theſe animals lie in the womb. In this creature there were ſix eggs, each of the ſize of a gooſe egg, but longer, more pointed, and covered with a membranous ſkin, by which alſo they were united to each other. Each of theſe eggs contained from 13 to 15 young ones, about ſix inches long, and as thick as a gooſequill. Though the female from whence they were taken was ſpotted, the young ſeemed to have a variety of colours very different from the parent; and this led the traveller to ſuppoſe that the colour was no characteriſtic mark among ſerpents. Theſe little miſchievous animals were no ſooner let looſe from the ſhell, than they crept about, and put themſelves into a threatening poſture, coiling themſelves up and biting the ſtick with which he was deſtroying them. In this manner he killed 74 young ones; thoſe that were contained in one of the eggs eſcaped at the place where the female was killed, by the burſting of the egg and their getting among the buſhes.

22 Faſcinating power aſcribed to ſerpents.

The faſcinating power aſcribed to ſerpents, eſpecially to rattleſnakes, by which they are ſaid to draw animals to them, is very curious. It has been deſcribed by ſo many different perſons, who affirmed that they had ſeen inſtances of it, and has been believed by ſo many men of penetration and diſcernment, that it deſerves at leaſt to be mentioned. The rattleſnake fixes its eyes upon any animal, ſuch as a bird or a ſquirrel. When the animal ſpies the ſnake, it ſkips from ſpray to ſpray, hovering and approaching nearer the enemy; deſcending, with diſtracted geſtures and cries, from the top of the loftieſt trees to the mouth of the ſnake, who opens his jaws, and in an inſtant ſwallows the unfortunate animal.

The following inſtances of faſcination has ſo much the appearance of fiction, that it would require a very uncommon degree of evidence to render them credible. They are extracted from a paper in the Gentleman's Magazine for the year 1765, p. 511. which was communicated by Mr Peter Collinſon from a correſpondent in Philadelphia.

"A perſon of good credit was travelling by the ſide of a creek or ſmall river, where he ſaw a ground ſquirrel running to and fro between the creek and a great tree a few yards diſtant; the ſquirrel's hair looking very rough, which ſhowed he was ſcared, and his returns being ſhorter and ſhorter, the man ſtood to obſerve the cauſe, and ſoon ſpied the head and neck of a rattleſnake pointing at the ſquirrel through a hole of a great tree, it being hollow; the ſquirrel at length gave over running, and laid himſelf quietly down with his head cloſe to the ſnake's; the ſnake then opened his mouth wide, and took in the ſquirrel's head; upon which the man gave the ſnake a whip acroſs the neck, and ſo the ſquirrel being releaſed, he ran into the creek. Serpent.

"When I was about 13 years old, I lived with William Atkinſon, an honeſt men in Bucks county, who, returning from a ride in warm weather, told us, that while his horſe was drinking at a run, he heard the cry of a blackbird, which he ſpied on the top of a ſapling, fluttering and ſtraining the way he ſeemed unwilling to fly, and holding ſo faſt the ſprigs he was perched upon that the ſapling top bent. After he had viewed the bird a few minutes, it quitted the place, and made a circle or two higher in the air, and then reſumed its former ſtanding, fluttering and crying: Thereupon William rode the way the bird ſtrained, and ſoon ſpied a large black ſnake in coil, ſteadily eyeing the bird. He gave the ſnake a laſh with his whip, and this taking off the ſnake's eye from his prey, the charm was broken, and away fled the bird, changing its note to a ſong of joy.

"Mr. Nicholas Scull, a ſurveyor, told me, that when he was a young man, as he happened once to be leaning upon a fence, and looking over it, he ſaw a large rattleſnake in coil, looking ſteadfaſtly at him. He found himſelf ſurpriſed and liſtleſs immediately, and had no power for about a minute (as he thinks) but to look at the ſnake, and then he had the reſolution to puſh himſelf from the fence, and turn away, feeling ſuch horror and confuſion as he would not undergo again for any conſideration.

"Doctor Chew tells me, a man in Maryland was found fault with by his companion that he did not come along; the companion ſtepping towards him, obſerved that his eyes were fixed upon a rattleſnake which was gliding ſlowly towards him, with his head raiſed as if he was reaching up at him; the man was leaning towards the ſnake, and ſaying to himſelf, *he will bite me! he will bite me!* Upon which his companion caught him by the ſhoulder, and pulled him about, and cried out, *What the devil ails you? He will bite you ſure enough!* This man found himſelf very ſick after his enchantment."

The faſcinating power of ſerpents was believed by Dr Mead and other eminent men, who certainly thought they had ſufficient evidence for admitting it. Incredible therefore as it appears, it ought not to be rejected without examination; though being of a very extraordinary nature, it cannot be received without unqueſtionable evidence. Scepticiſm is no leſs abſurd than credulity; and the true philoſopher will carefully avoid both. Human knowledge is founded on obſervation and experience; not, however, on every man's perſonal obſervation and experience, but on the united obſervation and experience of all mankind. But this preſuppoſes the credibility of human teſtimony in every caſe that does not involve an impoſſibility. All the laws of nature are not yet known, nor all the wonderful powers of which ſhe is poſſeſſed. It is not more incredible *à priori*, that the eye of a ſerpent ſhould attract an animal than that a magnet ſhould attract a piece of iron, or a piece of iron attract electrical matter. The evidence of theſe facts reſts entirely on perſonal obſervation or authentic teſtimony. The only thing requiſite with reſpect to objects of teſtimony is, when the fact is ſo extraordinary as has not fallen within the obſervation of the generality of men, the ſtrength

Serpent. of the evidence muſt be in proportion to the extraordinary nature of the fact. To apply this to the preſent caſe: We have the teſtimony of many perſons that ſome ſerpents have a power of faſcination; but the generality of men have never obſerved this; it is therefore an extraordinary fact, and requires extraordinary evidence. But the evidence is not ſatisfactory; therefore we do not receive it as a fact: on the other hand, it is unphiloſophical to reject it *à priori*.

23 How their poiſon operates.

No ſubject has excited more philoſophical controverſy than the poiſon of ſerpents, with regard to its nature and mode of operating. Antiquity has not been ſparing in conjecture and fiction upon this ſubject, and its errors have been retained with the moſt reverential obſtinacy by the vulgar: among theſe we are to reckon the fictitious ſting fixed in the tail of the ſerpent, as the painters ſometimes have groundleſsly enough repreſented it; ſome have invented a ſimilar fiction of a black forked tongue, which the ſerpent vibrates on both ſides, and have aſcribed its power of producing ſuch noxious effect to this; while others, affecting an air of ſuperior diſcernment, have, upon equally good reaſons, aſcribed it to the teeth in general: theſe are all errors of a magnitude that the moſt deſultory attention to the ſubject would have been ſufficient to have removed. There is a very ſmall bone cloſely fixed to the upper jaw, in the inſide of the lip of a poiſonous ſerpent, which has a power of moving backward or forward; to this two or three fangs are annexed larger than the teeth, which the ſerpent, by its aſſiſtance, when enraged, darts forward, or withdraws and conceals at his pleaſure, in a ſimilar manner to the claws of a cat: theſe fangs, which the common people name the large teeth of the ſerpent, are excellently deſcribed by Tyſon in the anatomy of the rattleſnake, which he has given in the Philoſophical Tranſactions. "In theſe (the fangs) we obſerved a conſiderable cavity near the baſe; and near the point a very diſcernible fiſſure of ſome length like the ſlit of a pen: the part of the tooth from the fiſſure to the root was manifeſtly channelled, which we firſt diſcovered by lightly preſſing the gums; we then ſaw the poiſon aſcend through the cavity of the fang and flow out of the fiſſure; and as theſe fangs are ſo very acute, ſo firm and ſolid toward the point (the fiſſure being on the external and convex, not the internal ſide), nothing could be conceived more convenient either for inflicting a wound, or to infuſe the infuſion of the poiſon." Each of the fangs is ſurrounded with a veſicle furniſhed with glands ſecreting a certain fluid; which, upon the veſicle being preſſed, ſeems to flow out of the point of the fang. The ſerpent when incenſed, raiſing his head, extends the ſmall bone armed with the fangs mentioned above; and attacking his enemy with a force combined of the weight of his body and the action of the muſcles, he wounds him with the expanded fangs, and the veſicle being compreſſed the poiſon immediately flows into the wound: this is clear from the experience of thoſe who, having broken off their fangs with a pair of forceps, handled the ſerpent thus diſarmed without any hurt. The North Americans, after carefully extracting theſe venomous fangs, ſuffer the rattleſnake to bite and gnaw them with his teeth till the blood flows freely, with total impunity.

Antiquity amuſed itſelf with a fable deſtitute of all appearance of truth, that anger was excited by black bile: they applied this fiction without heſitation to the preſent ſubject, and founded an hypotheſis upon it, to account for the effects of the bite of an incenſed ſerpent; pretending to have diſcovered an ideal canal which conducted the bile from its veſicle to the mouth of the ſerpent, whence it flowed into the part bitten, and produced the moſt fatal ſymptoms. But toward the end of the laſt century, this ſubject was greatly illuſtrated under the auſpices of Ferdinand II. Great Duke of Tuſcany: This prince, deſirous of enquiring into that myſterious queſtion, the nature of ſerpents, invited Steno, Rhedi, and ſome other philoſophers of the firſt eminence, to his court; and a multitude of the moſt poiſonous ſerpents being collected, Rhedi made ſeveral experiments upon them, which diſcovered to him a number of particulars before unknown; of which the following ſeem to have the beſt claim to our attention. When he either cauſed a living viper to bite a dog, or wounded him with the teeth of one newly dead (the poiſonous veſicle remaining unbroken), the event was the ſame. If the bite was repeated, its effect became weaker, and at laſt was loſt, the poiſon contained in the veſicle being totally exhauſted. That the teeth of ſerpents, when extended to bite, were moiſtened over with a certain liquor; and when the veſicle at the baſe was preſſed, a drop of poiſon flowed to the point of the fang. When the poiſon thus flowing from the veſicle was received in ſoft bread or a ſponge, an animal bitten by the ſerpent received no more harm from the wound than from being pricked by a needle, till after a few days, when the venom was reſtored afreſh: but when an animal was wounded with the point of a needle dipped in the poiſon, it was tormented with the ſame pains as if it had been bitten by the viper itſelf. Preſerving ſome of this poiſon in a glaſs, and totally evaporating the moiſture in the ſun, when the reſiduum was diluted again with water, and the point of a needle dipped in the ſolution, Rhedi found to his great ſurprize that it had the ſame effect as when recent. But the boldneſs of Tozzi, one who charmed vipers, flung all theſe men who were deeply verſed in natural philoſophy into the utmoſt aſtoniſhment. They happening to fall into diſcourſe (while the prince was preſent) upon the certain death which would attend any perſon's ſwallowing this poiſon of the viper by miſtake, inſtead of ſpirit of wine or water; Tozzi, confiding in his art, drank a conſiderable portion of it without heſitation: they were all aſtoniſhed at his apparent raſhneſs, and predicted inſtant death to the man; however, he eſcaped as ſafely as if he had drunk only ſo much water. This event, which ſtruck the prince and his illuſtrious aſſociates in theſe philoſophical enquiries by its novelty, was well known to the ancients. Lucan, in the 9th book of the Pharſalia, ſpeaking of the ſerpent, ſays,

Noxia ſerpentum eſt admiſto ſanguine peſtis
Morſu virus habent et fatum dente minantur,
Pocula morte carent. Phar. l. 9. v. 614.

Mix'd with the blood that venom ſlays alone,
His bite is poiſon; death is in his fang,
Yet is the draught innoxious.

Nor muſt we omit obſerving, that barbarous nations are perfectly acquainted with the property of the poiſon of ſerpents by which it retains its deadly power af-

ter

Serpent. ter it has been long kept; they have been poſſeſſed of this fatal ſecret for ages paſt; it being their cuſtom to tinge the points of their arrows with the juice of ſpurge, putrid fleſh, or oil of tobacco, but more particularly with the poiſon of vipers. Some modern Indians continue the practice to this day; and we have the teſtimony of Pliny, in his Natural Hiſtory, that the Scythians had long ago the ſame cuſtom: "The Scythians (ſays that author) dip their arrows in the poiſon of vipers and human blood; a horrid practice, as the ſlighteſt wound inflicted by one of them defies all the art of medicine."

The poiſon of ſerpents produces fatal effects only by mixing with the blood. To confirm this principle, the Florentine philoſophers collected a quantity of poiſon, and gave it to different animals without producing the leaſt inconvenience; but when applied to an external wound, every one of thoſe horrid ſymptoms which accompany the real bite followed, viz. inflammatory and malignant fevers, ending in death, unleſs nature, by a ſpontaneous hemorrhage, or ſome other evacuation, diſcharged this poiſon. With reſpect to the experiments of Knedi, every one of his obſervations prove, that the liquid preſſed out of the veſicle which moiſtens the fangs of the ſerpents is only noxious by being conveyed into the blood, by means of a puncture or wound; and the caſe of Tozzi, who drank a conſiderable quantity of this poiſon without ſuffering injury, proves that it hurts the blood only when externally mixed with it.

24 Symptoms attending the bite of different ſerpents.

The ſymptoms of the bite of the viper have already been deſcribed under MEDICINE, n° 408. with the cures recommended by Dr Mead for the bite of ſerpents in general. Under the article POISON, p. 269. we have mentioned the Abbe Fontana's method of cure, *viz.* ligatures, and the beneficial effects of the volatile alkali. We ſhall now therefore ſupply what has been omitted in theſe articles, by deſcribing the ſymptoms which accompany the bite of other ſerpents.

The ſymptoms attending the bite of the *coluber preſter*, a native of Sweden, are, pain in the wound, tumor, thirſt, aſthma, anxieties, convulſions, and death.

There is a ſerpent ſtill more dreadful than any of the former, found in Sweden, called *coluber carcia*. The bite of this is followed by immediate change of colour, coldneſs, ſtupor, palpitation of the heart, acute pain all over the body, and death. Linnæus tried oil in this caſe, but it proved ineffectual.

The *crotalus horridus* of Linnæus, the rattleſnake, kills in a very ſudden manner; his bite uſually producing death within twelve hours.

The following account of the poiſon ſerpent of the Eaſt Indies is given by M. d'Obſonville. "Among the ſerpents of India, that which I believe to be moſt formidable is but about two feet long, and very ſmall. Its ſkin is freckled with little traits of brown or pale red, and contraſted with a ground of dirty yellow: it is moſtly found in dry and rocky places, and its bite mortal in leſs than one or two minutes. In the year 1759, and in the province of Cadapet, I ſaw ſeveral inſtances of it; and among others, one very ſingular, in the midſt of a corps of troops commanded by M. de Buſſy. An Indian Gentoo merchant perceived a Mahometan ſoldier of his acquaintance going to kill one of theſe reptiles, which he had found ſleeping under his packet, the Gentoo flew to beg its life, proteſting it would do no hurt if it was not firſt provoked; paſſing at the ſame time his hand under its belly to carry it out of the camp, when ſuddenly it twiſted round, and bit his little finger; upon which this unfortunate martyr of a fanatic charity gave a ſhriek, took a few ſteps, and fell down inſenſible. They flew to his aſſiſtance, applied the ſerpent-ſtone, fire, and ſcarifications, but they were all ineffectual, his blood was already coagulated. About an hour after, I ſaw the body as they were going to burn it, and I thought I perceived ſome indications of a complete diſſolution of the blood. Serpent.

"The *ſerpens brulans*, or burning ſerpent, is nearly of the ſame form with the laſt mentioned; its ſkin is not quite of ſo deep a brown, and is ſpeckled with dark green ſpots; its poiſon is almoſt as dangerous, but it is leſs active, and its effects are very different: in ſome perſons it is a devouring fire, which, as it circulates through the veins, preſently occaſions death; the blood diſſolves into a lymphatic liquor, reſembling thin broth, without apparently having paſſed through the intermediate ſtate of coagulation, and runs from eyes, noſe, and ears and even through the pores. In other ſubjects, the poiſon ſeems to have changed the very nature of the humours in diſſolving them; the ſkin is chapped and become ſcaly, the hair falls off, the members are tumefied, the patient feels all over his body the moſt racking pains, numbneſs, and is not long in periſhing. It is ſaid, however, that people have been cured by remedies well and ſoon applied. Be that as it may, it ſeems to me that the poiſon of theſe different reptiles is in general more powerful the more they live in hot and dry places, where they feed upon inſects that are full of ſaline, volatile, and acrimonious particles."

We are ignorant of what ſpecies the *hemorrhois* was, which is deſcribed by Lucan as cauſing by its bite a flux of blood from every part of the body. But the bite of an American ſerpent named *de la crux* kills in the ſame manner.

The *dipſiſas* is at preſent likewiſe unknown. Lucan informs us, that the perſon wounded by it was attacked by an unquenchable thirſt. This is finely painted by him; where A. Tuſcus, ſtandard-bearer of Cato, is deſcribed as bitten by that ſerpent:

Non decus imperii, non mœſti jura Catonis
Ardentem tenuere virum, quin ſpargere ſigna
Auderet, totiſque furens exquireret agris
Quas poſcebat aquas ſitiens in corde venenum.

Pharſal. l. 9.

His wild impatience, not his honour'd ſtate,
Nor ſorrowing Cato's high command, reſtrain;
Furious, diſhonour'd in the duſt, he flings
His ſacred eagle, and o'er all the fields
Rapid he burſts to ſeek the cooling ſtream,
To quench the thirſty poiſon in his breaſt.

And a few verſes after:

Scrutatur venas penitus ſqualentis arenæ
Nunc reſidit ad Syrtes, et flexus accipit ore,
Aquæ easque placet, ſed non ſibi ſufficit humor,
Nec ſitit aliquæ genus, mortemque veneni,
Sed putat eſſe ſitim; ferroque aperire tumentes
Suſtinuit venas, atque os implere cruore.

Serpent.

Now tearing up the ſands, ſome latent vein
Fruſtrate he ſeeks; now to the Syrtes ſhore
Return'd, he ſwallows down the briny flood
Mix'd with its rolling ſands; nor knows his fate
And the ſad poiſon's death, but calls it thirſt;
Then with his ſword opens his ſpouting veins,
And drinks the burſting blood.——

The *phytas*, or *amodytes* of Linnæus, or according to others, the *coluber aſpis*, ſeems to have been the ſerpent made uſe of by Cleopatra to deſtroy herſelf. This woman, to terminate a diſſipated life with an eaſy death, ordered her phyſicians to prepare a poiſon for her which might beſt effect this purpoſe. Having tried a number of different experiments upon condemned criminals, they at laſt diſcovered this ſpecies of aſp, which brings on death without any previous appearance of diſtemper or hiccough: the face ſeems in a ſlight perſpiration, an eaſy inſenſibility and lethargy creeps upon the whole frame, and the perſon bitten ſeems almoſt totally ignorant of his approaching diſſolution. Having acquainted the queen with their diſcovery, ſhe applied the aſp either to her boſom or her arms; or, according to ſome authors, dipping the point of a needle in the poiſon, and pricking herſelf with it, ſhe expired in an eaſy ſleep.

The bite of the *naja* is ſo fatal, that a man dies by it in the ſpace of an hour, his fleſh entirely falling off his bones in a ſemidiſſolved putrid ſtate: this makes it probable that it is the ſame ſerpent which the ancients named the *ſepe*.

The experiments of Rhedi have not, in the opinion of ſome celebrated philoſophers, ſo far cleared the theory of the operation of the poiſon of the viper, as to leave nothing further to be deſired upon that ſubject. Fontana and Carminati have endeavoured to inveſtigate its operations more clearly. Carminati, from 11 experiments, deduces the following concluſions: 1. That if poiſon be inſtilled into a nerve, the animal wounded dies almoſt inſtantly; and the whole nervous ſyſtem, to which it is rapidly conveyed, is deprived of its quality called *ſenſibility*. 2. If a muſcle be wounded, it is deprived of its irritability. This is confirmed by the experiments of Fontana. 3. The poiſon injected into a wounded muſcle or tendon is conſiderably longer in killing an animal than that introduced into a nerve. 4. The ſymptoms which precede the death of the animal bitten are, a ſtupor, lethargy, tremors, convulſions, paralyſis of the legs (part wounded), entire diſſolution of the limbs. The blood is not always coagulated, nor its craſis diſſolved. Marks of inflammation are ſometimes diſcovered in certain parts of the animal after death, ſometimes not: theſe are the effects of ſpaſms and convulſions, not of the poiſon. 5. Not the leaſt ſign of the jaundice was diſcoverable in the eyes of any of the animals upon which Carminati made his experiments. 6. The ſtomach in every one of them was very much inflated; a ſymptom remarked only by Fallopius and Albertini. 7. A ligature applied inſtantly above the part bitten, if it be ſo placed as to admit one, was found by ſome experiments a good preventive againſt the diffuſion of the poiſon: its compreſſion ſhould be conſiderable, but not exceſſive.

As few ſerpents, comparatively ſpeaking, are poiſonous, it may be intereſting to our readers to know what are the characteriſtics which diſtinguiſh poiſonous from harmleſs ſerpents. The external characteriſtics of the poiſonous tribe are theſe:

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15
How to diſtinguiſh poiſonous ſerpents.

"1. A broad head, covered with ſmall ſcales, though it be not a certain criterion of venomous ſerpents, is, with ſome few exceptions, a general character of them.

"2. A tail under one-fifth of the whole length is alſo a general character of venomous ſerpents; but, ſince many of thoſe which are not venomous have tails as ſhort, little dependence can be placed upon that circumſtance alone. On the other hand, a tail exceeding that proportion, is a pretty certain mark that the ſpecies to which it belongs is not venomous. Phil. Tranſ vol. lxxix.

"3. A thin and acute tail is by no means to be conſidered as peculiar to venomous ſerpents; though a thick and obtuſe one is only to be found among thoſe which are not venomous.

"4. Carinated ſcales are, in ſome meaſure, characteriſtic of venomous ſerpents, ſince in them they are more common than ſmooth ones, in the proportion of nearly four to one; whereas ſmooth ſcales are, in thoſe ſerpents which are not venomous, more common, in the proportion of nearly three to one.

"Upon the whole therefore, it appears, that though a pretty certain conjecture may, in many inſtances, be made from the external characters, yet, in order to determine with certainty whether a ſerpent be venomous or not, it becomes neceſſary to have recourſe to ſome certain diagnoſtic. This can only be ſought for in the mouth: we muſt therefore next conſider how the fangs, with which the mouths of venomous ſerpents are furniſhed, are to be diſtinguiſhed from common teeth.

"To thoſe who form their ideas of the fangs of a venomous ſerpent, from thoſe of the rattleſnake, or even from thoſe of the Engliſh viper, it will appear ſtrange that there ſhould be any difficulty in diſtinguiſhing thoſe weapons from common teeth; and indeed the diſtinction would really be very eaſy, were all venomous ſerpents furniſhed with fangs as large as thoſe of the fore mentioned ſpecies. But the fact is, that in many ſpecies the fangs are full as ſmall as common teeth, and conſequently cannot, by their ſize, be known from them; this is the caſe with the *coluber laticaudatus*, *lacteus*, and ſeveral others."

Linnæus thought that the fangs might be diſtinguiſhed by their mobility and ſituation; but other naturaliſts have not found it a general fact that fangs are looſe in their ſockets, nor have they obſerved any difference in ſituation between the fangs of venomous ſerpents and the teeth of others. The following diſtinction is eſtabliſhed by Dr Gray in a paper inſerted in the Philoſophical Tranſactions, Vol. lxxix. *All venomous ſerpents have only two rows of teeth in the upper jaw, and all others have four.*

In the preface to the *Muſeum Regis*, and in the introduction to the claſs amphibia in the *Syſtema Naturæ*, Linnæus ſays, that the proportion of venomous ſerpents to others is one in ten; yet, in the *Syſtema Naturæ*, of which the ſum total in ſpecies in 131, he has marked 23 as venomous, which is ſomewhat more than one in ſix. How he came to be ſo much at variance with himſelf, it is not eaſy to ſay; but the laſt mentioned proportion ſeems to be not far from the truth, as Dr Gray, after examining 154 ſpecies of ſerpents, found only 26 that ſeemed to be venomous.

The

Serpent.

The *coluber flolatus* and *mysterizans*, though marked by Linnæus, we are assured by Dr Gray are not poisonous: he thinks the same may be said of the *leberis* and *dypsas*. On the other hand, he observes, that the *boa contortrix*, *coluber cerastes*, *laticaudatus*, and *coluber fulvus*, none of which are marked in the *Systema Naturæ*, are all poisonous.

In addition to the method of cure mentioned in the articles referred to above, we shall subjoin the prescription of a new author, Dr Mosely*, who spent 12 years in the West Indies, and whose abilities and extensive practice very justly entitle his opinion to a place in this work, to the attention of the public, and to all medical gentlemen going to the West Indies.

P. 32.

26
Dr Mosely's method of cure.

"The bites and stings of all venomous animals are cured by the same local means; which are very simple, if they were always at hand. The injured part must be instantly destroyed or cut out. Destroying it is the most safe, and equally certain: and the best application for that purpose is the lapis infernalis or the butter of antimony.—These are preferable to an hot iron, which the ancients used, because an hot iron forms a crust, which acts as a defence to the under parts, instead of destroying them. The lapis infernalis is much better than any other caustic, as it melts and penetrates during its application. The bitten part must be destroyed to the bottom, and where there is any doubt that the bottom of the wound is not sufficiently exposed, butter of antimony should be introduced into it on the following day, as deep as possible; and incisions should be made to lay every part open to the action of these applications. Besides destroying, burning, or cutting out the part, incisions should be made round the wound, to prevent the communication of the virus. The wound is to be dressed for some time with poultices, to assuage the inflammation caused by the caustics; and afterwards with acrid dressings and hot digestives to drain the injured parts.

"Where the abovementioned caustics cannot be procured, corrosive sublimate, oil of vitriol, aquafortis, spirit of salt, common caustic, or a plaster made of quicklime and soap, may be applied to the wound. Gunpowder laid on the part, and fired, has been used with success. When a person is bitten remote from any assistance, he should make a tight ligature above the part, until proper application can be made. The Spanish writers say, that the *habilla de Carthagena*, or Carthagena bean, is a specific for poisonous bites, taken inwardly.

"Ulloa says, it is 'one of the most effectual antidotes known in that country (Carthagena) against the bites of vipers and serpents: for a little of it being eaten immediately after the bite, it presently stops the effects of the poison; and accordingly all who frequent the woods, either for felling trees or hunting, never fail to eat a little of this habilla fasting, and repair to their work without any apprehension.

'The natives tell you, that this habilla being hot in the highest degree, much of it cannot be eaten; that the common dose of it is less than the fourth part of a kernel; and that no hot liquor, as wine, brandy, &c. must be drunk immediately after taking it.'

"The Carthagena bean, or habilla, is found in great abundance in the West Indian islands, where it is generally known by the name of *Antidote* or *Cocoon*, or *Antidote Cocoon*. In small doses it is stomachic and diaphoretic; and in large doses emetic and purgative. In several disorders it is a powerful remedy; but its virtues are not sufficiently known, except among the Indians and negroes, who chiefly use an infusion or tincture of it made in rum. This is externally as well as internally used for many complaints (A).

"I have been informed by some intelligent Indians that any of the red peppers, such as bird pepper, or bell pepper, or what is called *Cayenne pepper*, powdered and taken in a glass of rum as much as the stomach can possibly bear, so as to cause, and keep up for some time, great heat and inflammation in the body and a vigorous circulation, will stop the progress of the poison of serpents, even after its effects are visible, and that the bitten part only afterwards mortifies and separates, and that the patient, with bark, wine, and cordials, soon recovers.

"This fiery practice is certainly agreeable to that of the ancients, and probably the only internal treatment that can have any good effect; as in these cases the powers of life, and the action of the heart, are suddenly enfeebled, and the pulse in strength and frequency observes almost a regular declension from the time of the bite until it entirely ceases in death."

27
Why some serpents are poisonous.

Polygala Senega, or rattlesnake-root, was formerly considered as a sovereign remedy for the bite of the rattlesnake; but this opinion is now exploded.

If it be asked for what purpose were serpents created with such destructive weapons? we answer, that they were given for self-defence. Without these, serpents, of all other animals would be the most exposed and defenceless; without feet for escaping a pursuit, without teeth capable of inflicting a dangerous wound, or without strength for resistance; incapable, from their size, of finding security in very small retreats like the earthworm, and disgusting all from their deformity, nothing was left for them but a speedy extirpation. But furnished as they are with powerful poison, every rank of animals approach them with dread, and never seize them but at an advantage. Nor is this all the benefit they derive from it. The malignity of a few serves for the protection of all. Though not above a tenth of their number are actually venomous, yet the similitude they all bear to each other excites a general terror of the whole tribe; and the uncertainty of their enemies about what serpents are poisonous, makes even the most harmless formidable. Thus Providence seems to have acted with double precaution: it has given some of them poison for the general defence of a tribe naturally feeble; but it has thinned the numbers of those which are venomous, lest they should become too powerful for the rest of animated nature.

From

(A) "This bean is the seed of the *Fevillea* foliis cordatis of Plumier, Ed. Burmanni, p. 203. tab. 209, *Fevillea* foliis cordatis, angulatis, of Linnæus, Spec. P. *Fevillea* foliis crassioribus, glabris, quandoque cordatis, quandoque trilobis, or *Antidote Cocoon*, of Brown, p. 374."

Serpent.

28 Enemies of ſerpents.

From theſe noxious qualities in the ſerpent kind, it is no wonder that not only man, but beaſts and birds, carry on an unceaſing war againſt them. The ichneumon of the Indians, and the peccary* of America, deſtroy them in great numbers. Theſe animals have the art of ſeizing them near the head; and it is ſaid that they can ſkin them with great dexterity. The vulture and the eagle alſo prey upon them in great abundance; and often, ſeeing down from the clouds, drop upon a long ſerpent, which they ſnatch up ſtruggling and writhing in the air. Dogs alſo are bred up to oppoſe them. Father Feuillée tells us, that being in the woods of Martinico, he was attacked by a large ſerpent, which he could not eaſily avoid, when his dog immediately came to his relief, and ſeized the aſſailant with great courage. The ſerpent entwined him, and preſſed him ſo violently, that the blood came out of his mouth, and yet the dog never ceaſed till he had torn it to pieces. The dog was not ſenſible of his wounds during the fight; but ſoon after his head ſwelled prodigiouſly, and he lay on the ground as dead. But his maſter having found a banana tree hard by, he applied its juice mixed with treacle to the wounds, which recovered the dog, and quickly healed his ſores.

* See Viverra and Sus.

The Pſylli of old were famous for charming and deſtroying ſerpents ¶. Some moderns pretend to the ſame art. Cataubon ſays that he knew a man who could at any time ſummon 100 ſerpents together, and draw them into the fire. Upon a certain occaſion, when one of them, bigger than the reſt, would not be brought in, he only repeated his charm, and it came forward, like the reſt, to ſubmit to the flames. Philoſtratus deſcribes particularly how the Indians charm ſerpents. "They take a ſcarlet robe, embroidered with golden letters, and ſpread it before a ſerpent's hole.—The golden letters have a faſcinating power; and by looking ſteadfaſtly, the ſerpent's eyes are overcome and laid aſleep." Theſe and many other feats have been often practiſed upon theſe animals by artful men, who had firſt prepared the ſerpents for their exerciſe, and then exhibited them as adventitiouſly aſſembled at their call. In India there is nothing ſo common as dancing ſerpents, which are carried about in a broad flat veſſel, ſomewhat reſembling a ſieve. Theſe erect and put themſelves in motion at the word of command. When their keeper ſings a ſlow tune, they ſeem by their heads to keep time; when he ſings a quicker meaſure, they appear to move more briſk and lively. All animals have a certain degree of docility; and we find that ſerpents themſelves can be brought to move and approach at the voice of their maſter. From this trick, ſucceſsfully practiſed before the ignorant, it is moſt probable has ariſen moſt of the boaſted pretenſions which ſome have made to charming of ſerpents; an art to which the native Americans pretend at this very day, but the exiſtence of which we are aſſured of by Mr Haſſelquiſt among the native Egyptians.

¶ See Psylli.

29 Some perſons famous for charming them.

Though the generality of mankind regard this formidable race with horror, yet there have been ſome nations, and there are ſome at this day, that conſider them with veneration and regard. The adoration paid by the ancient Egyptians to a ſerpent is well known: many of the nations at preſent along the weſtern coaſt of Africa retain the ſame unaccountable veneration. Upon the gold and ſlave coaſts, a ſtranger, upon entering the cottages of the natives, is often ſurpriſed to ſee the roof ſwarming with ſerpents, that cling there without moleſting and unmoleſted by the natives. But this ſurpriſe will increaſe upon going farther ſouthward to the kingdom of Widah, when he finds that a ſerpent is the god of the country. This animal, which travellers deſcribe as a huge overgrown creature has its habitation, its temple, and its prieſts. Theſe impreſs the vulgar with an opinion of its virtues; and numbers are daily ſeen to offer not only their goods, their proviſions, and their prayers, at the ſhrine of their hideous deity, but alſo their wives and daughters. Theſe the prieſts readily accept of, and after ſome days of penance return them to their ſuppliants, much benefitted by the ſerpent's ſuppoſed embraces.

30 Regarded with veneration in ſome countries.

Serpent.

Serpent, a muſical inſtrument, ſerving as a baſe to the cornet, or *ſmall ſhawm*, to ſuſtain a chorus of ſingers in a large edifice. It has its name *ſerpent* from its figure, as conſiſting of ſeveral folds or wreaths, which ſerve to reduce its length, which would otherwiſe be ſix or ſeven feet.

It is uſually covered with leather, and conſiſts of three parts, a mouth-piece, a neck, and a tail. It has ſix holes, by means whereof it takes in the compaſs of two octaves.

Merſennus, who has particularly deſcribed this inſtrument, mentions ſome peculiar properties of it, *e. gr.* that the ſound of it is ſtrong enough to drown 20 robuſt voices, being animated merely by the breath of a boy, and yet the ſound of it may be attempered to the ſoftneſs of the ſweeteſt voice. Another peculiarity to this inſtrument is, that great as the diſtance between the third and fourth hole appears, yet whether the third hole be open or ſhut, the difference is but a tone.

Serpent, in mythology, was a very common ſymbol of the ſun, and he is repreſented biting his tail, and with his body formed into a circle, in order to indicate the ordinary courſe of this luminary, and under this form it was an emblem of time and eternity. The ſerpent was alſo the ſymbol of medicine, and of the gods which preſided over it, as of Apollo and Æſculapius: and this animal was the object of very ancient and general worſhip, under various appellations and characters. In moſt of the ancient rites we find ſome alluſion to the ſerpent, under the ſeveral titles of Ob, Ops, Python, &c. This idolatry is alluded to by Moſes, (Lev. xx. 27.) The woman at Endor who had a familiar ſpirit is called Oub, or Ob, and it is interpreted Pythoniſſa. The place where ſhe reſided, ſays the learned Mr Bryant, ſeems to have been named from the worſhip then inſtituted; for Endor is compounded of *En-ador*, and ſignifies *fons Pythonis*, "the fountain of light," the oracle of the god Ador, which oracle was probably founded by the Canaanites, and had never been totally ſuppreſſed. His pillar was alſo called *Abbadir* or *Abadir*, compounded of *ab* and *adir*, and meaning the ſerpent deity Addir, the ſame as Adorus.

In the orgies of Bacchus, the perſons who partook of the ceremony uſed to carry ſerpents in their hands, and with horrid ſcreams call upon Eva! Eva! Eva being, according to the writer juſt mentioned, the ſame as epha, or opha, which the Greeks rendered *ophis*, and by it denoted a ſerpent. Theſe ceremonies and this

Serpent || Serpentarius

this ſymbolic worſhip began among the Magi, who were the ſons of Chus; and by them they were propagated in various parts. Wherever the Amonians founded any places of worſhip, and introduced their rites, there was generally ſome ſtory of a ſerpent. There was a legend about a ſerpent at Colchis, at Thebes, and at Delphi; and likewiſe in other places. The Greeks called Apollo himſelf Python, which is the ſame as Opis, Oupis, and Oub.

In Egypt there was a ſerpent named Thermuthis, which was looked upon as very ſacred; and the natives are ſaid to have made uſe of it as a royal tiara, with which they ornamented the ſtatues of Iſis. The kings of Egypt wore high bonnets, terminating in a round ball, and ſurrounded with figures of aſps; and the prieſts likewiſe had the repreſentation of ſerpents upon their bonnets.

Abadon, or Abaddon, mentioned in the Revelations xx. 2. is ſuppoſed by Mr Bryant to have been the name of the Ophite god, with whoſe worſhip the world had been ſo long infected. This worſhip began among the people of Chaldea, who built the city of Ophis upon the Tigris, and were greatly addicted to divination, and to the worſhip of the ſerpent. From Chaldea the worſhip paſſed into Egypt, where the ſerpent deity was called Canoph, Can-eph, and C'neph. It had alſo the name of Oph or Oub, and was the ſame as the Baſiliſcus or royal ſerpent, the ſame as the Thermuthis, and made uſe of by way of ornament to the ſtatues of their gods. The chief deity of Egypt is ſaid to have been Vulcan, who was ſtyled Opas. He was the ſame as Oſiris, the Sun, and hence was often called Oph-el, or Pytho-ſol; and there were pillars ſacred to him, with curious hieroglyphical inſcriptions bearing the ſame name; whence among the Greeks, who copied from the Egyptians, every thing gradually tapering to a point was ſtyled Obelos or obeliſcus.

As the worſhip of the ſerpent began among the ſons of Chus, Mr Bryant conjectures, that from thence they were denominated Ethiopians and Aithiopians, from Ath ope or Ath-opes the god whom they worſhipped, and not from their complexion: the Ethiopes brought theſe rites into Greece, and called the iſland where they firſt eſtabliſhed them *Æthopia, Sois Serpentis inſula*, the ſame with *Ophiuſa*, or *Ophiuſa*, i. e. "the ſerpent iſland." The ſame learned writer diſcovers traces of the ſerpent worſhip among the Hyperboreans, at Rhodes named Ophiuſa, in Phrygia, and upon the Helleſpont, in the iſland Cyprus, in Crete, among the Athenians, in the name of Cecrops, among the natives of Thebes in Bœotia, among the Lacedemonians, in Italy, in Syria, &c. and in the names of many places, as well as of the people where the Ophites ſettled. One of the moſt early hereſies introduced into the Chriſtian church was that of the Ophitæ. Bryant's Analyſis of Ancient Mythology, vol. i. p. 43. &c. p. 473 &c.

Serpent Stones. See *Cornu Ammonis*.

Sea-Serpent. See *Sea-Serpent*.

SERPENTARIA, SNAKE-ROOT; a ſpecies of ARISTOLOCHIA.

SERPENTARIUS; in aſtronomy, a conſtellation of the northern hemiſphere, called alſo Ophiuchus, and anciently Æſculapius. The ſtars in the conſtellation Serpentarius, in Ptolemy's catalogue, are 29; in Tycho's 15; in Hevelius's 40; in the Britannic catalogue they are 74.

Serpentine

SERPENTINE, in general, denotes any thing that reſembles a ſerpent; hence the worm or pipe of a ſtill, twiſted in a ſpiral manner, is termed a *ſerpentine worm*.

Serpentine Stone, a genus of magneſian earths, of which there are different ſpecies: 1. The fibroſus, compoſed of fibrous and coherent particles. This reſembles the aſbeſtos ſo much that it might be confounded with it, were not the fibres of the ſerpentine ſo cloſely coherent, that they cannot be diſtinguiſhed when the ſtone is cut or poliſhed. The fibres themſelves are large, and ſeem to be twiſted. There are two varieties, a dark green and a light one; the former from Germany, the latter from Sweden. 2. The zoeblitz ſerpentine, found near that place, of many different colours, as black, deep green, light green, red, bluiſh-grey, and white; but the green colour is moſt predominant. 3. Porcelain earth mixed with iron. It is met with either diffuſable in water or indurated. The former is found of a red colour from China and Montmartre. The water-clinkers, imported from ſome places in Germany, ſeem to be made of this kind of earth. There are two varieties of the indurated kind, viz. the martial ſoap-earth, of a red colour, from Jaſberg and other places in Norway, or black from ſome parts of Sweden. 4. The telgſton of the Swedes, the ſame with the lapis ollaris. It is found in various places of Norway, as light grey, dark grey, whitiſh yellow, and dark green. It is employed with great advantage for building fire-places, furnaces, &c. the extremities of the ſtrata being turned towards the fire when it is ſlaty.

M. Magellan obſerves, that there is a great variety of colour as well as compoſition in this kind of ſtones; it being found either white, green, brown, yellow, light-blue, black, ſpotted, or ſtreaked with veins of different colours. Its texture is either indiſtinct, obſcurely laminar, or fibrous. The ſpecific gravity is from 2400 to 2650; and it is harder than ſoap-rock or ſteatites; though not hard enough to ſtrike fire with ſteel; being leſs ſmooth to the touch than ſteatites, but ſuſceptible of a good poliſh, looking like marble: and is often met with in thin ſemitranſparent plates. It melts in a ſtrong heat without addition, and corrodes the crucibles, but hardens in a lower degree of heat. It is ſlowly and partially ſoluble in acids, but does not effervece with them. According to Bayon's analyſis, 100 parts of it contain about 41 of ſilex, or rather mica; 33 of magneſia; 10 of argillaceous earth; 12 of water and about 3 of iron. That brought from Corſica contains a greater proportion of argil. and a ſmaller one of ſilex. The ſerpentine commonly ſo called, according to Fabroni, is a true lapis ollaris; but has its name from being variegated with green, yellowiſh, and brown ſpots, like the ſkin of ſome ſerpents; great quantities of it are found in Italy and Switzerland, where it is frequently worked into diſhes and other veſſels.

SERPENTINE *verſes*, are ſuch as begin and end with the ſame word. As,

Amblo florentes ætatibus, Arcades amblo.

SERPENTINE, in the *Manege*. A horſe is ſaid to have a ſerpentine tongue, if it is always friſking and moving, and ſometimes paſſing ever the bit, inſtead of keeping

Serpicula ‖ Serratula.

keeping in the void ſpace, called the liberty of the tongue.

SERPICULA, in botany; a genus of plants belonging to the claſs of monœcia, and to the order of tetrandia. The male calyx is quadridentate, and the corolla conſiſts of four petals: The female calyx is divided into four parts, and pericarpium is a tomentoſe nut. There are two ſpecies, the verticillata and repens.

SERPIGO, in ſurgery, a kind of herpes, popularly called a *tetter* or ringworm. See SURGERY.

SERPULA, in natural hiſtory; a genus belonging to the claſs of vermes, and to the order of teſtacea. The ſhell is ſingle, tubular, and adhering to other bodies. The animal which inhabits it is the terebella.

SERRANUS, (Joannes), or John de Serres, a learned French Proteſtant, was born about the middle of the ſixteenth century. He acquired the Greek and Latin languages at Lauſanne, and grew very fond of the philoſophy of Ariſtotle and Plato. On his return to France he ſtudied divinity. He began to diſtinguiſh himſelf in 1572 by his writings, but was obliged to forſake his country after the dreadful maſſacre of St Bartholomew. He became miniſter of Niſmes in 1582, but was never regarded as a very zealous Calviniſt: he has even been ſuſpected, though without reaſon, of having actually abjured the Proteſtant religion. He was one of the four clergymen whom Henry IV. conſulted about the Romiſh religion, and who returned for anſwer, *that Catholics might be ſaved.* He wrote afterwards a treatiſe in order to reconcile the two communions, entitled *De fide Catholica, ſive de principiis religionis Chriſtianæ, communi omnium Chriſtianorum conſenſu, ſemper et ubique ratis.* This work was diſliked by the Catholics, and received with ſuch indignation by the Calviniſts of Geneva, that many writers have affirmed that they poiſoned the author. It is certain at leaſt that he died at Geneva in 1598, at the age of 50. His principal works are, 1. A Latin Tranſlation of Plato, publiſhed by Henry Stephens, which owes much of its reputation to the elegance of the Greek copy which accompanies it. 2. A Treatiſe on the Immortality of the Soul. 3. *De ſtatu religionis et republicæ in Francia.* 4. *Memoire de la 3me guerre civile et derniers troubles de France ſous Charles IX. &c.* 5. *Inventaire general de l'Hiſtoire de France, illuſtre par la conference de l'Egliſe et de l'Empire, &c.* 6. *Recueil de choſe memorable evenue en France ſous Henri II. François II. Charles IX. Henri III.* Theſe three hiſtorical treatiſes have been juſtly accuſed of partiality and paſſion; faults which it is next to impoſſible for a contemporary writer to avoid, eſpecially if he bore any part in the tranſactions which he deſcribes. His ſtyle is exceedingly incorrect and inelegant; his miſtakes too and miſtatements of facts are very numerous.

SERRATED, in general, ſomething indented or notched in the manner of a ſaw; a term much uſed in the deſcription of the leaves of plants. See BOTANY.

SERRATULA, SAW-WORT, in botany: A genus of plants belonging to the claſs ſyngeneſia, and to the order of polygamia æqualis. In the natural ſyſtem it is ranged under the 49th order, *Compoſitæ*. The calyx is ſubcylindrical, imbricated; the ſcales of it pointed, but not ſpinous. There are 15 ſpecies: The tinctoria, alpina, arvenſis, coronata, japonica, ſalicifolia, multiflora, noveboracenſis, prælta, glauca, ſquarroſa, ſcarioſa, ſpicata, amara, and centauroides. The three firſt ſpecies are Britiſh. 1. The *tinctoria* is diſtinguiſhed by a ſtem erect and ſlender, branched at the top, and three feet high. The leaves are ſmooth, pinnatified, and ſerrated: The flowers are purple, in umbels, and terminal. The down of the ſeed is gloſſy, with a brown or gold tinge. It grows in woods and wet paſtures. It dyes cloth of an exceeding fine yellow colour, which ſtands well when fixed with alum. Goats eat this plant; horſes are not fond of it; cattle, ſwine, and ſheep, leave it untouched. 2. The *alpina*, or mountain ſaw-wort. The root and ſtem are woody; the latter being from one to two feet high. The leaves are numerous, triangular, long, pointed, ſubſtantial, dark green above, white beneath, and ſerrated, with round intervals between the teeth, on footſtalks. The flowers are purple. The ſcales of the calyx are very ſhort and downy. It grows on high mountains, and flowers commonly in July or Auguſt. 3. The *arvenſis*, corn ſaw-wort, or way-thiſtle. The ſtem is generally erect, branched, and two or three feet high. The leaves are ſinuated, ſerrated, and ſpinous; thoſe above being almoſt entire. The flowers are of a pale purple; the down is very long. This plant grows in cultivated grounds and by wayſides, and flowers in July or Auguſt. When burned it yields good aſhes for making glaſs or fixed alkali.

Serratus ‖ Servandoni.

SERRATUS, in anatomy, a name given to ſeveral muſcles, from their reſemblance to a ſaw. See ANATOMY, *Table of the Muſcles.*

SERTORIUS (Quintus), an eminent Roman general; (ſee SPAIN), under the hiſtory of which his exploits are related.

SERTULARIA, in natural hiſtory, a genus belonging to the claſs of vermes, and to the order of zoophyta. The ſtem is radicated, fibrous, naked, and jointed; the florets are hydræ, and there is one at each joint. This genus comprehends 42 ſpecies of corallines.

SERVAL, mountain cat. See FELIS, xvi.

SERVANDONI (John Nicolas), was born at Florence in 1695. He rendered himſelf famous by his exquiſite taſte in architecture, and by his genius for decorations, fetes, and buildings. He was employed and rewarded by moſt of the princes in Europe. He was honoured in Portugal with the order of Chriſt: In France he was architect and painter to the king, and member of the different academies eſtabliſhed for the advancement of theſe arts. He received the ſame titles from the kings of Britain, Spain, Poland, and from the duke of Wirtemberg. Notwithſtanding theſe advantages, his want of economy was ſo great, that he left nothing behind him. He died at Paris in 1766. Paris is indebted to him for many of its ornaments. He made decorations for the theatres of London and Dreſden. The French king's theatre, called *la ſalle des Machines*, was under his management for ſome time. He was permitted to exhibit ſhows conſiſting of ſimple decorations: Some of theſe were aſtoniſhingly ſublime; his "Deſcent of Æneas into Hell" in particular, and his "Enchanted Foreſt," are well known. He built and embelliſhed a theatre at Chambor for Mareſchal Saxe; and furniſhed the plan and model of the theatre royal at Dreſden. His genius for fetes was remarkable; he had the management of a great number in Paris, and even in London. He conducted one at Liſbon given on account of a victory gained by the duke of Cumberland. He was employed frequently by the king of Portugal,

Servant. Portugal, to whom he preſented ſeveral elegant plans and models. The prince of Wales, too, father to the preſent king, engaged him in his ſervice; but the death of that prince prevented the execution of the deſigns which had been projected. He preſided at the magnificent *fete* given at Vienna on account of the marriage of the archduke Joſeph and the Infanta of Parma. But it would be endleſs to attempt an enumeration of all his performances and exhibitions.

SERVANT, a term of relation, ſignifying a perſon who owes and pays obedience for a certain time to another in quality of a maſter.

As to the ſeveral ſorts of ſervants: It was obſerved, under the article LIBERTY, that pure and proper ſlavery does not, nay cannot, ſubſiſt in Britain: ſuch we mean whereby an abſolute and unlimited power is given to the maſter over the life and fortune of the ſlave. And indeed it is repugnant to reaſon, and the principles of natural law, that ſuch a ſtate ſhould ſubſiſt anywhere. See SLAVERY.

The law of England therefore abhors, and will not endure, the exiſtence of ſlavery within this nation: ſo that when an attempt was made to introduce it, by ſtatute 1 Edw. VI. c. 3. which ordained, that all idle vagabonds ſhould be made ſlaves, and fed upon bread, water, or ſmall drink, and refuſe-meat; ſhould wear a ring of iron round their necks, arms, or legs; and ſhould be compelled, by beating, chaining, or otherwiſe, to perform the work aſſigned them, were it ever ſo vile; the ſpirit of the nation could not brook this condition, even in the moſt abandoned rogues; and therefore this ſtatue was repealed in two years afterwards. And now it is laid down, that a ſlave or negro, the inſtant he lands in Britain becomes a freeman; that is, the law will protect him in the enjoyment of his perſon and his property. Yet, with regard to any right which the maſter may have lawfully acquired to the perpetual ſervice of John or Thomas, this will remain exactly in the ſame ſtate as before: for this is no more than the ſame ſtate of ſubjection for life which every apprentice ſubmits to for the ſpace of ſeven years, or ſometimes for a longer term. Hence, too, it follows, that the infamous and unchriſtian practice of withholding baptiſm from negro-ſervants, leſt they ſhould thereby gain their liberty, is totally without foundation, as well as without excuſe. The law of England acts upon general and extenſive principles: it gives liberty, rightly underſtood, that is, protection, to a Jew, a Turk, or a Heathen, as well as to thoſe who profeſs the true religion of Chriſt; and it will not diſſolve a civil obligation between maſter and ſervant, on account of the alteration of faith in either of the parties; but the ſlave is entitled to the ſame protection in England before as after baptiſm; and, whatever ſervice the Heathen negro owed of right to his maſter, by general, not by local law, the ſame (whatever it be) is he bound to render when brought to England and made a Chriſtian.

1. The firſt ſort of ſervants, therefore acknowledged by the laws of England, are *menial ſervants*; ſo called from being *intra mœnia*, or domeſtics. The contract between them and their maſters ariſes upon the hiring. If the hiring be general, without any particular time limited, the law conſtrues it to be a hiring for a year; upon a principle of natural equity, that the ſervant ſhall ſerve and the maſter maintain him, throughout all the revolutions of the reſpective ſeaſons; as well when there is work to be done, as when there is not: but the contract may be made for any larger or ſmaller term. All ſingle men between 12 years old and 60, and married ones under 30 years of age, and all ſingle women between 12 and 40, not having any viſible livelihood, are compellable by two juſtices to go out to ſervice in huſbandry or certain ſpecific trades, for the promotion of honeſt induſtry; and no maſter can put away his ſervant, or ſervant leave his maſter, after being ſo retained, either before or at the end of his term, without a quarter's warning; unleſs upon reaſonable cauſe, to be allowed by a juſtice of the peace: but they may part by conſent, or make a ſpecial bargain. Servant.

2. Another ſpecies of ſervants are called *apprentices*, (from *apprendre*, to learn); and are uſually bound for a term of years, by deed indented or indentures, to ſerve their maſters, and be maintained and inſtructed by them. This is uſually done to perſons of trade, in order to learn their art and myſtery; and ſometimes very large ſums are given with them as a premium for ſuch their inſtruction: but it may be done to huſbandmen, nay, to gentlemen and others. And children of poor perſons may be apprenticed out by the overſeers, with conſent of two juſtices, till 24 years of age, to ſuch perſons as are thought fitting; who are alſo compellable to take them: and it is held, that gentlemen of fortune, and clergymen, are equally liable with others to ſuch compulſion: for which purpoſe the ſtatutes have made the indentures obligatory, even though ſuch pariſh-apprentice be a minor. Apprentices to trades may be diſcharged on reaſonable cauſe, either at the requeſt of themſelves or maſters, at the quarter-ſeſſions, or by one juſtice, with appeal to the ſeſſions; who may, by the equity of the ſtatute, if they think it reaſonable, direct reſtitution of a rateable ſhare of the money given with the apprentice: and pariſh-apprentices may be diſcharged in the ſame manner by two juſtices. But if an apprentice, with whom leſs than 10 pounds hath been given, runs away from his maſter, he is compellable to ſerve out his time of abſence, or make ſatisfaction for the ſame, at any time within ſeven years after the expiration of his original contract. See APPRENTICE and APPRENTICESHIP.

3. A third ſpecies of ſervants are *labourers*, who are only hired by the day or the week, and do not live *intra mœnia*, as part of the family; concerning whom the ſtatutes before-cited have made many very good regulations; 1. Directing that all perſons who have no viſible effects may be compelled to work: 2. Defining how long they muſt continue at work in ſummer and in winter: 3. Puniſhing ſuch as leave or deſert their work: 4. Empowering the juſtices at ſeſſions, or the ſheriff of the county, to ſettle their wages: and, 5. Inflicting penalties on ſuch as either give or exact more wages than are ſo ſettled.

4. There is yet a fourth ſpecies of ſervants, if they may be ſo called, being rather in a ſuperior, a miniſterial, capacity; ſuch as *ſtewards*, *factors*, and *bailiffs*; whom, however, the law conſiders as ſervants *pro tempore*, with regard to ſuch of their acts as affect their maſter's or employer's property.

As to the manner in which this relation affects the maſter, the ſervant himſelf, or third parties, ſee the article *MASTER and Servant*.

Servetiſts, Servetus.

For the condition of ſervants by the law of Scotland, ſee Law.

SERVETISTS, a name given to the modern Antitrinitarians, from their being ſuppoſed to be the followers of Michael Servetus; who, in the year 1553, was burnt at Geneva, together with his books.

SERVETUS (Michael), a learned Spaniſh phyſician, was born at Villaneuva, in Arragon, in 1509. He was ſent to the univerſity of Toulouſe to ſtudy the civil law. The Reformation, which had awakened the moſt poliſhed nations of Europe, directed the attention of thinking men to the errors of the Romiſh church and to the ſtudy of the Scriptures. Among the reſt Servetus applied to this ſtudy. From the love of novelty, or the love of truth, he carried his inquiries far beyond the other reformers, and not only renounced the falſe opinions of the Roman Catholics, but went ſo far as to queſtion the doctrine of the Trinity. Accordingly, after ſpending two or three years at Toulouſe, he determined to go into Germany to propagate his new opinions, where he could do it with moſt ſafety. At Baſil he had ſome conferences with Oecolampadius. He went next to Straſburgh to viſit Bucer and Capito, two eminent reformers of that town. From Straſburgh he went to Hugenau, where he printed a book, intitled *De Trinitatis Erroribus*, in 1531. The enſuing year he publiſhed two other treatiſes on the ſame ſubject: in an advertiſement to which, he informs the reader that it was not his intention to retract any of his former ſentiments, but only to ſtate them in a more diſtinct and accurate manner. To theſe two publications he had the courage to put his name, not ſuſpecting that in an age when liberty of opinion was granted, the exerciſe of that liberty would be attended with danger. After publiſhing theſe books, he left Germany, probably finding his doctrines not ſo cordially received as he expected. He went firſt to Baſil, and thence to Lyons, where he lived two or three years. He then removed to Paris, where he ſtudied medicine under Sylvius, Fernelius, and other profeſſors, and obtained the degree of maſter of arts and doctor of medicine. His love of controverſy involved him in a ſerious diſpute with the phyſicians of Paris; and he wrote an Apology, which was ſuppreſſed by an edict of the Parliament. The miſunderſtanding which this diſpute produced with his colleagues, and the chagrin which ſo unfavourable a termination occaſioned, made him leave Paris in diſguſt. He ſettled two or three years in Lyons, and engaged with the Frellons, eminent printers of that age, as a corrector to their preſs. At Lyons he met with Pierre Palmier, the archbiſhop of Vienne, with whom he had been acquainted at Paris. That Prelate, who was a great encourager of learned men, preſſed him to accompany him to Vienne, offering him at the ſame time an apartment in his palace. Servetus accepted the offer, and might have lived a tranquil and happy life at Vienne, if he could have confined his attention to medicine and literature. But the love of controverſy and an eagerneſs to eſtabliſh his opinions, always poſſeſſed him. At this time Calvin was at the head of the reformed church at Geneva. With Servetus he had been acquainted at Paris, and had there oppoſed his opinions. For 16 years Calvin kept up a correſpondence with him, endeavouring to reclaim him from his errors. Servetus had read the works of Calvin, but did not think they merited the high eulogies of the reformers, nor were they ſufficient to convince him of his errors. He continued, however, to conſult him; and for this purpoſe ſent from Lyons to Geneva three queſtions which reſpected the divinity of Jeſus Chriſt, regeneration, and the neceſſity of baptiſm. To theſe Calvin returned a civil anſwer. Servetus treated the anſwer with contempt, and Calvin replied with warmth. From reaſoning he had recourſe to abuſive language; and this produced a polemical hatred, the moſt implacable diſpoſition in the world. Calvin having obtained ſome of Servetus's papers, by means, it is ſaid, not very honourable, ſent them to Vienne along with the private letters which he had received in the courſe of their correſpondence. The conſequence was, that Servetus was arreſted; but having eſcaped from priſon, he reſolved to retire to Naples, where he hoped to practiſe medicine with the ſame reputation which he had ſo long enjoyed at Vienne. He imprudently took his rout through Geneva, though he could not but know that Calvin was his mortal enemy. Calvin informed the magiſtrates of his arrival; Servetus was apprehended, and appointed to ſtand trial for hereſy and blaſphemy. It was a law at Geneva, that every accuſer ſhould ſurrender himſelf a priſoner, that if the charge ſhould be found falſe, the accuſer ſhould ſuffer the puniſhment in which he meant to involve the accuſed. Calvin not chooſing to go to priſon himſelf, ſent one of his domeſtics to preſent the impeachment againſt Servetus. The articles brought againſt him were collected from his writings with great care; an employment which took up three days. One of theſe articles was, "that Servetus had denied that Judæa was a beautiful, rich, and fertile country; and affirmed, on the authority of travellers, that it was poor, barren, and diſagreeable." He was alſo charged with "corrupting the Latin Bible, which he was employed to correct at Lyons, by introducing impertinent, trifling, whimſical, and impious notes of his own through every page." But the main article, which was certainly fatal to him, was, "that in the perſon of Mr Calvin, miniſter of the word of God in the church of Geneva, he had defamed the doctrine that is preached, uttering all imaginable injurious, blaſphemous words againſt it."

Servetus.

Calvin viſited Servetus in priſon, and had frequent conferences with him; but finding that, in oppoſition to all the arguments he could employ, the priſoner remained inflexible in his opinions, he left him to his fate. Before ſentence was paſſed, the magiſtrates of Geneva conſulted the miniſters of Bale, of Bern, and Zurich; and, as another account informs us, the magiſtrates of the Proteſtant Cantons of Switzerland. And to enable them to form a judgment of the criminality of Servetus, they tranſmitted the writings of Calvin, with his anſwers. The general opinion was, that Servetus ought to be condemned to death for blaſphemy. He was accordingly ſentenced to be burnt alive on the 27th of October 1553. As he continued alive in the midſt of the flames more than two hours, it is ſaid, finding his torment thus protracted, he exclaimed, "Unhappy wretch that I am! Will the flames be inſufficient to terminate my miſery! What then! Will the hundred pieces of gold, and the rich collar which they took from me, not purchaſe wood enough to conſume me more quickly!" Though the ſentence of death was paſſed againſt Servetus by the magiſtrates of Geneva, with the appro-

Servetus ‖ Service.

approbation of a great number of the magiſtrates and miniſters of Switzerland, yet it is the opinion of moſt hiſtorians that this dreadful ſentence was impoſed at the inſtigation of Calvin. This act of ſeverity for holding a ſpeculative opinion, however erroneous and abſurd, has left a ſtain on the character of this illuſtrious reformer, which will attend the name of Calvin as long as hiſtory ſhall preſerve it from oblivion. The addreſs and art which he uſed in apprehending Servetus, his inhumanity to him during his trial, his diſſimulation and malevolence after his condemnation, prove that he was as much influenced by perſonal hatred as by a deſire to ſupport the intereſt of religion, though probably, during the trial, Calvin believed he was performing a very pious action. This intolerant ſpirit of Calvin and the magiſtrates of Geneva gave the Roman Catholics a favourable opportunity to accuſe the Proteſtants of inconſiſtency in their principles, which they did not fail to embrace. "How could the magiſtrates (ſays the author of the *Dictionare des Hereſies*) who acknowledged no infallible interpretation of the Scriptures, condemn Servetus to death becauſe he explained them differently from Calvin; ſince every man has the privilege to expound the Scripture, according to his own judgment, without having recourſe to the church? It is a great injuſtice to condemn a man becauſe he will not ſubmit to the judgment of an enthuſiaſt, who may be wrong as well as himſelf."

Servetus was a man of great acuteneſs and learning, and well verſed in the arts and ſciences. In his own profeſſion his genius exerted itſelf with ſucceſs. In his tract intitled *Chriſtianiſmi Reſtitutio*, publiſhed in 1554, he remarks, that the whole maſs of blood paſſes through the lungs by the pulmonary artery and vein, in oppoſition to the opinion which was then univerſally entertained, that the blood paſſes through the partition which divides the two ventricles. This was an important ſtep towards the diſcovery of the circulation of the blood.

His works conſiſt of Controverſial Writings concerning the Trinity; an edition of Pagninus's Verſion of the Bible, with a preface and notes, publiſhed under the name of Michael Villanevanus; an Apology to the Phyſicians of Paris; and a book intitled *Ratio Syruporum*. Moſheim has written in Latin a Hiſtory of the Hereſy and Misfortunes of Servetus, which was publiſhed at Helmſtadt, in 4to, in 1728. From the curious details which it gives it is extremely intereſting.

SERVIA, a province of Turkey in Europe, bounded on the north by the rivers Danube and Save, which ſeparate it from Hungary; on the eaſt, by Bulgaria; on the weſt, by Boſnia; and on the ſouth, by Albania and Macedonia. It is about 190 miles in length from eaſt to weſt; 95 in breadth from north to ſouth; and is divided into four ſangiacates. Two of theſe were ceded to the Chriſtians in 1718, who united them into one. This continued till 1739, when the Turks were victorious; and then they were abandoned to the Turks by the treaty of Belgrade. Belgrade is the capital town.

SERVICE, in law, is a duty which a tenant, on account of his fee, owes to his lord.

There are many diviſions of ſervice; as, 1. Into perſonal, where ſomething is to be done by the tenant in perſon, as homage and fealty. 2. Real, ſuch as wards, marriages, &c. 3. Accidental, including heriots, reliefs, and the like. 4. Entire, where, on the alienation of any part of the lands by a tenant, the ſervices become multiplied. 5. Frank-ſervice, which was performed by freemen, who were not obliged to perform any baſe ſervice, but only to find a man and horſe to attend the lord into the army or to court. 6. Knight's ſervice, by which lands were anciently held of the king, on paying homage, ſervice in war, &c. Service.

As in every free and well regulated ſociety there muſt be a diverſity of ranks, there muſt be a great number of perſons employed in ſervice, both in agriculture and domeſtic affairs. In this country, ſervice is a contract into which the ſervant voluntarily enters; and the maſter's authority extends no farther than to the performance of that ſpecies of labour for which the agreement was made.

"The treatment of ſervants (ſays that reſpectable moraliſt Mr Paley), as to diet diſcipline, and accommodation, the kind and quantity of work to be required of them, the intermiſſion, liberty, and indulgence to be allowed them, muſt be determined in a great meaſure by cuſtom; for where the contract involves ſo many particulars, the contracting parties expreſs a few perhaps of the principal, and by mutual underſtanding refer the reſt to the known cuſtom of the country in like caſes. Paley's Moral and Political Philoſophy, p. 139.

"A ſervant is not bound to obey the unlawful commands of his maſter; to miniſter, for inſtance, to his unlawful pleaſures; or to aſſiſt him in unlawful practices in his profeſſion; as in ſmuggling or adulterating the articles which he deals in. For the ſervant is bound by nothing but his own promiſe; and the obligation of a promiſe extends not to things unlawful.

"For the ſame reaſon, the maſter's authority does not juſtify the ſervant in doing wrong; for the ſervant's own promiſe, upon which that authority is founded, would be none.

"Clerks and apprentices ought to be employed entirely in the profeſſion or trade which they are intended to learn. Inſtruction is their wages; and to deprive them of the opportunities of inſtruction, by taking up their time with occupations foreign to their buſineſs, is to defraud them of their wages.

"The maſter is reſponſible for what a ſervant does in the ordinary courſe of his employment; for it is done under a general authority committed to him, which is in juſtice equivalent to a ſpecific direction. Thus, if I pay money to a banker's clerk, the banker is accountable: but not if I had paid it to his butler or his footman, whoſe buſineſs it is not to receive money. Upon the ſame principle, If I once ſend a ſervant to take up goods upon credit, whatever goods he afterwards takes up at the ſame ſhop, ſo long as he continues in my ſervice, are juſtly chargeable to my account.

"The law of this country goes great lengths in intending a kind of concurrence in the maſter, ſo as to charge him with the conſequences of his ſervant's conduct. If an innkeeper's ſervant rob his gueſts, the innkeeper muſt make reſtitution; if a farrier's ſervant lame your horſe, the farrier muſt anſwer for the damage; and ſtill farther, if your coachman or carter drive over a paſſenger in the road, the paſſenger may recover from you a ſatisfaction for the hurt he ſuffers. But theſe determinations ſtand, I think, rather upon the authority of the law, than any principle of natural juſtice."

There is a grievance which has long and juſtly been

Service. been complained of, the giving of good characters to bad ſervants. This is perhaps owing to careleſſneſs, to a deſire of getting rid of a bad ſervant, or to miſtaken compaſſion. But ſuch careleſſneſs is inexcuſable. When a man gives his ſanction to the character of a bad ſervant, he ought to reflect on the nature and conſequences of what he is doing. He is giving his name to a falſehood; he is deceiving the honeſt man who confides in his veracity; and he is deliberately giving a knave an opportunity of cheating an honeſt man. To endeavour to get quit of a bad ſervant in this way, is ſurely not leſs criminal than concealing the faults and diſadvantages of an eſtate which is advertiſed for ſale, and aſcribing to it advantages which it does not poſſeſs. In this caſe, we know the fine would be reduced, and the advertiſer diſgraced. Many maſters give characters to ſervants out of compaſſion; but it is to this miſtaken compaſſion that the diſorderly behaviour of ſervants is perhaps principally owing: for if the puniſhment of diſhoneſty be only a change of place (which may be a reward inſtead of a puniſhment), it ceaſes to be a ſervant's intereſt to be true to his truſt.

We have ſaid above that a maſter's authority over his ſervant extends no farther than the terms of contract; by which we meant, that a maſter could give no unreaſonable orders to his ſervant, or ſuch as was inconſiſtent with the terms of contract. But the relation between a maſter and ſervant is certainly cloſer than the mere terms of a contract: it is a moral as well as a legal relation. A maſter of a family ought to ſuperintend the morals of his ſervants, and to reſtrain them from vices. This he may do by his example, by his influence, and authority. Indeed every man poſſeſſed of authority is guilty of criminal negligence if he does not exert his authority for promoting virtue in his inferiors; and no authority is ſo well adapted for this purpoſe as that of maſters of families, becauſe none operates with an influence ſo immediate and conſtant. It is wonderful how much good a nobleman or gentlemen of fortune can do to his domeſtics by attending to their morals; and every maſter may be a bleſſing to individuals and to ſociety, by exerting prudently that influence which his ſituation gives him over the conduct of his ſervant.

Choral Service, in church-hiſtory, denotes that part of religious worſhip which conſiſts in chanting and ſinging. The advocates for the high antiquity of ſinging, as a part of church-muſic, urge the authority of St Paul in its favour (Epheſ. chap. v. ver. 19. and Coloſ. chap. iii. ver. 16). On the authority of which paſſages it is aſſerted, that ſongs and hymns were, from the eſtabliſhment of the church, ſung in the aſſemblies of the faithful; and it appears from undoubted teſtimony, that ſinging, which was practiſed as a ſacred rite among the Egyptians and Hebrews, at a very early period, and which likewiſe conſtituted a conſiderable part of the religious ceremonies of the Greeks and Romans, made a part of the religious worſhip of Chriſtians, not only before churches were built, and their religion eſtabliſhed by law, but from the firſt profeſſion of Chriſtianity. However, the era from whence others have dated the introduction of muſic into the ſervice of the church, is that period during which Leontius governed the church of Antioch, *i. e.* between the year of Chriſt 347 and 356. See Antiphony.

From Antioch the practice ſoon ſpread through the other churches of the Eaſt; and in a few ages after its firſt introduction in the divine ſervice, it not only received the ſanction of public authority, but thoſe were forbid to join in it who were ignorant of muſic. A canon to this purpoſe was made by the council of Laodicea, which was held about the year 372: and Zonanas informs us, that theſe canonical ſingers were reckoned a part of the clergy. Singing was introduced into the weſtern churches by St Ambroſe about the year 374, who was the inſtitutor of the Ambroſian chant eſtabliſhed at Milan about the year 386; and Euſebius (lib. ii. cap. 17.) tells us, that a regular choir, and method of ſinging the ſervice, were firſt eſtabliſhed, and hymns uſed, in the church at Antioch during the reign of Conſtantine, and that St Ambroſe, who had long reſided there, had his melodies thence. This was about 230 years afterwards amended by Pope Gregory the Great, who eſtabliſhed the Gregorian chant; a plain, uniſonous kind of melody, which he thought conſiſtent with the gravity and dignity of the ſervice to which it was to be applied. This prevails in the Roman church even at this day: it is known in Italy by the name of *canto fermo;* in France by that of *plain chant;* and in Germany and moſt other countries by that of the *cantus Gregorianus*. Although no ſatisfactory account has been given of the ſpecific difference between the Ambroſian and Gregorian chants, yet all writers on this ſubject agree in ſaying, that St Ambroſe only uſed the four authentic modes, and that the four plagal were afterwards added by St Gregory. Each of theſe had the ſame final, or key-note, as its relative authentic; from which there is no other difference, than that the melodies in the four authentic or principal modes are generally confined within the compaſs of the eight notes above the key-note, and thoſe in the four plagal of relative modes, within the compaſs of the eight notes below the fifth of the key. See Mode.

Eccleſiaſtical writers ſeem unanimous in allowing that Pope Gregory, who began his pontificate in 590, collected the muſical fragments of ſuch ancient pſalms and hymns as the firſt fathers of the church had approved and recommended to the firſt Chriſtians; and that he ſelected, methodized, and arranged them in the order which was long continued at Rome, and ſoon adopted by the chief part of the weſtern church. Gregory is alſo ſaid to have baniſhed from the church the *canto figurato*, as too light and diſſolute; and it is added, that his own chant was called *canto fermo*, from its gravity and ſimplicity.

It has been long a received opinion, that the eccleſiaſtical tones were taken from the reformed modes of Ptolemy; but Dr Burney obſerves, that it is difficult to diſcover any connection between them, except in their names; for their number, upon examination, is not the ſame; thoſe of Ptolemy being ſeven, the eccleſiaſtical eight; and indeed the Greek names given to the eccleſiaſtical modes do not agree with thoſe of Ptolemy in the ſingle inſtance of key, but with thoſe of higher antiquity. From the time of Gregory to that of Guido, there was no other diſtinction of keys than that of authentic and plagal; nor were any ſemitones uſed but thoſe from E to F, B to C, and occaſionally A to B♭.

With reſpect to the muſic of the primitive church, it may

Service. may be obſerved, that though it conſiſted in the ſinging of pſalms and hymns, yet it was performed in many different ways; ſometimes the pſalms were ſung by one perſon alone, whilſt the reſt attended in ſilence; ſometimes they were ſung by the whole aſſembly; ſometimes alternately, the congregation being divided into ſeparate choirs; and ſometimes by one perſon, who repeated the firſt part of the verſe, the reſt joining in the cloſe of it. Of the four different methods of ſinging now recited, the ſecond and third were properly diſtinguiſhed by the names of *ſymphony* and *antiphony*; and the latter was ſometimes called *reſponſaria*, in which women were allowed to join. St Ignatius, who, according to Socrates (lib. vi. cap. 8.), converſed with the apoſtles, is generally ſuppoſed to have been the firſt who ſuggeſted to the primitive Chriſtians in the Eaſt the method of ſinging hymns and pſalms alternately, or in dialogue; and the cuſtom ſoon prevailed in every place where Chriſtianity was eſtabliſhed; though Theodoret in his hiſtory (lib. ii. cap. 24.) tells us, that this manner of ſinging was firſt practiſed at Antioch. It likewiſe appears, that almoſt from the time when muſic was firſt introduced into the ſervice of the church, it was of two kinds, and conſiſted in a gentle inflection of the voice, which they termed plain ſong, and a more elaborate and artificial kind of muſic, adapted to the hymns and ſolemn offices contained in its ritual; and this diſtinction has been maintained even to the preſent day.

Although we find a very early diſtinction made between the manner of ſinging the hymns and chanting the pſalms, it is, however, the opinion of the learned Martini, that the muſic of the firſt five or ſix ages of the church conſiſted chiefly in a plain and ſimple chant of uniſons and octaves, of which many fragments are ſtill remaining in the *canto fermo* of the Romiſh miſſals. For with reſpect to muſic in parts, as it does not appear, in theſe early ages, that either the Greeks or Romans were in poſſeſſion of harmony or counterpoint, which has been generally aſcribed to Guido, a monk of Arezzo in Tuſcany, about the year 1022, though others have traced the origin of it to the eighth century, it is in vain to ſeek it in the church. The choral muſic, which had its riſe in the church of Antioch, and from thence ſpread through Greece, Italy, France, Spain, and Germany, was brought into Britain by the ſingers who accompanied Auſtin the monk, when he came over, in the year 596, charged with a commiſſion to convert the inhabitants of that country to Chriſtianity. Bede tells us, that when Auſtin and the companions of his miſſion had their firſt audience of king Ethelbert, in the iſle of Thanet, they appoached him in proceſſion, ſinging litanies; and that afterwards, when they entered the city of Canterbury, they ſung a litany, and at the end of it Allelujah. But though this was the firſt time the Anglo Saxons had heard the Gregorian chant, yet Bede likewiſe tells us, that our Britiſh anceſtors had been inſtructed in the rites and ceremonies of the Gallican church by St Germanus, and heard him ſing Allelujah many years before the arrival of St Auſtin. In 680, John, præcentor of St Peter's in Rome, was ſent over by pope Agatho to inſtruct the monks of Weremouth in the art of ſinging; and he was prevailed upon to open ſchools for teaching muſic in other places in Northumberland. Benedict Biſcop, the preceptor of Bede, Adrian the monk, and many others, contibuted to diſſeminate the knowledge of the Roman chant. At length the ſucceſſors of St Gregory, and of Auſtin his miſſionary, having eſtabliſhed a ſchool for eccleſiaſtical muſic at Canterbury, the reſt of the iſland was furniſhed with maſters from that ſeminary. The choral ſervice was firſt introduced in the cathedral church of Canterbury; and till the arrival of Theodore, and his ſettlement in that ſee, the practice of it ſeems to have been confined to the churches of Kent; but after that, it ſpread over the whole kingdom; and we meet with records of very ample endowments for the ſupport of this part of public worſhip. This mode of religious worſhip prevailed in all the European churches till the time of the Reformation: the firſt deviation from it is that which followed the Reformation by Luther, who, being himſelf a lover of muſic, formed a liturgy, which was a muſical ſervice, contained in a work entitled *Pſalmodia*, h. e. *Cantica ſacra Veteris Eccleſiæ ſelecta*, printed at Norimberg in 1553, and at Wittemberg in 1561. But Calvin, in his eſtabliſhment of a church at Geneva, reduced the whole of divine ſervice to prayer, preaching, and ſinging; the latter of which he reſtrained. He excluded the offices of the antiphon, hymn, and motet, of the Romiſh ſervice, with that artificial and elaborate muſic to which they were ſung; and adopted only that plain metrical pſalmody, which is now in general uſe among the reformed churches, and in the parochial churches of Great Britain. For this purpoſe he made uſe of Marot's verſion of the Pſalms, and employed a muſician to ſet them to eaſy tunes only of one part. In 1553, he divided the Pſalms into pauſes or ſmall portions, and appointed them to be ſung in churches. Soon after they were bound up with the Geneva catechiſm; from which time the Catholics, who had been accuſtomed to ſing them, were forbid the uſe of them, under a ſevere penalty. Soon after the Reformation commenced in England, complaints were made by many of the dignified clergy and others of the intricacy and difficulty of the church-muſic of thoſe times: in conſequence of which it was once propoſed, that organs and curious ſinging ſhould be removed from the churches. Latimer in his dioceſe of Worceſter, went ſtill farther, and iſſued injunctions to the prior and convent of St Mary, forbidding in their ſervice all manner of ſinging. In the reign of Edward VI. a commiſſion was granted to eight biſhops, eight divines, eight civilians, and eight common lawyers, to compile a body of ſuch eccleſiaſtical laws as ſhould in future be obſerved throughout the realm. The reſult of this compilation was a work firſt publiſhed by Fox the martyrologiſt, in 1571, and afterwards in 1640, under the title of *Reformatio Legum Eccleſiaſticarum*. Theſe 32 commiſſioners, inſtead of reprobating church-muſic, merely condemned figurative and operoſe muſic, or that kind of ſinging which abounded with fugues, reſponſive paſſages, and a commixture of various and intricate proportions; which, whether extemporary or written, is by muſicians termed *deſcant*. However, notwithſtanding the objections againſt choral muſic, and the practice of ſome of the reformed churches, the compilers of the Engliſh liturgy in 1548, and the king himſelf, determined to retain muſical ſervice. Accordingly the ſtatute 2 & 3 Edw. VI. cap. 1. though it contains no formal obligation on the clergy, or others, to uſe or join in either vocal or inſtrumental muſic in the common prayer, does clearly recogniſe the practice of ſinging; Service.

and

Service || Serum.

and in less than two years after the compiling of King Edward's liturgy, a formula was composed, which continues, with scarce any variation, to be the rule for choral service even at this day. The author of this work was John Marbecke, or Marbeike; and it was printed by Richard Grafton, in 1550, under the title of the Book of Common Prayer, noted. Queen Mary laboured to re-establish the Romish choral service; but the accession of Elizabeth was followed by the act of uniformity; in consequence of which, and of the queen's injunctions, the Book of Common Prayer, noted by Marbecke, was considered as the general formula of choral service. In 1560, another musical service, with some additions and improvements, was printed by John Day; and in 1565, another collection of offices, with musical notes. Many objections were urged by Cartwright and other Puritans against the form and manner of cathedral service, to which Hooker replied in his Ecclesiastical Polity. In 1664, the statues of Edward VI. and Elizabeth, for uniformity in the Common Prayer, were repealed; and the Directory for Public Worship, which allows only of the singing of psalms, established. But upon the restoration of Charles II. choral service was again revived, and has since uniformly continued. See on this subject Hawkins's History of Music, vol. i. p. 404. vol. ii. p. 264. vol. iii. p. 58—468, &c. vol. iv. p. 44—347.

Service-Tree. See Sorbus.

SERVITES, a religious order in the church of Rome, founded about the year 1233, by seven Florentine merchants, who, with the approbation of the bishop of Florence, renounced the world, and lived together in a religious community on mount Senar, two leagues from that city.

SERVITOR, in the university of Oxford, a student who attends on another for his maintenance and learning. See Sizar.

SERVITUDE, the condition of a servant, or rather slave.

Under the declension of the Roman empire, a new kind of servitude was introduced, different from that of the ancient Romans: it consisted in leaving the lands of subjugated nations to the first owners, upon condition of certain rents, and servile offices, to be paid in acknowledgment. Hence the names of *servi censiti*, *ascriptitii* and *addicti glebæ*; some whereof were taxable at the reasonable discretion of the lord; others at a certain rate agreed on; and others were mainmortable, who, having no legitimate children, could not make a will to above the value of five pence, the lord being heir of all the rest; and others were prohibited marrying, or going to live out of the lordship. Most of these services existed lately in France; but they were long ago abolished in England. Such, however, was the original of our tenures, &c. See Slave.

Servitude, in Scots law. See Law, Part III. Sect. ix.

SERVIUS (Maurus Honoratus) a celebrated grammarian and critic of antiquity, who flourished about the time of Arcadius and Honorius; now chiefly known by his Commentaries on Virgil. There is also extant a piece of Servius upon the feet of verses and the quantity of syllables, called *Centimetrum*.

SERUM; a thin, transparent, saltish liquor, which makes a considerable part of the mass of blood. See Anatomy, n° 126. and Blood.

Sesamoidea, Sesamum.

SESAMOIDEA ossa, certain small bones somewhat resembling the seeds of sesamum, whence their name. They are placed at the under part of the bones of the last joints of the fingers and toes.

SESAMUM, oily grain, in botany: A genus of plants belonging to the class of didynamia, and to the order of angiospermia; and in the natural system ranging under the 20th order, *Luridæ*. The calyx is divided into five parts. The corolla is campanulated, the tube of which is nearly the length of the calyx; the throat is inflated, and very large; the border is divided into five parts, four of which are spreading and nearly equal; the fifth is the lowest and largest. There are four filaments, and the rudiments of a fifth. The stigma is lanceolated, and the capsule has four cells. There are only two species, the *orientale* and *indicum*. 1. The orientale has ovate, oblong, entire leaves. It is an annual, and grows naturally on the coast of Malabar and in the island of Ceylon; rising with an herbaceous four-cornered stalk, two feet high, sending out a few short side-branches; the leaves are oblong, oval, a little hairy, and stand opposite. The flowers terminate the stalks in loose spikes; they are small, of a dirty white colour, shaped somewhat like those of the fox-glove. After the flowers are past, the germen turns to an oval acute-pointed capsule with four cells, filled with oval compressed seeds, which ripen in autumn. 2. The indicum, with trifid lower leaves grows naturally in India: this is also an annual plant; the stalk rises taller than that of the former; the lower leaves are cut into three parts, which is the only difference between them.

The first sort is frequently cultivated in all the eastern countries, and also in Africa, as a pulse; and of late years the seeds have been introduced into Carolina by the African negroes, where they succeed extremely well. The inhabitants of that country make an oil from the seed, which will keep good many years, without having any rancid smell or taste, but in two years become quite mild; so that when the warm taste of the seed, which is in the oil when first drawn, is worn off, they use it as a salad-oil, and for all the purposes of sweet oil. The seeds of this plant are also used by the negroes for food; which seeds they parch over the fire, and then mix them with water, and stew other ingredients with them, which makes an hearty food. Sometimes a sort of pudding is made of these seeds, in the same manner as with millet or rice, and is by some persons esteemed, but is rarely used for these purposes in Europe. This is called *benny* or *bonny* in Carolina. In England these plants are preserved in botanic gardens as curiosities. Their seeds must be sown in the spring upon a hot bed; and when the plants are come up, they must be transplanted into a fresh hot-bed to bring them forward. After they have acquired a tolerable degree of strength, they should be planted into pots, and plunged into another hot-bed, managing them as hath been directed for amaranths; for if these plants are not thus brought forward in the former part of the summer, they will not produce good seeds in this country.

From nine pounds of this seed which came from Carolina,

Seseli || Session.

rolina, there were upwards of two quarts of oil drawn, which is as great a quantity as hath been obtained from any vegetable whatever. This might occaſion its being called the *oily grain*.

SESELI, MEADOW SAXIFRAGE, in botany: A genus of plants belonging to the claſs of pentandria, and to the order of digynia; and in the natural ſyſtem ranging under the 45th order, *Umbellatæ*. The umbels are globular; the involucrum conſiſts of one or two leaflets; the fruit is egg-ſhaped and ſtreaked. There are 11 ſpecies, the *pimpinelloides*, *montanum*, *glaucum*, *annuum*, *ammoides*, *tortuoſum*, *turbith*, *hyppomarathrum*, *pyrenæum*, *ſaxifragum*, and *elatum*. The montanum grows naturally in France and Italy; the glaucum is a native of France; the ammoides and tortuoſum grow in the ſouth of Europe; and the hyppomarathrum is a native of Auſtria.

SESOSTRIS, king of Egypt. See EGYPT, p. 368.

SESQUI, a Latin particle, ſignifying a whole and a half; which, joined with *altera*, *terza*, *quarta*, &c. is much uſed in the Italian muſic to expreſs a kind of ratios, particularly ſeveral ſpecies of triples.

Sesqui-Alterate, in geometry and arithmetic, is a ratio between two lines, two numbers, or the like, where one of them contains the other once, with the addition of a half.

Thus 6 and 9 are in a ſeſqui-alterate ratio; ſince 9 contains 6 once, and 3, which is half of 6, over; and 20 and 30 are in the ſame; as 30 contains 20, and half 20 or 10.

Sesqui-Duplicate ratio, is when of two terms the greater contains the leſs twice, and half the leſs remains; as 15 and 6; 50 and 20.

Sesqui-Tertional proportion, is when any number or quantity contains another once and one third.

SESSILE, among botaniſts. See BOTANY.

SESSION, in general, denotes each ſitting or aſſembly of a council, &c.

Session of Parliament, is the ſeaſon or ſpace from its meeting to its prorogation. See PARLIAMENT.

Kirk-Session, the name of a petty eccleſiaſtical court in Scotland. See *Kirk-Seſſion*.

SESSIONS for weights and meaſures. In London, four juſtices from among the mayor, recorder, and aldermen (of whom the mayor or recorder is to be one), may hold a ſeſſion to inquire into the offences of ſelling by falſe weights and meaſures, contrary to the ſtatutes; and to receive indictments, puniſh offenders, &c. Char. king Charles I.

Court of Session. See LAW, Part III. Sect. ii.

Court of Quarter Sessions, an Engliſh court that muſt be held in every county once in every quarter of a year; which, by ſtatute 2 Hen. V. c. 4. is appointed to be in the firſt week after Michaelmas-day, the firſt week after the epiphany, the firſt week after the cloſe of Eaſter, and in the week after the tranſlation of St Thomas the martyr, or the 7th of July. It is held before two or more juſtices of the peace, one of which muſt be of the quorum. The juriſdiction of this court, by 34 Edw. III. c. 1. extends to the trying and determining all felonies and treſpaſſes whatſoever: though they ſeldom, if ever, try any greater offence than ſmall felonies within the benefit of clergy; their commiſſion providing, that if any caſe of difficulty ariſes, they ſhall not proceed to judgment, but in the preſence of one of the juſtices of the courts of king's-bench or common-pleas, or one of the judges of aſſize: and therefore murders, and other capital felonies, are uſually remitted for a more ſolemn trial to the aſſizes. They cannot alſo try any new-created offence, without expreſs power given them by the ſtatute which creates it. But there are many offences and particular matters which, by particular ſtatutes, belong properly to this juriſdiction, and ought to be proſecuted in this court; as, the ſmaller miſdemeanors againſt the public or commonwealth, not amounting to felony; and eſpecially offences relating to the game, highways, alehouſes, baſtard children, the ſettlement and proviſion for the poor, vagrants, ſervants wages, and Popiſh recuſants. Some of theſe are proceeded upon by indictment: others in a ſummany way, by motion, and order thereupon; which order may for the moſt part, unleſs guarded againſt by particular ſtatutes, be removed into the court of king's-bench by writ of *certiorari facias*, and be there either quaſhed or confirmed. The records or rolls of the ſeſſions are committed to the cuſtody of a ſpecial officer, denominated *cuſtos rotulorum*, who is always a juſtice of the quorum; and among them of the quorum (ſaith Lambard) a man for the moſt part eſpecially picked out, either for wiſdom, countenance, or credit. The nomination of the *cuſtos rotulorum* (who is the principal officer in the county, as the lord-lieutenant is chief in military command) is by the king's ſign-manual: and to him the nomination of the clerk of the peace belongs; which office he is expreſsly forbidden to ſell for money.

Session, Seſterce.

In moſt corporation-towns there are quarter-ſeſſions kept before juſtices of their own, within their reſpective limits; which have exactly the ſame authority as the general quarter-ſeſſions of the county, except in a very few inſtances; one of the moſt conſiderable of which is the matter of appeals from orders of removal of the poor, which, though they be from the orders of corporation-juſtices, muſt be to the ſeſſions of the county, by ſtatute 8 and 9 W. III. c. 30. In both corporations and counties at large, there is ſometimes kept a ſpecial or petty ſeſſion, by a few juſtices, for diſpatching ſmaller buſineſs in the neighbourhood between the times of the general ſeſſions; as for licenſing alehouſes, paſſing the account of pariſh-officers, and the like.

SESTERCE, SESTERTIUS, a ſilver coin, in uſe among the ancient Romans, called alſo ſimply *nummus*, and ſometimes *nummus ſeſtertius*. The ſeſtertius was the fourth part of the denarius, and originally contained two aſſes and a half. It was at firſt denoted by LLS; the two L's ſignifying two libræ, and the S half. But the librarii, afterwards converting the two L's into an H, expreſſed the ſeſtertius by HS. The word *ſeſtertius* was firſt introduced by way of abbreviation for *ſemiſtertius*, which ſignifies two, and a half of a third, or, literally, only half a third; for in expreſſing half a third, it was underſtood that there were two before.

Some authors make two kinds of ſeſterces; the leſs called *ſeſtertius*, in the maſculine gender; and the great one, called *ſeſtertium*, in the neuter: the firſt, that we have already deſcribed; the latter containing a thouſand of the other. Others will have any ſuch diſtinction of great and little ſeſterces unknown to the Romans; *ſeſtertius*, ſay they, was an adjective, and ſignified *as ſeſtertius*,

Sefterce. *tius*, or two aſſes and a half; and when uſed in the plural, as in *quinquagiuta ſeſtertium*, or *ſeſtertia*, it was only by way of abbreviation, and there was always underſtood *centena*, *millia*, &c.

This matter has been accurately ſtated by Mr Raper, in the following manner. The ſubſtantive to which ſeſtertius referred, is either *as* or *pondus*; and *ſeſtertius as* is two aſſes and a half; *ſeſtertium pondus*, two pondera and a half, or two hundred and fifty denarii. When the denarius paſſed for ten aſſes, the ſeſtertius of two aſſes and a half was a quarter of it; and the Romans continued to keep their accounts in theſe ſeſterces long after the denarius paſſed for ſixteen aſſes; till, growing rich, they found it more convenient to reckon by quarters of the denarius, which they called *nummi*, and uſed the words *nummus* and *ſeſtertius* indifferently, as ſynonymous terms, and ſometimes both together, as *ſeſtertius nummus*; in which caſe the word *ſeſtertius*, having loſt its original ſignification, was uſed as a ſubſtantive; for *ſeſtertius nummus* was not two nummi and a half, but a ſingle nummus of four aſſes. They called any ſum under two thouſand ſeſterces ſo many *ſeſtertii* in the maſculine gender; two thouſand ſeſterces they called *duo* or *bina ſeſtertia*, in the neuter, ſo many quarters making five hundred denarii, which was twice the ſeſtertium; and they ſaid *dena*, *vicena*, &c. *ſeſtertia*, till the ſum amounted to a thouſand ſeſtertia, which was a million of ſeſterces. But, to avoid ambiguity, they did not uſe the neuter *ſeſtertium* in the ſingular number, when the whole ſum amounted to no more than a thouſand ſeſterces, or one ſeſtertium. They called a million of ſeſterces *decies nummûm*, or *decies ſeſtertiûm*, for *decies centena millia nummorum*, or *ſeſtertiorum* (in the maſculine gender), omitting *centena millia* for the ſake of brevity. They likewiſe called the ſame ſum *decies ſeſtertium* (in the neuter gender) for *decies centies ſeſtertium* omitting *centies* for the ſame reaſon; or ſimply *decies*, omitting *centena millia ſeſtertiûm*, or *centies ſeſtertium*; and with the numeral adverbs *decies*, *vicies*, *centies*, *millies*, and the like, either *centena millia* or *centies* was always underſtood. Theſe were their moſt uſual forms of expreſſion; though for *bina*, *dena*, *vicena ſeſtertia*, they frequently ſaid *bina*, *dena*, *vicena millia nummûm*. If the conſular denarius contained 60 troy grains of fine ſilver, it was worth ſomewhat more than eight-pence farthing and a half ſterling; and the as, of 16 to the denarius, a little more than a half-penny. To reduce the ancient ſeſterces of two aſſes and a half, when the denarius paſſed for 16, to pounds ſterling, multiply the given number by 5454, and cut off ſix figures on the right hand for decimals. To reduce *nummi ſeſtertii*, or quarters of the denarius, to pounds ſterling; if the given ſum be conſular money, multiply it by 8727, and cut off ſix figures on the right hand for decimals; but for imperial money diminiſh the ſaid product by one-eighth of itſelf. Phil. Tranſ. vol. lxi. part ii. art. 48.

To be qualified for a Roman knight, an eſtate of 400,000 *ſeſterces* was required; and for a ſenator, of 800,000.

Authors alſo mention a copper *ſeſterce*, worth about one-third of a penny Engliſh.

SESTERCE, or *ſeſtertius*, was alſo uſed by the ancients for a thing containing two wholes and an half of another, as *as* was taken for any whole or integer.

SESTOS, a noted fortreſs of European Turkey, ſituated at the entrance of the Helleſpont or Dardanelles, 24 miles ſouth-weſt of Gallipoli. This place is famous for the loves of HERO and LEANDER, ſung by the poet Muſæus. Seſtos || Setaceous

SESUVIUM, in botany; a genus of plants belonging to the claſs of icoſandria, and to the order of trigynia. The calyx is coloured and divided into five parts; there are no petals; the capſule is egg-ſhaped, three-celled, opening horizontally about the middle, and containing many ſeeds. There is only one ſpecies, the *portulacaſtrum*, purſlane-leaved ſeſuvian, which is a native of the Weſt Indies.

SET, or SETS, a term uſed by the farmers and gardeners to expreſs the young plants of the white thorn and other ſhrubs, with which they uſe to raiſe their quick or quick-ſet hedges. The white thorn is the beſt of all trees for this purpoſe; and, under proper regulations, its ſets ſeldom fail of anſwering the farmer's utmoſt expectations.

Set-off, in law, is an act whereby the defendant acknowledges the juſtice of the plaintiff's demand on the one hand; but, on the other, ſets up a demand of his own, to counterbalance that of the plaintiff, either in the whole, or in part: as, if the plaintiff ſues for 10 l. due on a note of hand, the defendant may ſet off 9 l. due to himſelf for merchandiſe ſold to the plaintiff; and, in caſe he pleads ſuch ſet-off, muſt pay the remaining balance into court. This anſwers very nearly to the *compenſatio* or ſtoppage of the civil law, and depends upon the ſtatutes 2 Geo. II. cap. 22. and 8 Geo. II. cap. 24.

SETACEOUS WORM, in natural hiſtory, a name given by Dr Liſter to that long and ſlender water-worm, which ſo much reſembles a horſe-hair, that it has been ſuppoſed by the vulgar to be an animated hair of that creature. Theſe creatures, ſuppoſed to be living hairs, are a peculiar ſort of inſects, which are bred and nouriſhed within the bodies of other inſects, as the worms of the ichneumon flies are in the bodies of the caterpillars.

Aldrovand deſcribes the creature, and tells us it was unknown to the ancients; but called *ſeta aquatica*, and *vermis ſetarius*, by the moderns, either from its figure reſembling that of a hair, or from the ſuppoſition of its once having been the hair of ſome animal. We generally ſuppoſe it, in the imaginary ſtate of the hair, to have belonged to a horſe; but the Germans ſay it was once the hair of a calf, and call it by a name ſignifying *vitulus aquaticus*, or the "water calf."

Albertus, an author much reverenced by the common people, has declared that this animal is generated of a hair; and adds, that any hair thrown into ſtanding water, will, in a very little time, obtain life and motion. Other authors have diſſented from this opinion, and ſuppoſed them generated of the fibrous roots of water-plants; and others, of the parts of graſshoppers fallen into the water. This laſt opinion is rejected by Aldrovand as the moſt improbable of all. Standing and foul waters are moſt plentifully ſtored with them; but they are ſometimes found in the cleareſt and pureſt ſprings, and ſometimes out of the water, on the leaves of trees and plants, as on the fruit-trees in our gardens, and the elms in hedges. They are from three to five inches long, of the thickneſs of a large hair; and are brown,

Seth ‖ Severance.

brown upon the back, and white under the belly, and the tail is white on every part.

SETH, the third ſon of Adam, the father of Enos, was born 3874 B. C. and lived 912 years.

SETHIANS, in church hiſtory, Chriſtian heretics; ſo called becauſe they paid divine worſhip to Seth, whom they looked upon to be Jeſus Chriſt the ſon of God, but who was made by a third divinity, and ſubſtituted in the room of the two families of Abel and Cain, which had been deſtroyed by the deluge. Theſe heretics appeared in Egypt in the ſecond century; and as they were addicted to all ſorts of debauchery, they did not want followers; and continued in Egypt above 200 years.

SETIMO, a town of Italy, in the province of Piedmont, ſituated on the river Po, eight miles north of Turin.

SETON, in ſurgery, a few horſe hairs, ſmall threads, or large packthread, drawn through the ſkin, chiefly the neck, by means of a large needle or probe, with a view to reſtore or preſerve health.

We find by experience, that ſetons are very uſeful in catarrhs, inflammations, and other diſorders, particularly thoſe of the eyes, as a gutta ſerena, cataract, and incipient ſuffuſion; to theſe we may add intenſe headachs, with ſtupidity, drowſineſs, epilepſies, and even the apoplexy itſelf.

SETTEE, in ſea-language, a veſſel very common in the Mediterranean with one deck and a very long and ſharp prow. They carry ſome two maſts, ſome three, without top-maſts. They have generally two maſts, equipped with triangular ſails, commonly called *lateen ſails*. The leaſt of them are of 60 tuns burden. They ſerve to tranſport cannon and proviſions for ſhips of war and the like. Theſe veſſels are peculiar to the Mediterranean ſea, and are uſually navigated by Italians, Greeks, or Mahometans.

SETTING, in aſtronomy, the withdrawing of a ſtar or planet, or its ſinking below the horizon. Aſtronomers and poets make three different kinds of ſetting of the ſtars, viz. the COSMICAL, ACRONYCAL, and HELIACAL. See theſe articles.

SETTING, in the ſea-language. To ſet the land or the ſun by the compaſs, is to obſerve how the land bears on any point of the compaſs, or on what point of the compaſs the ſun is. Alſo when two ſhips ſail in ſight of one another, to mark on what point the chaſed bears, is termed *ſetting the chaſe by the compaſs*.

SETTING, among ſportſmen, a term uſed to expreſs the manner of taking partridges by means of a dog peculiarly trained to that purpoſe. See SHOOTING.

ACT OF SETTLEMENT, in Britiſh hiſtory, a name given to the ſtatute 12 and 13 W. III. cap. 2. whereby the crown was limited to his preſent majeſty's illuſtrious houſe; and ſome new proviſions were added, at the ſame fortunate era, for better ſecuring their religion, laws, and liberties; which the ſtatute declares to be the birthright of the people of England, according to the ancient doctrine of the common law.

SEVENTH, in muſic, an interval called by the Greeks *heptachordon*. See INTERVAL.

SEVERANCE in law, the ſingling or ſevering two or more that join or are joined in the ſame writ or action. As if two join in a writ, *de libertate probanda*, and the one be afterwards nonſuited; here ſeverance is permitted, ſo as notwithſtanding the nonſuit of the one, the other may ſeverally proceed.

Severia ‖ Severn.

There is alſo ſeverance of the tenants in aſſize; when one, two, or more diſſeiſees appear upon the writ, and not the other. And ſeverance in debt, where two executors are named plaintiffs, and the one refuſes to proſecute. We alſo meet with ſeverance of ſummons, ſeverance in attaints, &c. An eſtate in joint tenancy may be ſevered and deſtroyed by deſtroying any of its unities. 1. That of time, which reſpects only the original commencement of the joint eſtate, cannot indeed (being now part) be affected by any ſubſequent tranſaction. But, 2. The joint-tenants eſtate may be deſtroyed without any alienation, by merely diſuniting their poſſeſſion. 3. The jointure may be deſtroyed, by deſtroying the unity of title. And, 4. By deſtroying the unity of intereſt.

SEVERIA, a province of the Ruſſian empire, with the title of a duchy, bounded on the north by Smolenſko and Muſcovy, on the eaſt by Vorotinſki and the country of the Coſſacks, on the ſouth by the ſame, and on the weſt by Zernegovia. It is a country overrun with woods, and on the ſouth part is a foreſt of great length. Novogrodec, or Novogorod, is the capital town.

ST SEVERINA, a town of Italy, in the kingdom of Naples, and in Lower Calabria, with an archbiſhop's ſee. It is very well fortified, and ſeated on a craggy rock, on the river Neeto; in E. Long. 17. 14. N. Lat. 39. 15.

SEVERINO, a town of Italy, in the territory of the church, and in the Marche of Anconia, with a biſhop's ſee. It has fine vineyards, and is ſeated between two hills on the river Petenza, in E. Long. 13. 6. N. Lat. 43. 16.

SEVERN, a river which riſes near Plimlimmon-Hill in Montgomeryſhire, and before it enters Shropſhire receives about 30 ſtreams, and paſſes down to Laudring, where it receives the Morda, that flows from Oſweſtry. When it arrives at Monford, it receives the river Mon, paſſing on to Shrewſbury, which it almoſt ſurrounds, then to Bridgeworth; afterwards it runs through the ſkirts of Staffordſhire, enters Worceſterſhire, and paſſes by Worceſter; then it runs to Tewkeſbury, where it joins the Avon, and from thence to Glouceſter, keeping a north-weſterly courſe, till it falls into the Briſtol Channel. It begins to be navigable for boats at Welchpool, in Montgomeryſhire, and takes in ſeveral other rivers in its courſe, beſides thoſe already mentioned, and *is the ſecond in England*. By the late inland navigation, it has communication with the rivers Merſey, Dee, Ribble, Ouſe, Trent, Derwent, Humber, Thames, Avon, &c. which navigation, including its windings, extends above 500 miles in the counties of Lincoln, Nottingham, York, Lancaſter, Weſtmoreland, Cheſter, Stafford, Warwick, Leiceſter, Oxford, Worceſter, &c. A canal from Stroud-Water, a branch of the Severn, to join the Thames, has lately been undertaken, by which great undertaking of conveying a tunnel 16 feet high and 16 feet wide, under Sapperton-Hill and Hayley-Wood (very high ground), for two miles and a quarter in length, through a very hard rock, lined and arched with brick, is entirely completed, and boats paſſed through it the 21ſt of May 1789. By this opening, a communication is made between the river Severn at

Lucombe's Engliſh Gazetteer.

Severus. Framilode and the Thames near Leechlade, and will be continued over the Thames near Ingletham, into deep water in the Thames below St John-Bridge, and so to Oxford, &c. and London, for conveyance of coals, goods, &c. It is now navigable from the Severn to Themsford, by way of Stroud, Cirencester, Cricklade, &c. being filled with water for that purpose near 40 miles.

SEVERUS (Cornelius), an ancient Latin poet of the Augustan age; whose *Ætna*, together with a fragment *De morte Ciceronis*, were published, with notes and a prose interpretation, by Le Clerc, 12mo, Amsterdam, 1703. They were before inserted among the *Catalecta Virgilii* published by Scaliger; whose notes, with others, Le Clerc has received among his own.

SEVERUS (Septimus), a Roman emperor, who has been so much admired for his military talents, that some have called him the most warlike of the Roman emperors. As a monarch he was cruel, and it has been observed that he never did an act of humanity or forgave a fault. In his diet he was temperate, and he always showed himself an open enemy to pomp and splendor. He loved the appellation of a man of letters, and he even composed an history of his own reign, which some have praised for its correctness and veracity. However cruel Severus may appear in his punishments and in his revenge, many have endeavoured to exculpate him, and observed that there was need of severity in an empire where the morals were so corrupted, and where no less than 3000 persons were accused of adultery during the space of 17 years. Of him, as of Augustus, some were fond to say, that it would have been better for the world if he had never been born, or had never died. See ROME, n° 372.

Severus's Wall, in British topography, the fourth and last barrier erected by the Romans against the incursions of the North Britons. See the articles ADRIAN, and *Antoninus's Wall*.

We learn from several hints in the Roman historians, that the country between the walls of Hadrian and Antoninus continued to be a scene of perpetual war and subject of contention between the Romans and Britons, from the beginning of the reign of Commodus to the arrival of the emperor Septimius Severus in Britain, A. D. 206. This last emperor having subdued the Mœatæ, and repulsed the Caledonians, determined to erect a stronger and more impenetrable barrier than any of the former, against their future incursions.

Though neither Dio nor Herodian make any mention of a wall built by Severus in Britain for the protection of the Roman province, yet we have abundant evidence from other writers of equal authority, that he really built such a wall. "He fortified Britain (says Spartian) with a wall drawn cross the island from sea to sea; which is the greatest glory of his reign. After the wall was finished, he retired to the next station (York), not only a conqueror, but the founder of an eternal peace." To the same purpose, Aurelius Victor and Orosius, to say nothing of Eutropius and Cassiodorus: "Having repelled the enemy in Britain, he fortified the country, which was suited to that purpose, with a wall drawn cross the island from sea to sea."—"Severus drew a great ditch, and built a strong wall, fortified with several turrets, from sea to sea, to protect that part of the island which he had recovered from the yet unconquered nations." As the residence of the emperor Severus in Britain was not quite four years, it is probable that the two last of them were employed in building this wall; according to which account, it was begun A. D. 209, and finished A. D. 210. Severus.

This wall of Severus was built nearly on the same tract with Hadrian's rampart, at the distance only of a few paces north. The length of this wall, from Cousins' house near the mouth of the river Tyne on the east, to Boulness on the Solway frith on the west, hath been found, from two actual mensurations, to be little more than 68 English miles, and a little less than 74 Roman miles. To the north of the wall was a broad and deep ditch, the original dimensions of which cannot now be ascertained, only it seems to have been larger than that of Hadrian. The wall itself, which stood on the south brink of the ditch, was built of free-stone, and where the foundation was not good, it is built on piles of oak; the interstices between the two faces of this wall are filled with broad thin stones, placed not perpendicularly, but obliquely on their edges; the running mortar or cement was then poured upon them, which, by its great strength and tenacity, bound the whole together, and made it firm as a rock. But though these materials are sufficiently known, it is not easy to guess where they were procured, for many parts of the wall are at a great distance from any quarry of free stone; and, though stone of another kind was within reach, yet it does not appear to have been anywhere used. The height of this wall was 12 feet besides the parapet, and its breadth 8 feet, according to Bede, who lived only at a small distance from the east end of it, and in whose time it was almost quite entire in many places. Such was the wall erected by the command and under the direction of the emperor Severus in the north of England; and, considering the length, breadth, height, and solidity, it was certainly a work of great magnificence and prodigious labour. But the wall itself was but a part, and not the most extraordinary part, of this work. The great number and different kinds of fortresses which were built along the line of it for its defence, and the military ways with which it was attended, are still more worthy of our admiration, and come now to be described.

The fortresses which were erected along the line of Severus's wall for its defence, were of three different kinds, and three different degrees of strength; and were called by three different Latin words, which may be translated *stations*, *castles*, and *turrets*. Of each of these in their order.

The *stationes*, stations, were so called from their stability and the stated residence of garrisons. They were also called *castra*, which hath been converted into *chesters*, a name which many of them still bear. These were by far the largest, strongest, and most magnificent of the fortresses which were built upon the wall, and were designed for the head-quarters of the cohorts of troops which were placed there in garrison, and from whence detachments were sent into the adjoining castles and turrets. These stations, as appears from the vestiges of them which are still visible, were not all exactly of the same figure nor of the same dimensions; some of them being exactly squares, and others oblong, and some of them a little larger than others. These variations were no doubt occasioned by the difference of situation

Severus. tuation and other circumſtances. The ſtations were fortified with deep ditches and ſtrong walls, the wall itſelf coinciding with and forming the north wall of each ſtation. Within the ſtations were lodgings for the officers and ſoldiers in garriſon; the ſmalleſt of them being ſufficient to contain a cohort, or 600 men. Without the walls of each ſtation was a town, inhabited by labourers, artificers, and others, both Romans and Britons, who choſe to dwell under the protection of theſe fortreſſes. The number of the ſtations upon the wall was exactly 18; and if they had been placed at equal diſtances, the interval between every two of them would have been four miles and a few paces: but the intervention of rivers, marſhes, and mountains; the conveniency of ſituations for ſtrength, proſpect, and water; and many other circumſtances to us unknown, determined them to place theſe ſtations at unequal diſtances. The ſituation which was always choſen by the Romans, both here and everywhere elſe in Britain where they could obtain it, was the gentle declivity of a hill, near a river, and facing the meridian ſun. Such was the ſituation of the far greateſt part of the ſtations on this wall. In general, we may obſerve, that the ſtations ſtood thickeſt near the two ends and in the middle, probably becauſe the danger of invaſion was greateſt in theſe places. But the reader will form a clearer idea of the number of theſe ſtations, their Latin and Engliſh names, their ſituation and diſtance from one another, by inſpecting the following table, than we can give him with equal brevity in any other way. The firſt column contains the number of the ſtation, reckoning from eaſt to weſt; the ſecond contains its Latin, and the third its Engliſh name; and the three laſt its diſtance from the next ſtation to the weſt of it, in miles, furlongs, and chains.

No	Latin Name.	Engliſh Name.	M.	F.	C.
1	Segedunum	Couſin's-houſe	3	5	1½
2	Pons Ælii	Newcaſtle	2	0	9
3	Condercum	Benwell hill	6	6	5
4	Vindobala	Rutcheſter	7	0	3½
5	Hunnum	Halton-cheſters	5	1	7
6	Cilurnum	Walwick-cheſters	3	1	8
7	Procolitia	Carrawburgh	4	5	3½
8	Borcovicus	Houſeſteeds	1	3	8
9	Vindolana	Little Cheſters	3	6	4
10	Æſica	Great Cheſters	2	1	6½
11	Magna	Carrvoran	2	6	0
12	Amboglanna	Burdoſwald	6	2	8
13	Petriana	Cambeck	2	6	6
14	Aballaba	Watchcroſs	5	1	9
15	Congavata	Stanwix	3	3	4
16	Axelodunum	Brugh	4	0	9
17	Gabroſentum	Brumbrugh	3	4	1
18	Tunnocelum	Boulneſs	0	0	0
		Length of the wall	68	3	3

The *caſtella*, or caſtles, were the ſecond kind of fortifications which were built along the line of this wall for its defence. Theſe caſtles were neither ſo large nor ſtrong as the ſtations, but much more numerous, being no fewer than 81. The ſhape and dimenſions of the caſtles, as appears from the foundations of many of them which are ſtill viſible, were exact ſquares of 66 feet every way. They were fortified on every ſide with thick and lofty walls, but without any ditch, except on the north ſide; on which the wall itſelf, raiſed much above its uſual height, with the ditch attending it, formed the fortification. The caſtles were ſituated in the intervals between the ſtations, at the diſtance of about ſeven furlongs from each other; though particular circumſtances ſometimes occaſioned a little variation. In theſe caſtles, guards were conſtantly kept by a competent number of men detached from the neareſt ſtations. Severus.

The *turres*, or turrets, were the third and laſt kind of fortifications on the wall. Theſe were ſtill much ſmaller than the caſtles, and formed only a ſquare of about 12 feet, ſtanding out of the wall on its ſouth ſide. Being ſo ſmall, they are more entirely ruined than the ſtations and caſtles, which makes it difficult to diſcover their exact number. They ſtood in the intervals between the caſtles; and from the faint veſtiges of a few of them, it is conjectured that there were four of them between every two caſtles, at the diſtance of about 300 yards from one another. According to this conjecture, the number of the turrets amounted to 324. They were deſigned for watch-towers and places for ſentinels, who, being within hearing of one another, could convey an alarm or piece of intelligence to all parts of the wall in a very little time.

Such were the ſtations, caſtles, and turrets, on the wall of Severus; and a very conſiderable body of troops was conſtantly quartered in them for its defence. The uſual complement allowed for this ſervice was as follows:

1. Twelve cohorts of foot, conſiſting of 600 men each, - -	7,200
2. One cohort of mariners in the ſtation at Boulneſs, - -	600
3. One detachment of Moors, probably equal to a cohort, - -	600
4. Four alæ or wings of horſe, conſiſting, at the loweſt computation, of 400 each, -	1,600
	10,000

For the conveniency of marching theſe troops from one part of the wall to another, with the greater eaſe and expedition, on any ſervice, it was attended with two military ways, paved with ſquare ſtones, in the moſt ſolid and beautiful manner. One of theſe ways was ſmaller, and the other larger. The ſmaller military way run cloſe along the ſouth ſide of the wall, from turret to turret, and caſtle to caſtle, for the uſe of the ſoldiers in relieving their guards and ſentinels, and ſuch ſervices. The larger way did not keep ſo near the wall, nor touch at the turrets or caſtles, but purſued the moſt direct courſe from one ſtation to another, and was deſigned for the conveniency of marching larger bodies of troops.

It is to be regretted, that we cannot gratify the reader's curioſity, by informing him by what particular bodies of Roman troops the ſeveral parts of this great work were executed; as we were enabled to do with regard to the wall of Antoninus Pius from inſcriptions. For though it is probable that there were

Severus. stones with inscriptions of the same kind, mentioning the several bodies of troops, and the quantity of work performed by each of them, originally inserted in the face of this wall, yet none of them are now to be found. There have indeed been discovered, in or near the ruins of this wall, a great number of small square stones, with very short, and generally imperfect, inscriptions upon them; mentioning particular legions, cohorts, and centuries; but without directly asserting that they had built any part of the wall, or naming any number of paces. Of these inscriptions, the reader may see no fewer that twenty-nine among the Northumberland and Cumberland inscriptions in Mr Horsley's Britannia Romana. As the stones on which these inscriptions are cut are of the same shape and size with the other facing-stones of this wall, it is almost certain that they have been originally placed in the face of it. It is equally certain, from the uniformity of these inscriptions, that they were all intended to imitate some one thing, and nothing so probable as that the adjacent wall was built by the troops mentioned in them. This was, perhaps, so well understood, that it was not thought necessary to be expressed; and the distance of these inscriptions from one another showed the quantity of work performed. If this was really the case, we know in general, that this great work was executed by the second and sixth legions, these being the only legions mentioned in these inscriptions. Now, if this prodigious wall, with all its appendages of ditches, stations, castles, turrets, and military ways, was executed in the space of two years by two legions only, which, when most complete, made no more than 12,000 men, how greatly must we admire the skill, the industry, and excellent discipline of the Roman soldiers, who were not only the valiant guardians of the empire in times of war, but its most active and useful members in times of peace?

This wall of Severus, and its fortresses, proved an impenetrable barrier to the Roman territories for near 200 years. But about the beginning of the 5th century, the Roman empire being assaulted on all sides, and the bulk of their forces withdrawn from Britain, the Mœatæ and Caledonians, now called *Scots* and *Picts*, became more daring; and some of them breaking through the wall, and others sailing round the ends of it, they carried their ravages into the very heart of Provincial Britain. These invaders were indeed several times repulsed after this by the Roman legions sent to the relief of the Britons. The last of these legions, under the command of Gallio of Ravenna, having, with the assistance of the Britons, thoroughly repaired the breaches of Severus's wall and its fortresses, and exhorted the Britons to make a brave defence, took their final farewell of Britain. It soon appeared, that the strongest walls and ramparts are no security to an undisciplined and dastardly rabble, as the unhappy Britons then were. The Scots and Picts met with little resistance in breaking through the wall, while the towns and castles were tamely abandoned to their destructive rage. In many places they levelled it with the ground, that it might prove no obstruction to their future inroads.—From this time no attempts were ever made to repair this noble work. Its beauty and grandeur procured it no respect in the dark and tasteless ages which succeeded. It became the common quarry for more than a thousand years, out of which all the towns and villages around were built; and is now so entirely ruined, Sevign^e. that the penetrating eyes of the most poring and patient antiquarian, can hardly trace its vanishing foundations.

SEVIGNÉ (Marie de Rabutin, Marquise de), a French lady, was born in 1626. When only a year old she lost her father, who was killed in the descent of the English on the isle of Rhé, where he commanded a company of volunteers. In 1644 she married the Marquis of Sevigné, who was slain in a duel by the Chevalier d'Albret, in 1651. She had by him a son and a daughter, to the education of whom she afterwards religiously devoted herself. Her daughter was married in 1669 to the Count of Grignan, who conducted her to Provence. Madame de Sevigné consoled herself by writing frequent letters to her daughter. She fell at last the victim to her maternal tenderness. In one of her visits to Grignan, she fatigued herself so much during the sickness of her daughter, that she was seized with a fever, which carried her off on the 14th of January 1696. We have two portraits of Madame de Sevigné; the one by the Compte de Bussi, the other by Madame de la Fayette. The first exhibits her defects; the second her excellencies. Bussi describes her as a lively gay coquette, a lover of flattery, fond of titles, honour, and distinction: M. de la Fayette as a woman of wit and good sense, as possessed of a noble soul, formed for dispensing benefits, incapable of debasing herself by avarice, and blessed with a generous, obliging, and faithful heart. Both these portraits are in some measure just. That she was vainglorious, appears evident from her own letters, which, on the other hand, exhibit undoubted proofs of her virtue and goodness of heart.

This illustrious lady was acquainted with all the wits of her age. It is said that she decided the famous dispute between Perrault and Boileau concerning the preference of the ancients to the moderns, thus, "The ancients are the finest, and we are the prettiest." She left behind her a most valuable collection of letters, the best edition of which is that of 1775, in 8 vols 12mo. "These letters (says Voltaire) are filled with anecdotes, written with freedom, and in a natural and animated style; are an excellent criticism upon studied letters of wit, and still more upon those fictitious letters which aim at the epistolary style, by a recital of false sentiments and feigned adventures to an imaginary correspondent." It were to be wished that a proper selection had been made of these letters. It is difficult to read eight volumes of letters, which, though inimitably written, present frequent repetitions, and are often filled with trifles. What makes them in general perhaps so interesting is, that they are in part historical. They may be looked upon as a relation of the manners, the ton, the genius, the fashions, the etiquette, which reigned in the court of Louis XIV. They contain many curious anecdotes nowhere else to be found: But these excellencies would be still more striking, were they sometimes stripped of that multitude of domestic affairs and minute incidents which ought naturally to have died with the mother and the daughter. A volume entitled *Sevigniana* was published at Paris in 1756, which is nothing more than a collection of the fine sentiments, literary and historical anecdotes, and moral apothegms, scattered throughout these letters. Siecle de Louis XIV tom. ii.

SEVILLE,

Seville. SEVILLE, a large and populous city of Spain, ſtands on the banks of the Guadalquiver, in the midſt of a rich, and to the eye a boundleſs, plain; in W. Long. 5° 5′ N. Lat. 37° 20′. This city is ſuppoſed to have been founded by the Phœnicians, who gave it the name of *Hiſpalis*. When it fell under the power of the Romans, it was called *Julia*; and at laſt, after a variety of corruptions, was called *Sebilla* or *Sevilla*; both of which names are retained by the Spaniards. The Romans embelliſhed it with many magnificent edifices; of which ſcarce any veſtige now remains. The Gothic kings for ſome time made it their reſidence: but in proceſs of time they removed their court to Toledo; and Seville was taken by ſtorm ſoon after the victory obtained at Xeres over the Gothic king Rodrigo.—In 1027, Seville became an independent monarchy; but was conquered 70 years afterwards by Yuſef Almoravides, an African prince. At laſt it was taken by Ferdinand III. after a year's ſiege; and 300,000 Moors were then obliged to leave the place. Notwithſtanding this prodigious emigration, Seville continued to be a great and populous city, and ſoon after it was enlarged and adorned with many magnificent buildings, the chief of which is the cathedral. Seville arrived at its utmoſt pitch of grandeur a little after the diſcovery of America, the reaſon of which was, that all the valuable productions of the Weſt Indies were carried thither. Its court was then the moſt ſplendid in Europe; but in the courſe of a few years all this grandeur diſappeared, owing to the impediments in navigating the Guadalquiver. The ſuperior excellence of the port of Cadiz induced government to order the galeons to be ſtationed there in time to come.

Seville is of a circular form, and is ſurrounded by a wall about five miles and a half in circumference, containing 176 towers. The ditch in many places is filled up. The ſtreets of Seville are crooked and dirty, and moſt of them ſo narrow that two carriages can ſcarcely paſs one another abreaſt.

Seville is ſaid to contain 80,268 ſouls, and is divided into 30 pariſhes. It has 84 convents, with 24 hoſpitals.

Townſend's Travels, vol. ii. Of the public edifices of this city the cathedral is the moſt magnificent. Its dimenſions are 420 feet in length, 263 in breadth within the walls, and 126 feet in height. It has nine doors, 80 altars, at which 500 maſſes are daily celebrated, and 80 windows of painted glaſs, each of which coſt 1000 ducats. At one angle ſtands a tower of Moriſh workmanſhip 350 feet high. On the top of it is the giralda, or large brazen image, which, with its palm branch, weighs near one ton and a half, yet turns as a weather-cock with the ſlighteſt variation of the wind. The whole work is brick and mortar. The paſſage to the top is an inclined plane, which winds about in the inſide in the manner of a ſpiral ſtaircaſe, ſo eaſy of aſcent that a horſe might trot from the bottom to the top; at the ſame time it is ſo wide that two horſemen may ride abreaſt. What appears very unaccountable, the ſolid maſonry in the upper half is juſt as thick again as that in the lower, though on the outſide the tower is all the way of the ſame dimenſions. In the opinion of Mr Swinburne, this cathedral is inferior to Yorkminſter. Its treaſures are ineſtimable; one altar with all its ornaments is ſolid ſilver; of the ſame metal are the images of St Iſidore and St Leander, which are as large as the life; and a tabernacle for the hoſt more than four yards high, adorned with eight and forty columns. Before the choir of the cathedral is the tomb of the celebrated Chriſtopher Columbus, the diſcoverer of America. His monument conſiſts of one ſtone only, on which theſe words are inſcribed, *A Caſtilla y Arragon otro mundo dio Colon*; that is, "To Caſtile and Arragon Columbus gave another world:" an inſcription ſimple and expreſſive, the juſtneſs of which will be acknowledged by thoſe who have read the adventures of this illuſtrious but unfortunate man. The cathedral was begun by Don Sancho the Brave, about the cloſe of the 13th century, and finiſhed by John II. about an hundred years after. To the cathedral belongs a library of 20,000 volumes, collected by Hernando the ſon of Columbus; but, to the diſgrace of the Spaniards, it has ſcarcely received any addition ſince the death of the founder. The organ in this cathedral is a very ingenious piece of mechaniſm †. "I was much pleaſed (ſays Mr Townſend in his intereſting travels) with the conſtruction of a new organ, containing 5300 pipes, with 110 ſtops, which latter, as the builder told me, is 50 more than are in the famous one of Harlem; yet, ſo ample are the bellows, that when ſtretched they ſupply the full organ 15 minutes. The mode of filling them with air is ſingular; for inſtead of working with his hands, a man walks backwards and forwards along an inclined plane of about 15 feet in length, which is balanced in the middle on its axis; under each end is a pair of bellows, of about ſix feet by three and an half. Theſe communicate with five other pair united by a bar; and the latter are ſo contrived, that when they are in danger of being overſtrained, a valve is lifted up, and gives them relief. Paſſing 10 times along the inclined plane fills all theſe veſſels."

Seville.

Bourgoanne's Travels, vol. ii.

† Vol. ii. p. 318.

The Canus de Carmone, or great aqueduct of Seville, is reckoned by the hiſtorians of this city one of the moſt wonderful works of antiquity. Mr Swinburne, however, remarks, that it is ugly, crooked, the arches unequal, and the architecture neglected. The conduit is ſo leaky, that a rivulet is formed by the waſte water. Nevertheleſs, it ſtill conveys to the city an ample ſupply of water ſufficient to turn ſeveral mills, and to give almoſt every houſe in town the benefit of it.

Swinburne's Travels, p. 283.

Many of the convents are remarkable for the beauty of their architecture; but in Seville the eye covets only pictures, of which there is a wonderful profuſion. Among theſe are the works of the famous painter Murillo, with many others univerſally admired.

The convent of the Franciſcans contains 15 cloiſters, with apartments for 200 monks, though, when Mr Townſend viſited them, they amounted only to 140. The annual expenditure of theſe, who are all fed on charity, is about L. 4000 Sterling. "In the principal cloiſter (ſays the ſame intelligent traveller), which is entirely incloſed by a multitude of little chapels, are repreſented, in 14 pictures, each called a *ſtation*, all the ſufferings of the Redeemer. Theſe are ſo arranged as to mark given diſtances by walking round the cloiſter from the firſt to the ſecond, and ſo in order to the reſt. Over them is mentioned the number of ſteps taken by our Lord between the ſeveral incidents of his paſſion in his way to Cavalry; and theſe preciſely are the paces mea-

Townſend's Travels, vol. ii. p. 326.

Seville. measured for the penitents in their progress from one station to another. Over one is the following inscription: 'This station consists of 1087 steps. Here the bleeding Redeemer fell a second time under the weight of his cross, and here is to be gained the indulgence of seven years and forty quarantines. Mental prayer, the Paternoster, and the Ave Maria.' This may serve as an example for the rest."

The principal manufacture of Seville is snuff. Mr Townsend, who paid particular attention to it, informs us, that the building in which it is carried on is elegant and simple in its form, and is about 600 feet by 480, and not less than 60 feet in height, with four regular fronts, inclosing 28 quadrangles. It cost 37,000,000 of reals, or about L. 370,000 Sterling. At present (1787), no more than 1700 workmen are employed, and 100 horses or mules; but formerly 3000 men were engaged, and near 400 horses. This falling off is attributed by Mr Swinburne to a practice which the directors followed, of adulterating the tobacco with the red earth of Almazaron. When Mr Townsend visited this manufacture, they had changed their system. From the year 1780, he informs us, the annual sale of tobacco from Brazil has been 1,500,000 pounds, purchased from the Portuguese at three reals a pound; and of snuff from the produce of their own colonies 1,600,000 pounds, beside *cigars* (A) to a very considerable amount. They have lying by them more than 5,000,000 of pounds of snuff unsold; but as it will not suffer by age, they are not uneasy at this accumulation. Besides the peculiar kind of snuff with which Spain was accustomed to supply the market, they have lately introduced the manufacture of rappee. In this branch alone are employed 220 persons, old and young, with 16 mules.

"All the workmen (continues Mr Townsend) deposit the cloaks at the door; and when they go out are so strictly examined, that they have little chance of being able to conceal tobacco; yet they sometimes venture to hide it about their persons. An officer and a guard is always attending to take delinquents into custody; and that they may prevent resistance, no workman is permitted to enter with a knife. Were it not for this precaution, the consequence of a detection might be fatal. The whole business is conducted by a director, with a salary of 40,000 reals a-year, and 54 superior officers, assisted by as many subordinate to them. For grinding their snuff, they have 40 mills, each consisting of a stone roller, moved by a large horse or mule, with the traces fastened to a beam of eight feet in length, in the angle of 45 degrees, consequently losing precisely half his force."

Before Mr Townsend left Seville, according to his usual practice, which was truly laudable, he enquired into the prices of labour and provisions. As a piece of curious and useful information, and as an example to other travellers, we present them to our readers. They are as follow:

Day-labourers -	4½ reals, about	L. 0	0	10¾
Carpenters from 7 to 11	——			
Joiners, if good workmen -	24 —— or -	0	4	9
Weavers, if good workmen, 15 reals, about - -		0	3	0
Bread, for 3 lb. of 16 oz. or 16 quartos, or		0	0	4 1/2
—— sometimes 28 quartos, or		0	0	7 7/8
Beef, 30 quartos for 32 oz. per lb. about		0	0	4½
Mutton, 38 do. do. - -		0	0	5 11/16
Kid, 24 do. - -		0	0	3⅜
Pork from 36 to 42 quartos, do.	or	0	0	5 1/16
	to	0	0	5 19/32

The price of wheat has at different periods been very remarkable. In 1652, it sold at the rate of 15 s. 3½d. the bushel; and in 1657, it fell so low as 1 s. 4½d. per bushel, reckoning the fanega at 109½ lb. and the bushel at 70.

SEVUM Minerale, mineral tallow; a substance somewhat resembling tallow, found on the sea-coasts of Finland in the year 1736. It burns with a blue flame, and smell of grease, leaving a black viscid matter which cannot easily be consumed. It is extremely light; being only of the specific gravity of 0.770; whereas tallow is not less than 0.969. It is partly soluble in highly rectified spirit of wine; but entirely so in expressed oils when boiling. It is met with in some of the rocky parts of Persia, but there it appears to be mixed with petrolæum. Dr Herman of Strasburg mentions a spring in the neighbourhood of that city which contains a substance of this sort diffused through it, separating, and capable of being collected on ebullition.—A fat mineral matter resembling butter or tallow has lately been extracted from peat in Lancashire. See Peat.

SEWAURY, a Hindoo word used in Bengal, and signifying the train of attendants that accompany a nabob or great man.

SEWER, *in the Household*, an officer who arranges on the table the dishes of a king or nobleman.

Sewer is also a passage or gutter made to carry water into the sea or a river, whereby to preserve the land, &c. from inundations and other annoyances.

Court of Commissions of Sewars in England, a temporary tribunal, erected by virtue of a commission under the great seal; which formerly used to be granted *pro re nata* at the pleasure of the crown, but now at the discretion and nomination of the lord chancellor, lord treasurer, and chief justices, pursuant to the statute 23 Hen. VIII. c. 5. Their jurisdiction is to overlook the repairs of sea-banks and sea-walls, and the cleansing of rivers, public streams, ditches, and other conduits, whereby any waters are carried off; and is confined to such county or particular district as the commission shall expressly name. The commissioners are a court of record, and may fine and imprison for contempts; and in the execution of their duty may proceed by jury, or upon their own view, and may take order for the removal of any annoyances, or the safeguard and conservation of the sewers within their commission, either according to the laws and customs of Romney-marsh, or otherwise at their own discretion. They may also assess such rates or scots upon the owners of lands within their district as they shall judge necessary: and if any person refuses to pay them, the commissioners may levy the

Sevum ‖ Sewer.

(A) These are little rolls of tobacco which the Spaniards smoke without a pipe.

Sewer. the ſame by diſtreſs of his goods and chattels; or they may, by ſtatute 23 Hen. VIII. c. 5. ſell his freehold-lands (and by the 7 Ann. c. 10. his copyhold alſo), in order to pay ſuch ſcots or aſſeſſments. But their conduct is under the controul of the court of King's-bench, which will prevent or puniſh any illegal or tyrannical proceedings. And yet in the reign of King James I. (8th Nov. 1616.), the privy-council took upon them to order, that no action or complaint ſhould be proſecuted againſt the commiſſioners unleſs before that board; and committed ſeveral to priſon who had brought ſuch actions at common law, till they ſhould releaſe the ſame: and one of the reaſons for diſcharging Sir Edward Coke from his office of lord chief-juſtice, was for countenancing thoſe legal proceedings. The pretence for theſe arbitrary meaſures was no other than the tyrant's plea of the *neceſſity* of unlimited powers in works of evident utility to the public, "the ſupreme reaſon above all reaſons, which is the ſalvation of the king's lands and people." But now it is clearly held, that this (as well as all other inferior juriſdictions) is ſubject to the diſcretionary coertion of his majeſty's court of King's-bench.

Ferguſon's Roman Hiſtory. *Common Sewers*, in Rome, were executed at a great expence. It was propoſed that they ſhould be of ſufficient dimenſions to admit a waggon loaded with hay. When theſe common ſewers came to be obſtructed, or out of repair, under the republic, the cenſors contracted to pay a thouſand talents, or about 193,000 l. for clearing and repairing them. They were again in diſrepair at the acceſſion of Auguſtus Cæſar, and the reinſtating them is mentioned among the great works of Agrippa. He is ſaid to have turned the courſe of ſeven rivers into theſe ſubterraneous paſſages, to have made them navigable, and to have actually paſſed in barges under the ſtreets and buildings of Rome. Theſe works are ſtill ſuppoſed to remain; but as they exceed the power and reſources of the preſent city to keep them in repair, they are quite concealed, except at one or two places. They were in the midſt of the Roman greatneſs, and ſtill are, reckoned among the wonders of the world; and yet they are ſaid to have been works of the elder Tarquin, a prince whoſe territory did not extend, in any direction, above 16 miles; and, on this ſuppoſition, they muſt have been made to accommodate a city that was calculated chiefly for the reception of cattle, herdſmen, and banditti. Rude nations ſometimes execute works of great magnificence, as fortreſſes and temples, for the purpoſes of war and ſuperſtition; but ſeldom palaces, and ſtill more ſeldom works of mere convenience and cleanlineſs, in which for the moſt part they are long defective. It is not unreaſonable, therefore, to queſtion the authority of tradition in reſpect to this ſingular monument of antiquity, which ſo greatly exceeds what the beſt accommodated city of modern Europe could undertake for its own convenience. And as thoſe works are ſtill entire, and may continue ſo for thouſands of years, it may be ſuſpected that they were even prior to the ſettlement of Romulus, and may have been the remains of a more ancient city, on the ruins of which the followers of Romulus ſettled, as the Arabs now hut or encamp on the ruins of Palmyra and Balbeck. Livy owns, that the common ſewers were not accommodated to the plan of Rome, as it was laid out in his time; they were carried in directions acroſs the ſtreets, and paſſed under buildings of the greateſt antiquity. This derangement indeed he imputes to the haſty rebuilding of the city after its deſtruction by the Gauls; but haſte, it is probable, would have determined the people to build on their old foundations, or at leaſt not to change them ſo much as to croſs the direction of former ſtreets. Sex.

SEX, the property by which any animal is male or female.

Lavater has drawn the following characteriſtic diſtinctions between the male and female of the human ſpecies.

"The primary matter of which women are conſtituted appears to be more flexible, irritable, and elaſtic, than that of man. They are formed to maternal mildneſs and affection; all their organs are tender, yielding, eaſily wounded, ſenſible, and receptible. Among a thouſand females there is ſcarcely one without the generic feminine ſigns; the flexible, the circular, and the irritable.

"They are the counterpart of man, taken out of man, to be ſubject to man; to comfort him like angels, and to lighten his cares. 'She ſhall be ſaved in childbearing, if they continue in faith, and charity, and holineſs, with ſobriety" (1 Tim. ii. 15.) This tenderneſs, this ſenſibility, this light texture of her fibres and organs, this volatility of feeling, render them ſo eaſy to conduct and to tempt; ſo ready of ſubmiſſion to the enterpriſe and power of the man; but more powerful through the aid of her charms than man, with all his ſtrength. The man was not firſt tempted, but the woman, afterward the man by the woman. And, not only eaſy to be tempted, ſhe is capable of being formed to the pureſt, nobleſt, moſt ſeraphic virtue; to every thing which can deſerve praiſe or affection. Highly ſenſible of purity, beauty, and ſymmetry, ſhe does not always take time to reflect on internal life, internal death, internal corruption. 'The woman ſaw that the tree was good for food, and that it was pleaſant to the eyes, and a tree to be deſired to make one wiſe, and ſhe took of the fruit thereof.' (Gen. iii. 6.)

"The female thinks not profoundly; profound thought is the power of the man. Women feel more. Senſibility is the power of woman. They often rule more effectually, more ſovereignly, than man. They rule with tender looks, tears, and ſighs; but not with paſſion and threats; for if, or when, they ſo rule, they are no longer women but abortions. They are capable of the ſweeteſt ſenſibility, the moſt profound emotion, the utmoſt humility, and the exceſs of enthuſiaſm. In their countenance are the ſigns of ſanctity and inviolability, which every feeling man honours, and the effects of which are often miraculous. Therefore, by the irritability of their nerves, their incapacity for deep inquiry and firm deciſion, they may eaſily from their extreme ſenſibility become the moſt irreclaimable, the moſt rapturous enthuſiaſts. Their love, ſtrong and rooted as it is, is very changeable; their hatred almoſt incurable, and only to be effaced by continued and artful flattery. Men are moſt profound; women are more ſublime.

"Men moſtly embrace the whole; women remark individually, and take more delight in ſelecting the minutiæ which form the whole. Man hears the burſting thunder,

Sex. thunder, views the deſtructive bolt with ſerene aſpect, and ſtands erect amidſt the fearful majeſty of the ſtreaming clouds. Woman trembles at the lightning, and the voice of diſtant thunder; and ſhrinks into herſelf or ſinks into the arms of man. Man receives a ray of light ſingle, woman delights to view it through a priſm in all its dazzling colours. She contemplates the rainbow as the promiſe of peace; he extends his inquiring eye over the whole horizon. Woman laughs, man ſmiles; woman weeps, man remains ſilent. Woman is in anguiſh when man weeps, and in deſpair when man is in anguiſh; yet has ſhe often more faith than man. Man without religion, is a diſeaſed creature, who would perſuade himſelf he is well, and needs not a phyſician; but woman without religion, is raging and monſtrous. A woman with a beard is not ſo diſguſting as a woman who acts the freethinker; her ſex is formed to piety and religion; to them Chriſt firſt appeared; but he was obliged to prevent them from too ardently, and too haſtily, embracing him: 'Touch me not.' They are prompt to receive and ſeize novelty, and become its enthuſiaſts. The whole world is forgotten in the emotion cauſed by the preſence and proximity of him they love. They ſink into the moſt incurable melancholy, as they alſo riſe to the moſt enraptured heights.

"Male ſenſation is more imagination, female more heart. When communicative, they are more communicative than man; when ſecret, more ſecret. In general they are more patient, long-ſuffering, credulous, benevolent, and modeſt. Woman is not a foundation on which to build. She is the gold, ſilver, precious ſtones, wood, hay, ſtubble (1 Cor. iii. 12.); the materials for building on the male foundation. She is the leaven, or more expreſſively the oil to the vinegar of man: the ſecond part of the book of man.

"Man ſingly is but half man; at leaſt but half human; a king without a kingdom. Woman, who feels properly what ſhe is, whether ſtill or in motion, reſts upon the man; nor is man what he may and ought to be, but in conjunction with woman: therefore, 'it is not good that man ſhould be alone, but that he ſhould leave father and mother, and cleave to his wife, and they two ſhall be one fleſh."

They differ alſo in their exterior form and appearance.

"Man is the moſt firm; woman the moſt flexible. Man is the ſtraighteſt; woman the moſt bending. Man ſtands ſtedfaſt; woman gently retreats. Man ſurveys and obſerves; woman glances and feels. Man is ſerious; woman is gay. Man is the talleſt and broadeſt; woman the ſmalleſt and weakeſt. Man is rough and hard; woman ſmooth and ſoft. Man is brown; woman is fair. Man is wrinkly; woman is not. The hair of man is more ſtrong and ſhort; of woman more long and pliant. The eyebrows of man are compreſſed; of woman leſs frowning. Man has moſt convex lines; woman moſt concave. Man has moſt ſtraight lines; woman moſt curved. The countenance of man taken in profile is more ſeldom perpendicular than that of the woman. Man is moſt angular; woman moſt round."

Fitzoſborne's Letters.

In determining the comparative merit of the two ſexes, it is no derogation from female excellency that it differs in kind from that which diſtinguiſhes the male part of our ſpecies: and if, in general, it ſhould be found (what upon an impartial inquiry will moſt certainly be found) that women fill up their appointed circle of action with greater regularity than men, the claim of preference cannot juſtly be decided in our favour. In the prudential and economical parts of life, it is undeniable that they riſe far above us: and if true fortitude of mind is beſt diſcovered by a cheerful reſignation to the meaſures of Providence, we ſhall not find reaſon, perhaps, to claim that moſt ſingular of the human virtues as our peculiar privilege. There are numbers of the other ſex who, from the natural delicacy of their conſtitution, paſs through one continued ſcene of ſuffering from their cradles to their graves, with a firmneſs of reſolution that would deſerve ſo many ſtatues to be erected to their memories, if heroiſm were not eſteemed more by the ſplendor than the merit of actions.

But whatever real difference there may be between the moral or intellectual powers of the male and female mind, Nature does not ſeem to have marked the diſtinction ſo ſtrongly as our vanity is willing to imagine; and after all, perhaps, education will be found to conſtitute the principal ſuperiority. It muſt be acknowledged, at leaſt, that in this article we have every advantage over the ſofter ſex that art and induſtry can poſſibly ſecure to us. The moſt animating examples of Greece and Rome are ſet before us, as early as we are capable of any obſervation; and the nobleſt compoſitions of the ancients are given into our hands almoſt as ſoon as we have ſtrength to hold them; while the employments of the other ſex, at the ſame period of life, are generally the reverſe of every thing that can open and enlarge their minds, or fill them with juſt and rational notions. The truth of it is, female education is ſo much worſe than none, as it is better to leave the mind to its natural and uninſtructed ſuggeſtions, than to lead it into falſe purſuits, and contract its views, by turning them upon the loweſt and moſt trifling objects. We ſeem, indeed, by the manner in which we ſuffer the youth of that ſex to be trained, to conſider women agreeably to the opinion of certain Mahometan doctors, and treat them as if we believed they had no ſouls: why elſe are they

> Bred only, and completed to the taſte
> Of luſtful appetence, to ſing, to dance,
> To dreſs, and troul the tongue, and roll the eye.
>
> Milton.

This ſtrange neglect of cultivating the female mind can hardly be allowed as good policy, when it is conſidered how much the intereſt of ſociety is concerned in the rectitude of their underſtandings. That ſeaſon of every man's life which is moſt ſuſceptible of the ſtrongeſt impreſſions, is neceſſarily under female direction; as there are few inſtances, perhaps, in which that ſex is not one of the ſecret ſprings which regulates the moſt important movements of private or public tranſactions. What Cato obſerves of his countrymen is in one reſpect true of every nation under the ſun: "the Romans (ſaid he) govern the world, but it is the women that govern the Romans."

If it be true then (as true beyond all peradventure it is) that female influence is thus extenſive, nothing certainly can be of more importance than to give it a proper tendency, by the aſſiſtance of a well-directed education. Far are we from recommending any attempts

Sex ‖ Sextius.

to render women learned; yet surely it is necessary they should be raised above ignorance. Such a general tincture of the most useful sciences as may serve to free the mind from vulgar prejudices, and give it a relish for the rational exercise of its powers, might very justly enter into a plan of female erudition. That sex might be taught to turn the course of their reflections into a proper and advantageous channel, without any danger of rendering them too elevated for the feminine duties of life. In a word, they ought to be considered as designed by Providence for use as well as show, and trained up, not only as women, but as rational creatures.

Sex of Bees. See Bee.

Sex of Plants. See Botany, p. 448.

SEXAGENARY, something relating to the number sixty: thus sexagenary or sexagesimal arithmetic is a method of computation proceeding by sixties; such is that used in the division of a degree into sixty minutes, of the minute into sixty seconds, of the second into sixty thirds, &c. Also sexagenary tables are tables of proportional parts, showing the product of two sexagenaries that are to be multiplied, or the quotient of the two that are to be divided.

SEXAGESIMA, the second Sunday before Lent, or the next to Shrove-Sunday, so called as being about the 60th day before Easter.

SEXAGESIMALS, or *Sexagesimal Fractions*, fractions whose denominators proceed in a sexagecuple ratio; that is, a prime, or the first minute, $= \frac{1}{60}$: a second $= \frac{1}{3600}$; a third $= \frac{1}{216000}$. Anciently, there were no other than sexagesimals used in astronomy; and they are still retained in many cases, though decimal arithmetic begins to grow in use now in astronomical calculations. In these fractions, which some call *astronomical fractions*, the denominator being always 60, or a multiple thereof, is usually omitted, and the numerator only written down: thus $4^{\circ}, 59', 32'', 50''', 16''''$ is to be read, 4 degrees, 59 minutes, 32 seconds, 50 thirds, 16 fourths, &c.

SEXTANS, Sextant, a sixth part of certain things. The Romans having divided their *as* into 12 ounces or uncia, the sixth part of that, or two ounces, was the sextans.—*Sextans* was also a measure which contained two ounces of liquor, or two cyathi.

Sextans, in astronomy, a constellation of the southern hemisphere, made by Hevelius out of unformed stars. In Hevelius's catalogue it contains 11, but in the Britannic catalogue 41 stars.

SEXTANT, in mathematics, denotes the sixth part of a circle, or an arch comprehending 60 degrees.

The word *sextant*, is more particularly used for an astronomical instrument made like a quadrant, excepting that its limb only comprehends 60 degrees. The use and application of the sextant is the same with that of the quadrant. See Quadrant; and Navigation, p. 737, &c.

SEXTILE, *sextilis*, the position or aspect of two planets when at 60 degrees distance, or at the distance of two signs from one another. It is marked thus (*) See Aspect.

SEXTIUS (Quintus), a Pythagorean philosopher, flourished in the time of Augustus. He seemed formed to rise in the republic; but he shrunk from civil honours, and declined accepting the rank of senator when it was offered him by Julius Cæsar, that he might have time to apply to philosophy. It appears that he wished to establish a school at Rome, and that his tenets, though chiefly drawn from the doctrines of Pythagoras, in some particulars resembled those of the Stoics.

He soon found himself involved in many difficulties. His laws were tinctured with great severity; and in an early period of his establishment, he found his mind so harassed, and the harshness of the doctrines which he wished to establish so repulsive to his feelings, that he had nearly worked himself up to such a height of desperation as to resolve on putting a period to his existence.

Of the school of Sextius were Fabianus, Sotion, Flavianus, Crassitius, and Celsus. Of his works only a few fragments remain; and whether any of them formed a part of the work which Seneca admired so much, cannot now be determined. Some of his maxims are valuable. He recommended an examination of the actions of the day to his scholars when they retired to rest; he taught, that the road to Heaven *(ad astra)* was by frugality, temperance, and fortitude. He used to recommend holding a looking-glass before persons disordered with passion. He enjoined his scholars to abstain from animal food.

Sexton ‖ Sextus.

SEXTON, a church-officer, thus called by corruption of the Latin *sacrista*, or Saxon *segerstone*, which denotes the same. His office is to take care of the vessels, vestments, &c. belonging to the church; and to attend the minister, church-warden, &c. at church. He is usually chosen by the parson only. Sextons, as well as parish-clerks, are regarded by the common law as persons who have freehold in their offices; and, therefore, though they may be punished, yet they cannot be deprived, by ecclesiastical censures.

The office of Sexton in the pope's chapel is appropriated to the order of the hermits of St Augustine. He is generally a bishop, though sometimes the pope only gives a bishopric, *in partibus*, to him on whom he confers the post. He takes the title of *Prefect of the Pope's Sacristy*, and has the keeping the vessels of gold and silver, the relics, &c. When the pope says mass, the sexton always tastes the bread and wine first. If it be in private he says mass, his holiness, of two wafers, gives him one to eat; and, if in public, the cardinal, who assists the pope in quality of deacon, of three wafers, gives him two to eat. When the pope is desperately sick, he administers to him the sacrament of extreme unction, &c. and enters the conclave in quality of first conclavist.

The office of a sexton in Sweden is somewhat singular. During M. Outhier's stay at Stockholm in 1736 he visited the church of St Clara, and during divine service he observed a sexton going about with a long rod, waking those persons who had fallen asleep.

SEXTUPLE, in music, denotes a mixed sort of triple, which is beaten in double time.

SEXTUS Empiricus, a famous Pyrrhonian philosopher, lived in the second century, under the reign of Antoninus the Debonair. He was a physician of the sect of the Empirics, and is said to have been one of the preceptors of Antoninus the philosopher. There are still extant his Pyrrhonian Institutions, and a large work against the mathematicians, &c. The best edition of Sextus Empiricus is that of Fabricius in Greek and Latin, printed at Leipsic in 1718, folio.

SEXUALISTE, among botanical writers, thoſe who have eſtabliſhed the claſſes of plants upon the differences of the ſexes and parts of fructification in plants, according to the modern method; as Linnæus, &c.

SEZAWUL, a Hindoo word, uſed in Bengal to expreſs an officer employed at a monthly ſalary to collect the revenues.

SFORZA (James), was the founder of the illuſtrious houſe of Sforza, which acted ſo conſpicuous a part in Italy during the 15th and 16th centuries, which gave ſix dukes to Milan, and contracted alliances with almoſt every ſovereign in Europe. James Sforza was born on the 28th of May 1369, at Catignola, a ſmall town in Italy, lying between Imola and Faënza. His father was a day-labourer, or, according to Commines, a ſhoemaker. A company of ſoldiers happening one day to paſs through Catignola, he was ſeized with the deſire of accompanying them to the wars. "I will go (ſaid he to himſelf), and dart my hatchet againſt that tree, and if it ſtick faſt in the wood, I will immediately become a ſoldier." The hatchet accordingly ſtuck faſt, and our adventurer enliſted; and becauſe, ſays the Abbé de Choiſi, he had thrown the axe with all his force, he aſſumed the name of Sforza; for his true name was Giacomuzzo, or James Attendulo. He roſe rapidly in the army, and ſoon became commander of 7000 men. He defended the cauſe of Jane II. queen of Naples for many years, and was made conſtable of her kingdom. He was created Count of Catignola by pope John XXII. by way of paying a debt of 14000 ducats which the church of Rome owed him. §His exploits became every day more illuſtrious: he obliged Alphonſo king of Arragon to raiſe the ſiege of Naples; and reduced ſeveral places that had revolted in Abruzzo and La Labour; but while in purſuit of his enemies he was unfortunately drowned in the river Aterno on the 3d January 1424, at the age of 54 years. His heroic qualities and the continual wars in which he was engaged, did not hinder him from forming an attachment to the fair ſex. In his youth he fell in love with a woman called *Lucia Trezana*, whom he married after ſhe had born him ſeveral children. He married afterwards Antoinette Salembini, who brought him ſeveral excellent eſtates; ſhe bore him Boſio Sforza, compte of Santa-Fior, a warrior and governor of Orvietta for Pope Martin V. His third wife was Catharine Alopa, ſiſter of Rodolpho, grand chamberlain to the ſovereign of Naples. His laſt wife, for he was four times married, was Mary Marzana, daughter to the duke of Seſſa. She bore him Charles Sforza, who was general of the order of Auguſtines, and archbiſhop of Milan.

SFORZA (Francis), the ſon of James Sforza by Lucia Trezana, was born in 1401, and trained up by his father to the profeſſion of arms. At the age of 23 he defeated the troops of Braccio, who diſputed with him the paſſage of the Aterno. In this action his father was drowned, and Francis, though illegitimate, ſucceeded him. He fought ſucceſsfully againſt the Spaniards, and contributed a great deal both towards raiſing the ſiege of Naples, and to the victory which was gained over the troops of Braccio near Aquilla in 1425, where that general was killed. After the death of queen Jane, in 1435, he eſpouſed the intereſts of the duke of Anjou, to whom ſhe had left her crown, and by his courage and abilities ably ſupported that unfortunate prince. He made himſelf maſter of ſeveral places in Ancona, from which he was driven by pope Eugenius IV. who defeated and excommunicated him; but he ſoon re-eſtabliſhed his affairs by a victory. His reputation was now ſo great, that the pope, the Venetians, and the Florentines, choſe him for their general againſt the duke of Milan. Sforza had already conducted Venetian armies againſt that prince, though he had eſpouſed his daughter. The duke dying in 1447, the inhabitants of Milan invited Sforza, his ſon-in-law, to lead them againſt that duke. But, after ſome exertions in their favour, he turned his arms againſt themſelves, laid ſiege to Milan, and obliged them to receive him as duke, notwithſtanding the rights of Charles duke of Orleans, the ſon of Valentine of Milan. In 1464, Louis XI. who hated Orleans, gave up to Sforza the rights which the crown of France had over Genoa, and even put into his hands Savona, a town belonging to that republic. The duke of Milan ſoon after made himſelf maſter of Genoa. He died in 1466, with the reputation of a man who was willing to ſell his blood to the beſt purchaſer, and who was not too ſcrupulous an obſerver of his word. His ſecond wife was Blanche Marie, natural daughter of Philip Marie duke of Milan. She bore him Galeas Marie, and Ludovie Marie, dukes of Milan, Philip Marie count of Pavia, Sforza Marie duke of Bari, Aſcagne Marie biſhop of Pavia and Cremona, and a cardinal. He was taken priſoner by the troops of Louis XII. and confined for ſome time in the tower of Bourges. He was a cunning man, and deceived Cardinal d'Amboiſe when that prelate aſpired at the papacy. His daughters were Hyppolita, married to Alphonſo of Arragon, afterwards king of Naples; and Elizabeth, married to William marquis of Montferrat. He had beſides ſeveral natural children.

SHACK, in ancient cuſtoms, a liberty of winter-paſturage. In the counties of Norfolk and Suffolk, the lord of the manor has ſhack, *i. e.* a liberty of feeding his ſheep at pleaſure in his tenants lands during the ſix winter months. In Norfolk, ſhack alſo extends to the common for hogs, in all men's grounds, from the end of harveſt till ſeed-time. Whence to go *a-ſhack*, is to feed at large

SHACKLES, aboard a ſhip, are thoſe oblong iron rings, bigger at one end than at the other, with which the ports are ſhut faſt, by thruſting the wooden bar of the port through them. There is alſo a ſort of ſhackles to lift the hatches up with, of a like figure, but ſmaller. They are faſtened at the corners of the hatches.

SHAD, in ichthyology, a ſpecies of CLUPEA.

SHADDOCK, a ſpecies of CITRUS.

SHADOW, in optics, a privation or diminution of light by the interpoſition of an opaque body: or it is a plane where the light is either altogether obſtructed, or greatly weakened, by the interpoſition of ſome opaque body between it and the luminary.

SHADOW, in painting, an imitation of a real ſhadow, effected by gradually heightening and darkening the colours of ſuch figures as by their diſpoſitions cannot receive any direct rays from the luminary that is ſuppoſed to enlighten the piece.

SHADOW, in perſpective, the appearance of an opaque body, and a luminous one, whoſe rays diverge (*e. gr.* a candle, lamp, &c.), being given; to find the juſt appearance

Shadwell ‖ Shaftesbury.

pearance of the ſhadow, according to the laws of perſpective. The method is this: From the luminous body, which is here conſidered as a point, let fall a perpendicular to the perſpective plain or table; *i. e.* find the appearance or a point upon which a perpendicular, drawn from the middle of the luminary, falls on the perſpective plane; and from the ſeveral angles, or raiſed points of the body, let fall perpendiculars to the plane. Theſe points, whereon the perpendiculars fall, connect by right lines, with the point upon which the perpendicular let fall from the luminary falls; and continue the lines to the ſide oppoſite to the luminary. Laſtly, through the raiſed points draw lines through the centre of the luminary, interſecting the former; the points of interſection are the terms or bounds of the ſhadow.

SHADWELL (Thomas), deſcended of an ancient family in Staffordſhire, was born in 1640, and educated at Caius college, Cambridge. He then was placed in the Middle Temple to ſtudy the laws; where having ſpent ſome time, he travelled abroad. Upon his return home, he became acquainted with the moſt celebrated perſons of wit in that age. He applied himſelf chiefly to dramatic writing, in which he had great ſucceſs; and upon the revolution was made poet laureat and hiſtoriographer to king William and queen Mary, in the room of Mr Dryden. Theſe employments he enjoyed till his death, which happened in 1692. Beſides his dramatic writings, he compoſed ſeveral other pieces of poetry; the chief of which are his congratulatory poem on the prince of Orange's coming to England; another on queen Mary; his tranſlation of Juvenal's 10th ſatire, &c. Mr Dryden treats him with great contempt, in his ſatire called *Mac-Fleckno*. The beſt judges of that age, however, gave their teſtimony in favour of his comedies, which have in them fine ſtrokes of humour; the characters are often original, ſtrongly marked, and well ſuſtained. An edition of his works, with ſome account of his life and writings prefixed, was publiſhed in 1720, in 4 vols 8vo.

SHAFT, *of a* Column, in building, is the body thereof between the baſe and capital; ſo called from its ſtraightneſs. See Architecture.

Shaft, in mining, is the pit or hollow entrance into the mine. In the tin-mines, after this is ſunk about a fathom, they leave a little, long, ſquare place, which is called a *ſhamble*.

Shafts are ſunk ſome ten, ſome twenty fathoms deep into the earth, more or leſs. Of theſe ſhafts, there is the landing or working ſhaft, where they bring up the work or ore to the ſurface; but if it be worked by a horſe engine or whim, it is called a *whim-ſhaft*; and where the water is drawn out of the mine, it is indifferently named an *engine-ſhaft*, or the *rod-ſhaft*. See Mine.

Shaft, in ornithology. See Trochilus.

SHAFTESBURY, a town of Dorſetſhire in England, in W. Long. 2. 20. N. Lat. 51. 0. It ſtands on a high hill, and is built in the form of a bow. It enjoys a ſerene wholeſome air, and has a fine proſpect. It is a good thoroughfare, is governed by a mayor, and ſends two members to parliament. This town is ſuppoſed to have been built in the 8th century, and to have been enlarged by king Alfred, and had 12 churches, beſides a Benedictine monaſtery, in the time of the Saxons, but has now only three. St Edward the martyr was buried here. It had three mints before the conqueſt, and, in the reign of Henry VIII. was the ſee of a ſuffragan biſhop. It was incorporated by queen Elizabeth and Charles II. and is governed by a mayor, recorder, twelve aldermen, bailiffs, and a common-council. It contains about 320 houſes, many of which are of free-ſtone. Water is ſo ſcarce, that it uſed to be ſupplied from Motcomb; but it was obtained more commodiouſly in 1718, by means of engines, which raiſed the water above 300 feet perpendicular, and conveyed it to a large ciſtern in the middle of the town, from the diſtance of two miles. Yet even this is laid aſide, and they have dug ſeveral pits, in which they preſerve the rain-water; and the poor get their living to this day by fetching it in pails on horſes. It gives the title of earl to the noble family of Cooper.

Shaftesbury ‖ Shakeſpeare.

Shaftesbury (earl of). See Cooper.

SHAG, in ornithology. See Pelicanus.

SHAGREEN, or Chagreen, in commerce, a kind of grained leather prepared of the ſkin of a ſpecies of Squalus, much uſed in covering caſes, books, &c.

Manner of preparing Shagreen. The ſkin, being flayed off, is ſtretched out, covered over with muſtard-ſeed, and the ſeed bruiſed on it; and thus it is expoſed to the weather for ſome days, and then tanned.

The beſt is that brought from Conſtantinople, of a browniſh colour; the white is the worſt. It is extremely hard; yet, when ſteeped in water, it becomes very ſoft and pliable; whence it is of great uſe among caſe-makers. It takes any colour that is given it, red, green, yellow, or black. It is frequently counterfeited by morocco, formed like ſhagreen; but this laſt is diſtinguiſhed by its peeling off, which the firſt does not.

SHAIK properly ſignifies an old man. In the eaſt it is uſed to denote a lord or chief, a man of eminence and property. See Schiechs.

SHAKE, in ſinging. See Trill.

SHAKESPEARE or Shakspeare (William) the prince of dramatic writers, was born at Stratford upon Avon in Warwickſhire, on the 23d of April 1564. From the regiſter of that town, it appears that a plague broke out there on the 30th of June following, which raged with great violence; but fortunately it did not reach the houſe in which this infant prodigy lay. His father, John Shakeſpeare, enjoyed a ſmall patrimonial eſtate, and was a conſiderable dealer in wool; his mother was the daughter and heir of Robert Arden of Wellingcote. Our illuſtrious poet being deſigned for the buſineſs of his father, received no better education than the inſtructions which the free-ſchool of Stratford could afford. After applying ſome time to the ſtudy of Latin, he was called home to aſſiſt his father, who ſeems by ſome accident to have been reduced in his circumſtances. Before arriving at the age of 19, he married the daughter of Mr Hathaway, a ſubſtantial yeoman in the neighbourhood of Stratford. This lady was eight years older than her huſband. Having the misfortune to fall into bad company, he was ſeduced into ſome profligate actions, which drew on him a criminal proſecution, and at length forced him to take refuge in the capital. In concert with his aſſociates, he broke into a park belonging to Sir Thomas Lucy of Charlecote, and carried off ſome of his deer. Every admirer of Shakeſpeare will regret that ſuch a blemiſh ſhould have ſtained his character:

Shakeſpeare.

but perhaps, if any thing can extenuate his guilt, we might aſcribe it to the opinions of the age, which perhaps, as was formerly the caſe in Scotland, might not diſtinguiſh the killing of deer by any mark of diſgrace, or any charge of criminality. One thing at leaſt is certain, that Shakeſpeare himſelf thought that the proſecution which Sir Thomas raiſed againſt him was carried on with too great ſeverity; an opinion which he could not have entertained had this action been at that time viewed in the ſame criminal light as it is at preſent. Shakeſpeare teſtified his reſentment againſt Sir Thomas, by writing a ſatirical ballad, which exaſperated him ſo much, that the proceſs was carried on with redoubled violence; and the young poet, in order to avoid the puniſhment of the law, was obliged to make his eſcape. This ballad would be conſidered as a curious relict, on account of its being the firſt production of Shakeſpeare; it would alſo be intereſting to peruſe a poem which could irritate the baronet to ſo high a degree. Tradition has preſerved the firſt ſtanza:

A parliamente member, a juſtice of peace,
At home a poor ſcare-crow, at London an aſſe.
If lowſie is Lucy, as ſome volke miſcalle it,
Then Lucy is lowſie whatever befall it:
He thinks himſelf greate,
Yet an aſſe in his ſtate,
We allowe by his ears, but with aſſes to mate.
If Lucy is lowſie, as ſome volke miſcalle it,
Sing lowſie Lucy whatever befall it.

If the reſt of the ballad was of a piece with this ſtanza, it might aſſiſt us to form ſome opinion of the irritability of the baronet, but will enable us to form no idea of the opening genius of Shakeſpeare.

Thus expelled from his native village, he repaired to London, where he was glad to accept a ſubordinate office in the theatre. It has been ſaid that he was firſt engaged, while the play was acting, in holding the horſes of thoſe who rode to the theatre; but this ſtory reſts on a ſlender foundation. As his name is found printed among thoſe of the other players before ſome old plays, it is probable that he was ſome time employed as an actor; but we are not informed what characters he played; we are only told, that the part which he acted beſt was that of the Ghoſt in Hamlet; and that he appeared in the character of Adam in *As you like it*. If the names of the actors prefixed to Ben Johnſon's play of *Every Man in his Humour* were arranged in the ſame order as the perſons repreſented, which is very probable, Shakeſpeare played the part of Old Knowell. We have reaſon therefore to ſuppoſe, as far as we can argue from theſe few facts, that he generally repreſented old men. See Malone's Chronology, in his edition of Shakeſpeare.

But though he was not qualified to ſhine as an actor, he was now in the ſituation which could moſt effectually rouſe thoſe latent ſparks of genius which afterwards burſt forth with ſo reſplendent a flame. Being well acquainted with the mechanical buſineſs of the theatre and the taſte of the times; poſſeſſed of a knowledge of the characters of men reſembling intuition, an imagination that ranged at large through nature, ſelecting the grand, the ſublime, and the beautiful; a judicious caution, that diſpoſed him to prefer thoſe plots which had already been found to pleaſe; an uncommon fluency and force of expreſſion; he was qualified at once to eclipſe all who had gone before him. Shakeſpeare.

Notwithſtanding the unrivalled genius of Shakeſpeare, moſt of his plots were the invention of others; which, however, he certainly much improved, if he did not entirely new-model. We are aſſured, that prior to the theatrical compoſitions of Shakeſpeare, dramatic pieces were written on the following ſubjects, viz. King John, King Richard II. and III. King Henry IV. and V. King Henry VIII. King Lear, Antony and Cleopatra, Meaſure for Meaſure, the Merchant of Venice, the Taming of a Shrew, and the Comedy of Errors.

Among his patrons, the earl of Southampton is particularly honoured by him, in the dedication of two poems, Venis and Adonis, and Lucrece; in the latter eſpecially, he expreſſed himſelf in ſuch terms as gives countenance to what is related of that patron's diſtinguiſhed generoſity to him. In the beginning of king James I.'s reign (if not ſooner) he was one of the principal managers of the playhouſe, and continued in it ſeveral years afterward; till, having acquired ſuch a fortune as ſatisfied his moderate wiſhes and views in life, he quitted the ſtage, and all other buſineſs, and paſſed the remainder of his time in an honourable eaſe, at his native town of Stratford, where he lived in a handſome houſe of his own purchaſing, to which he gave the name of *New Place*; and he had the good fortune to ſave it from the flames in the dreadful fire that conſumed the greateſt part of the town in 1614.

In the beginning of the year 1616, he made his will, wherein he teſtified his reſpect to his quondam partners in the theatre: he appointed his youngeſt daughter, jointly with her huſband, his executors, and bequeathed to them the beſt part of his eſtate, which they came into the poſſeſſion of not long after. He died on the 23d of April following, being the 53d year of his age; and was interred among his anceſtors on the north ſide of the chancel, in the great church of Stratford, where there is a handſome monument erected for him, inſcribed with the following elegiac diſtich in Latin.

Judicio Pylium, genio Socratem, arte Maronem,
Terra tegit, Populus mæret, Olympus habet.

In the year 1740, another very noble one was raiſed to his memory, at the public expence, in Weſtminſter-abbey; an ample contribution for this purpoſe being made upon exhibiting his tragedy of Julius Cæſar, at the theatre-royal in Drury-Lane, April 28th 1738.

Nor muſt we omit mentioning another teſtimony of the veneration paid to his manes by the public in general, which is, that a mulberry-tree planted upon his eſtate by the hands of this reverend bard, was cut down not many years ago; and the wood being converted to ſeveral domeſtic uſes, was all eagerly bought at a high price, and each ſingle piece treaſured up by its purchaſer as a precious memorial of the planter,

The character of Shakeſpeare as a dramatic writer has been often drawn, but perhaps never with more accuracy than by the pen of Dr Johnſon: "Shakeſpeare (ſays he) is above all writers, at leaſt above all modern writers, the poet of nature; the poet that holds up to his readers a faithful mirror of manners and of life. His

Shakeſpeare.

His characters are not modified by the cuſtoms of particular places, unpractiſed by the reſt of the world; by the peculiarities of ſtudies or profeſſions, which can operate but upon ſmall numbers; or by the accidents of tranſient faſhions or temporary opinions: they are the genuine progeny of common humanity, ſuch as the world will always ſupply, and obſervation will always find. His perſons act and ſpeak by the influence of thoſe general paſſions and principles by which all minds are agitated, and the whole ſyſtem of life is continued in motion. In the writings of other poets, a character is too often an individual; in thoſe of Shakeſpeare, it is commonly a ſpecies.

"It is from this wide extenſion of deſign that ſo much inſtruction is derived. It is this which fills the plays of Shakeſpeare with practical axioms and domeſtic wiſdom. It was ſaid of Euripides, that every verſe was a precept; and it may be ſaid of Shakeſpeare, that from his works may be collected a ſyſtem of civil and economical prudence. Yet his real power is not ſhown in the ſplendour of particular paſſages, but by the progreſs of his fable, and the tenor of his dialogue; and he that tries to recommend him by ſelect quotations, will ſucceed like the pedant in Hierocles, who, when he offered his houſe to ſale, carried a brick in his pocket as a ſpecimen.

"Upon every other ſtage the univerſal agent is love, by whoſe power all good and evil is diſtributed, and every action quickened or retarded. But love is only one of many paſſions; and as it has no great influence upon the ſum of life, it has little operation in the dramas of a poet who caught his ideas from the living world, and exhibited only what he ſaw before him. He knew that any other paſſion, as it was regular or exorbitant, was a cauſe of happineſs or calamity.

"Characters thus ample and general were not eaſily diſcriminated and preſerved; yet perhaps no poet ever kept his perſonages more diſtinct from each other.

"Other dramatiſts can only gain attention by hyperbolical or aggravated characters, by fabulous and unexempled excellence or depravity, as the writers of barbarous romances invigorated the reader by a giant and a dwarf; and he that ſhould form his expectations of human affairs from the play, or from the tale, would be equally deceived. Shakeſpeare has no heroes, his ſcenes are occupied only by men, who act and ſpeak as the reader thinks that he ſhould himſelf have ſpoken or acted on the ſame occaſion: Even where the agency is ſupernatural, the dialogue is level with life. Other writers diſguiſe the moſt natural paſſions and moſt frequent incidents; ſo that he who contemplates them in the book will not know them in the world: Shakeſpeare approximates the remote, and familiarizes the wonderful; the event which he repreſents will not happen, but if it were poſſible, its effects would probably be ſuch as he has aſſigned; and it may be ſaid, that he has not only ſhown human nature as it acts in real exigencies, but as it would be found in trials to which it cannot be expoſed.

"This therefore is the praiſe of Shakeſpeare, that his drama is the mirror of life: that he who has mazed his imagination, in following the phantoms which other writers raiſe up before him, may here be cured of his delirious ecſtaſies, by reading human ſentiments in human language; by ſcenes from which a hermit may eſtimate the tranſactions of the world, and a confeſſor predict the progreſs of the paſſions."

Shakeſpeare.

The learning of Shakeſpeare has frequently been a ſubject of inquiry. That he poſſeſſed much claſſical knowledge does not appear, yet he was certainly acquainted with the Latin poets, particularly with Terence, as Colman has juſtly remarked, which appears from his uſing the word *thraſonical*. Nor was he unacquainted with French and Italian. We are indeed told, that the paſſages in which theſe languages occur might be impertinent additions of the players; but is it probable, that any of the players ſo far ſurpaſſed Shakeſpeare?

That much knowledge is ſcattered over his works is very juſtly obſerved by Pope; but it is often ſuch knowledge as books did not ſupply. "There is, however, proof enough (ſays Dr Johnſon) that he was a very diligent reader; nor was our language then ſo indigent of books, but that he might very liberally indulge his curioſity without excurſion into foreign literature. Many of the Roman authors were tranſlated, and ſome of the Greek; the Reformation had filled the kingdom with theological learning; moſt of the topics of human diſquiſition had found Engliſh writers; and poetry had been cultivated, not only with diligence, but ſucceſs. This was a ſtock of knowledge ſufficient for a mind ſo capable of appropriating and improving it."

The works of Shakeſpeare conſiſt of 35 dramatic pieces. The following is the chronological order which Mr Malone has endeavoured to eſtabliſh, after a minute inveſtigation, in which he has in general been ſucceſsful:

1.	Firſt Part of King Henry VI.	1589
2.	Second Part of King Henry VI.	1591
3.	Third Part of King Henry VI.	1591
4.	A Midſummer Night's Dream	1592
5.	Comedy of Errors	1593
6.	Taming of the Shrew	1594
7.	Love's Labour Loſt	1594
8.	Two Gentlemen of Verona	1595
9.	Romeo and Juliet	1595
10.	Hamlet	1596
11.	King John	1596
12.	King Richard II.	1597
13.	King Richard III.	1597
14.	Firſt Part of King Henry IV.	1597
15.	Second Part of King Henry IV.	1598
16.	The Merchant of Venice	1598
17.	All's Well that Ends Well	1598
18.	King Henry V.	1599
19.	Much Ado about Nothing	1600
20.	As you like it	1600
21.	Merry Wives of Windſor	1601
22.	King Henry VIII.	1601
23.	Troilus and Creſſida	1602
24.	Meaſure for Meaſure	1603
25.	The Winter's Tale	1604
26.	King Lear	1605
27.	Cymbelline	1605
28.	Macbeth	1606
29.	Julius Cæſar	1607
30.	Anthony and Cleopatra	1608
31.	Timon of Athens	1609
32.	Coriolanus	1610

33. Othello - - - 1611
34. The Tempeſt - - - 1612
35. Twelfth Night - - - 1614

The three firſt of theſe, Mr Malone thinks, there is very ſtrong reaſon to believe are not the original productions of Shakeſpeare; but that he probably altered them, and added ſome new ſcenes.

In the firſt folio edition in 1623, theſe plays were entitled "Mr William Shakeſpeare's Comedies, Hiſtories, and Tragedies." They have been publiſhed by various editors. The firſt folio edition by Iſaac Jaggard and Edward Blount; the ſecond, folio, 1632, by Thomas Cotes for Robert Allot; the third 1664, for P. C; the fourth, 1685, for H. Herringman, E. Brewſter, and R. Bentley. Rowe publiſhed an 8vo edition in 1709, in 7 vols, and a 12mo edition in 1714, in 9 vols, for which he received L. 36 10s. Pope publiſhed a 4to edition in 1725, in 6 vols, and a 12mo in 1728, in 10 vols; for which he was paid L. 217, 12s. Theobald gave a new edition in 8vo in 1733, in 7 vols, another in 12mo in 1740, in 8 vols; and received for his labour L. 652. 10s. Sir Thomas Hanmer publiſhed an edition 1744, in 6 vols 4to. Dr Warburton's 8vo edition came out in 1747, in 8 vols; for which he was paid L. 560. The editions publiſhed ſince that time, are Dr Johnſon's in 1765, in 8 vols 8vo. Stevens's in 1766, in 4 vols 8vo. Capell's in 1768, in 10 vols, crown 8vo; for this the author was paid L. 300. A ſecond edition of Hanmer's in 1771, 6 vols. Johnſon's and Stevens's in 1773, in 10 vols 8vo; a ſecond edition in 1778; a third by Reed in 1785; and Malone's crown 8vo edition in 1789, in 10 vols.

The moſt authentic of the old editions is that of 1623. "At laſt (ſays Dr Johnſon) an edition was undertaken by Rowe; not becauſe a poet was to be publiſhed by a poet, for Rowe ſeems to have thought very little on correction or explanation, but that our author's works might appear like thoſe of his fraternity, with the appendages of a life and recommendatory preface. Rowe has been clamorouſly blamed for not performing what he did not undertake, and it is time that juſtice be done him, by confeſſing, that though he ſeems to have had no thought of corruption beyond the printer's errors, yet he has made many emendations, if they were not made before, which his ſucceſſors have received without acknowledgment, and which, if they had produced them, would have filled pages with cenſures of the ſtupidity by which the faults were committed, with diſplays of the abſurdities which they involved, with oſtentatious expoſitions of the new reading, and ſelf-congratulations on the happineſs of diſcovering it."

The nation had been for many years content enough with Mr Rowe's performance, when Mr Pope made them acquainted with the true ſtate of Shakeſpeare's text, ſhowed that it was extremely corrupt, and gave reaſon to hope that there were means of reforming it. Mr Pope's edition, however, he obſerves, fell below his own expectations; and he was ſo much offended, when he was found to have left any thing for others to do, that he paſſed the latter part of his life in a ſtate of hoſtility with verbal criticiſm.

The only taſk, in the opinion of Mr Malone, for which Pope was eminently and indiſputably qualified, was to mark the faults and beauties of his author.—When he undertook the office of a commentator, every anomaly of language, and every expreſſion that was currently in uſe, were conſidered as errors or corruptions, and the text was altered or amended, as it was called, at pleaſure. Pope is openly charged with being one of the great corrupters of Shakeſpeare's text.

Pope was ſucceeded by Theobald, who collated the ancient copies, and reſtified many errors. He was, however, a man of narrow comprehenſion and of little learning, and what is worſe, in his reports of copies and editions, he is not to be truſted without examination. From the liberties taken by Pope, the edition of Theobald was juſtly preferred, becauſe he profeſſed to adhere to the ancient copies more ſtrictly, and illuſtrated a few paſſages by extracts from the writers of our poet's age. Still, however, he was a conſiderable innovator; and while a few arbitrary changes made by Pope were detected, innumerable ſophiſtications were ſilently adopted.

Sir Thomas Hanmer, who comes next, was a man of critical abilities, and of extenſive learning. His corrections are commonly juſt, but ſometimes capricious. He is cenſurable, too, for receiving without examination almoſt all the innovations of Pope.

The original and predominant error of Warburton's commentary, is acquieſcence in his firſt thoughts; that precipitation which is produced by a conſciouſneſs of quick diſcernment; and that confidence which preſumes to do, by ſurveying the ſurface, what labour only can perform, by penetrating to the bottom. His notes exhibit ſometimes perverſe interpretations, and ſometimes improbable conjectures; he at one time gives the author more profundity of meaning than the ſentence admits, and at another diſcovers abſurdities where the ſenſe is plain to every other reader. But his emendations are likewiſe often happy and juſt; and his interpretation of obſcure paſſages learned and ſagacious.

It has indeed been ſaid by his defenders, that his great object was to diſplay his own learning; and certainly, in ſpite of the clamour raiſed againſt him for ſubſtituting his own chimerical conceits inſtead of the genuine text of Shakeſpeare, his work increaſed his reputation. But as it is of little value as a commentary on Shakeſpeare, ſince Warburton is now gone, his work will probably ſoon ſink into oblivion.

In 1765 Dr Johnſon's edition, which had long been impatiently expected, was given to the public. His vigorous and comprehenſive underſtanding threw more light on his author than all his predeceſſor's had done. The character which he gave of each play is generally juſt. His refutation of the falſe gloſſes of Theobald and Warburton, and his numerous explications of involved and difficult paſſages, entitle him to the gratitude of every admirer of Shakeſpeare.

The laſt editor is Mr Malone, who was eight years employed in preparing his edition. By collating the moſt authentic copies, he has been careful to purify the text. He has been ſo induſtrious, in order to diſcover the meaning of the author, that he has ranſacked many volumes, and truſts that, beſides his additional illuſtrations, not a ſingle valuable explication of any obſcure paſſage in theſe plays has ever appeared, which he has not inſerted in his edition. He rejects Titus Andronicus, as well as the three plays formerly mentioned, as

not

Shakespeare. || Shamans.

not being the authentic productions of Shakespeare. To the whole he has added an appendix, and a copious glossary.—Of this work a less expensive edition has been published in 7 vols 12mo, in which the general introductory observations prefixed to the different plays are preserved, and the numerous notes abridged.

This judicious commentator has certainly done more for the elucidation and correction of Shakespeare than all who came before him, and has followed with indefatigable patience the only road which a commentator of Shakespeare ought to observe.

Within 50 years after our poet's death, Dryden says that he was become "a little obsolete;" and in the beginning of the present century Lord Shaftesbury complains of his rude and unpolished style, and his antiquated phrase and wit. These complaints were owing to the great revolution which the English language has undergone, and to the want of an enlightended commentator. These complaints are now removed, for an enlightened commentator has been found in Mr Malone.

We have only farther to add, that in the year 1790 a copious index to the remarkable passages and words in the plays of Shakespeare was published by the Reverend Mr Ayscough; a gentleman to whom the literarary world is much indebted for several very valuable keys of knowledge. In fine, the admirers of Shakespeare are now, by the labours of several eminent men, furnished with every help that can enable them to understand the sense and to taste the beauties of this illustrious poet.

SHAKLES. See SHACKLES.

SHALE, in natural history, a species of SCHISTUS. It is a black slaty substance, or a clay hardened into a stony consistence, and so much impregnated with bitumen that it becomes somewhat like a coal. The acid emitted from shale, during its calcination, uniting itself to the argillaceous earth of the shale, forms alum. About 120 tons of calcined shale will make one ton of alum. The shale, after being calcined, is steeped in water, by which means the alum, which is formed during the calcination of the shale, is dissolved: this dissolved alum undergoes various operations before it is formed into the alum of the shops. Watson's Chemical Essays, vol. ii. p. 315. See ALUM.

This kind of slate forms large strata in Derbyshire; and that which lies near the surface of the earth is of a softer and more shivery texture than that which lies deeper. It is also found in large strata, generally above the coal, in most coal counties of Great Britain. Dr Short informs us, that the shale wastes the lead ore near it, by its strong acid; and that it corrodes and destroys all minerals near it except iron or coal, of whose vitriol it partakes.

SHALLOP, SHALLOOP, or SLOOP, is a small light vessel, with only a small main-mast, and fore-mast, and lug-sails, to hale up, and let down, on occasion.—Shallops are commonly good sailers, and are therefore often used as tenders upon men of war.

SHALLOT, or ESCHALOT. See ALLIUM.

SHAMANS are wizards or conjurers, in high repute among several idolatrous nations inhabiting different parts of Russia. By their enchantments they pretend to cure diseases, to divert misfortunes, and to foretel futurity. They are great observers of dreams, by the interpretation of which they judge of their good or bad fortune. They pretend likewise to chiromancy, and to foretel a man's good or ill success by the lines of his hand. By these and such like means they have a very great ascendency over the understandings, and a great influence on the conduct, of those people.

Shambles, Shamois.

SHAMBLES, among miners, a sort of niches or landing places, left at such distances in the adits of the mines, that the shovel-men may conveniently throw up the ore from shamble to shamble, till it comes to the top of the mine.

SHAMOIS, CHAMOIS, or SHAMMY, a kind of leather, either dressed in oil or tanned, much esteemed for its softness, pliancy, &c. It is prepared from the skin of the chamois, or shamois, a kind of rupicapra, or wild goat, called also isard, inhabiting the mountains of Dauphiny, Savoy, Piedmont, and the Pyrenees. Besides the softness and warmth of the leather, it has the faculty of bearing soap without damage; which renders it very useful on many accounts.

In France, &c. some wear the skin raw, without any preparation. Shammy leather is used for the purifying of mercury; which is done by passing it through the pores of this skin, which are very close. The true chamois leather is counterfeited with common goat, kid, and even with sheep skins, the practice of which makes a particular profession, called by the French *chamoisure*. The last, though the least esteemed, is yet so popular, and such vast quantities of it are prepared, especially about Orleans, Marseilles, and Thoulouse, that it may not be amiss to give the method of preparation.

Manner of shamoising, or preparing sheep, goat, or kid skins in oil, in imitation of shammy.—The skins, being washed, drained, and smeared over with quicklime on the fleshy side, are folded in two lengthwise, the wool outwards, and laid on heaps, and so left to ferment eight days, or, if they had been left to dry after flaying, then fifteen days.

Then they are washed out, drained, and half dried; laid on a wooden leg, or horse, the wool stripped off with a round staff for that purpose, and laid in a weak pit, the lime whereof had been used before, and has lost the greatest part of its force.

After 24 hours they are taken out, and left to drain 24 more; they are then put in another stronger pit. This done, they are taken out, drained, and put in again, by turns; which begins to dispose them to take oil; and this practice they continue for six weeks in summer, or three months in winter: at the end whereof they are washed out, laid on the wooden leg, and the surface of the skin on the wool side peeled off, to render them the softer; then made into parcels, steeped a night in the river, in winter more, stretched six or seven over one another on the wooden leg, and the knife passed strongly on the flesh side, to take off any thing superfluous, and render the skin smooth. Then they are steeped, as before, in the river, and the same operation is repeated on the wool side; they are then thrown into a tub of water, with bran in it, which is brewed among the skins till the greatest part sticks to them, and then separated into distinct tubs, till they swell, and rise of themselves above the water. By this means the remains of the lime are cleared out; they are then wrung out, hung up to dry on ropes, and sent to the mill, with the quantity of oil necessary to scour them: the best oil is that of stock-fish. Here they are first thrown in

bundles

Shamois Shannon.

bundles into the river for 12 hours, then laid in the mill-trough, and fulled without oil till they be well ſoftened; then oiled with the hand, one by one, and thus formed into parcels of four ſkins each; which are milled and dried on cords a ſecond time; then a third; and then oiled again, and dried. This proceſs is repeated as often as neceſſity requires; when done, if there be any moiſture remaining, they are dried in a ſtove, and made up into parcels wrapped up in wool; after ſome time they are opened to the air, but wrapped up again as before, till ſuch time as the oil ſeems to have loſt all its force, which it ordinarily does in 24 hours. The ſkins are then returned from the mill to the chamoiſer to be ſcoured: which is done by putting them in a lixivium of wood aſhes, working and beating them in it with poles, and leaving them to ſteep till the lee hath had its effect; then they are wrung out, ſteeped in another lixivium, wrung again; and this is repeated till all the greaſe and oil be purged out. When this is done, they are half dried, and paſſed over a ſharp-edged iron inſtrument, placed perpendicular in a block, which opens, ſoftens, and makes them gentle. Laſtly, they are thoroughly dried, and paſſed over the ſame inſtrument again; which finiſhes the preparation, and leaves them in form of ſhammy.

Kid and goat ſkins are ſhamoiſed in the ſame manner as thoſe of ſheep, excepting that the hair is taken off without the uſe of any lime; and that when brought from the mill they undergo a particular preparation called *ramalling*, the moſt delicate and difficult of all the others. It conſiſts in this, that, as ſoon as brought from the mill, they are ſteeped in a fit lixivium, taken out, ſtretched on a round wooden leg, and the hair is ſcraped off with the knife; this makes them ſmooth, and in working to caſt a kind of fine knap. The difficulty is in ſcraping them evenly.

SHANK, or *Shank-Painter*, in a ſhip, is a ſhort chain faſtened under the foremaſt-ſhrouds, by a bolt, to the ſhip's ſides, having at the other end a rope faſtened to it. On this ſhank-painter the whole weight of the aft part of the anchor reſts, when it lies by the ſhip's ſide. The rope, by which it is hauled up, is made faſt about a timber-head.

Shank, in the manege, that part of a horſe's foreleg which lies between the knee and the footlock.

SHANKER, or Chancre, in medicine, a malignant ulcer, uſually occaſioned by ſome venereal diſorder. See Medicine, n° 350.

SHANNON, the largeſt river in Ireland, and one of the fineſt in the Britiſh dominions, not only on account of its rolling 200 miles, but alſo of its great depth in moſt places, and the gentleneſs of its current, by which it might be made exceedingly ſerviceable to the improvement of the country, the communication of its inhabitants, and conſequently the promoting of inland trade, through the greateſt part of its long courſe. But the peculiar prerogative of the Shannon is its ſituation, running from north to ſouth, and ſeparating the province of Connaught from Leinſter and Munſter, and of conſequence dividing the greateſt part of Ireland into what lies on the eaſt and that on the weſt of the river; watering in its paſſage the valuable county of Leitrim, the plentiful ſhire of Roſcommon, the fruitful county of Galway, and the pleaſant county of Clare; the ſmall but fine ſhire of Longford, the King's county, and fertile county of Meath in Leinſter, the populous county of Tipperary, the ſpacious ſhire of Limerick, and the rough but pleaſant county of Kerry in Munſter; viſiting 10 counties in its paſſage, and having on its banks the following remarkable places, viz. Leitrim, Jameſtown, Laneſborough, Athlone, Clonfert, Killaloe, and Limerick; at 20 leagues below the latter it ſpreads gradually ſeveral miles in extent, ſo that ſome have conſidered its expanſion as a lake. It at laſt joins its waters to the ſea, being navigable all that way for the largeſt veſſels.

Shanſcrit || Sharp.

SHANSCRIT the language of the Bramins of Hindoſtan. See Philology, ſect. v.

SHARE, *of a Plough*, that part which cuts the ground; the extremity forwards being covered with a ſharp-pointed iron, called the *point of the ſhare*, and the end of the wood behind the *tail of the ſhare*.

SHARK, in ichthyology. See Squalus.

SHARON, a name common to three cantons of Paleſtine. The firſt lay between mount Tabor and the ſea of Tiberias; the ſecond between the city of Cæſarea of Paleſtine, and Joppa; and the third lay beyond Jordan. To give an idea of perfect beauty, Iſaiah ſaid, the glory of Lebanon and the beauty of Carmel muſt be joined to the abundance of Sharon. (Iſaiah xxxiii. 9. xxxi. 2.) The plains of Sharon are of vaſt extent; and, when ſurveyed by the Abbé Mariti a few years ago, they were ſown with cucumbers; and he informs us, that ſuch a number is annually produced, as not only to ſupply the whole neighbourhood, but alſo all the coaſts of Cyprus and the city of Damietta. In the middle of the plain, between Arſus and Lydda, riſes a ſmall mountain, upon the ridge of which there is a ſmall village called Sharon, from the name of the ancient city whoſe king was conquered by Joſhua.

SHARP (James), Archbiſhop of St Andrew's, was born of a good family in Banffſhire in 1618. He devoted himſelf very early to the church, and was educated for that purpoſe in the Univerſity of Aberdeen. When the ſolemn league and covenant was framed in 1638, the learned men in that ſeminary, and young Sharp in particular, declared themſelves decidedly againſt it. To avoid the inſults and indignities to which he was ſubjected in conſequence of this conduct, he retired to England, where he contracted an acquaintance with ſome of the moſt celebrated divines in that country.

At the commencement of the civil wars he returned to Scotland. During his journey thither, he accidentally met with Lord Oxenford, who was ſo charmed with his converſation, that he invited him to his houſe. While he reſided with that nobleman, he became known to the earl of Rothes, who procured him a profeſſorſhip at St Andrew's. By the intereſt of the earl of Crawford he was ſoon after appointed miniſter of Crail; where he conducted himſelf, it is ſaid, in an exemplary manner.

Sharp had always inclined to the cauſe of royalty, and had for ſome time kept up a correſpondence with his exiled prince. After the death of the protector he began to declare himſelf more openly, and ſeems to have enjoyed a great ſhare of the confidence of Monk, who was at that time planning the reſtoration of Charles II. When that general marched to London, the preſbyterians ſent Sharp to attend him in order to ſupport their intereſts. At the requeſt of general Monk and the chief preſbyterians in Scotland, Mr Sharp was ſoon after

Sharp. ter ſent over to the king at Breda to procure from him, if poſſible, the eſtabliſhment of preſbyterianiſm. On his return, he aſſured his friends that "he had found the king very affectionate to Scotland, and reſolved not to wrong the ſettled government of the church: but he apprehended they were miſtaken who went about to eſtabliſh the preſbyterian government."

Charles was ſoon after reſtored without any terms. All the laws paſſed in Scotland ſince the year 1633 were repealed; the king and his miniſters reſolved at all hazards to reſtore prelacy. Mr Sharp, who had been commiſſioned by the Scotch preſbyterians to manage their intereſts with the king, was prevailed upon to abandon the party; and, as a reward for his compliance, he was made archbiſhop of St Andrew's. This conduct rendered him very odious in Scotland; he was accuſed of treachery and perfidy, and reproached by his old friends as a traitor and a renegado. The abſurd and wanton cruelties which were afterwards committed, and which were imputed in a great meaſure to the archbiſhop, rendered him ſtill more deteſted. Nor is it probable that theſe accuſations were without foundation: the very circumſtance of his having been formerly of the preſbyterian party would induce him, after forſaking them, to treat them with ſeverity. Beſides, it is certain, that when after the rout at Pentland-hills he received an order from the king to ſtop the executions, he kept it for ſome time before he produced it to council.

There was one Mitchell a preacher, and a deſperate fanatic, who had formed the deſign of taking vengeance for theſe cruelties by aſſaſſinating the archbiſhop. He fired a piſtol at him as he was ſitting in his coach; but the biſhop of Orkney, lifting up his hand at the moment, intercepted the ball. Though this happened in the midſt of Edinburgh, the primate was ſo much deteſted, that nobody ſtopped the aſſaſſin; who, having walked leiſurely home, and thrown off his diſguiſe, returned, and mixed unſuſpected with the crowd. Some years after, the archbiſhop obſerving a man eyeing him with keenneſs, ſuſpected that he was the aſſaſſin, and ordered him to be brought before him. It was Mitchell. Two loaded piſtols were found in his pocket. The primate offered him a pardon if he would confeſs the crime: the man complied; but Sharp, regardleſs of his promiſe, conducted him to the council. The council alſo gave him a ſolemn promiſe of pardon if he would confeſs his guilt, and diſcover his accomplices. They were much diſappointed to hear that only one man was privy to his purpoſe, who was ſince dead. Mitchell was then brought before a court of juſtice, and ordered to make a third confeſſion, which he refuſed. He was impriſoned for ſeveral years, and then tried. His own confeſſion was urged againſt him. It was in vain for him to plead the illegality of that evidence, and to appeal to the promiſe of pardon previouſly given. The council took an oath that they had given no ſuch promiſe; and Mitchell was condemned. Lauderdale, who at that time governed Scotland, would have pardoned him, but the primate inſiſted on his execution; obſerving, that if aſſaſſins were permitted to go unpuniſhed, his life muſt be continually in danger. Mitchell was accordingly executed. Sharp.

Sharp had a ſervant, one Carmichael, who by his cruelty had rendered himſelf particularly odious to the zealots. Nine men formed the reſolution of waylaying him in Magus-muir, about three miles from St Andrew's. While they were waiting for this man, the primate himſelf appeared with very few attendants. This they looked upon as a declaration of heaven in their favour; and calling out, "the Lord has delivered him into our hands," they ran up to the carriage. They fired at him without effect; a circumſtance which was afterwards imputed to magic. They then diſpatched him with ſwords, regardleſs of the tears and intreaties of his daughter, who accompanied him (A).

Thus fell archbiſhop Sharp, whoſe memory is even at preſent deteſted by the common people of Scotland. His abilities were certainly good, and in the early part of his life he appears with honour and dignity. But his conduct afterwards was too cruel and inſincere to merit approbation. His treatment of Mitchell was mean and vindictive. How far he contributed to the meaſures adopted againſt the preſbyterians is not certain. They were equally cruel and impolitic; nor did their effects ceaſe with the meaſures themſelves. The unheard-of cruelties exerciſed by the miniſters of Charles II. againſt the adherents of the covenant, raiſed ſuch a flame of enthuſiaſm and bigotry as is not yet entirely extinguiſhed.

Sharp (Dr John), archbiſhop of York, was deſcended from the Sharps of Little Norton, a family of Bradford Dale in Yorkſhire; and was ſon of an eminent tradeſman of Bradford, where he was born in 1644. He was educated at Cambridge, and in 1667 entered into orders. That ſame year he became domeſtic chaplain to Sir Heneage Finch, then attorney-general. In 1672 he was collated to the archdeaconry of Berkſhire. In 1675 he was inſtalled a prebendary in the cathedral church of Norwich; and the year following was inſtituted into the rectory of St Bartholomew near the Royal Exchange, London. In 1681 he was, by the intereſt of his patron Sir Heneage Finch, then lord high chancellor of England, made dean of Norwich; but in 1686 was ſuſpenſed for taking occaſion, in ſome of his ſermons, to vindicate the doctrine of the church of England in oppoſition to Popery. In 1688 he was ſworn chaplain to king James II. being then probably reſtored after his ſuſpenſion; for it is certain that he was chaplain to king Charles II. and attended as a court chaplain

(A) Such is the account given by all our hiſtorians of the murder of archbiſhop Sharp; and that he fell by the hands of fanatics, whom he perſecuted, is certain. A tradition, however, has been preſerved in different families deſcended from him, which may be mentioned, and is in itſelf certainly not incredible. The primate, it ſeems, who, when miniſter of Crail, was peculiarly ſevere in puniſhing the ſin of fornication, had, in the plenitude of his archiepiſcopal authority, taken notice of a criminal amour carried on between a nobleman high in office and a lady of ſome faſhion who lived within his dioceſe. This interference was in that licentious age deemed very impertinent; and the archbiſhop's deſcendants believe that the proud peer inſtigated the deluded rabble to murder their anceſtor.

Sharp, Shafter.

plain at the coronation of king James II. In 1689 he was declared dean of Canterbury; but never could be perſuaded to fill up any of the vacancies made by the deprived biſhops. Upon the death of Dr Lamplugh, he was promoted to the ſee of York. In 1702 he preached the ſermon at the coronation of queen Anne; and the ſame year was ſworn of the privy-council, and made lord almoner to her majeſty. He died at Bath in 1713; and was interred in the cathedral of York, where a monument is erected to his memory.—His ſermons which were collected after his death and publiſhed in 7 vols 8vo, are juſtly admired.

SHARP, in muſic. See INTERVAL.

SHASTER, or BEDANG, the name of a ſacred book, in high eſtimation among the idolaters of Hindoſtan, containing all the dogmas of the religion of the bramins, and all the ceremonies of their worſhip; and ſerving as a commentary on the VEDAM.

The term *Shaſter* denotes "ſcience" or "ſyſtem;" and is applied to other works of aſtronomy and philoſophy, which have no relation to the religion of the Indians. None but the bramins and rajahs of India are allowed to read the Vedam; the prieſts of the Banians, called *ſhaukers*, may read the Shaſter; and the people, in general, are allowed to read only the Peran or Pouran, which is a commentary on the Shaſter.

The Shaſter is divided into three parts: the firſt containing the moral law of the Indians; the ſecond, the rites and ceremonies of their religion; and the third, the diſtribution of the people into tribes or claſſes, with the duties pertaining to each claſs.

The principal precepts of morality contained in the firſt part of the Shaſter are the following: that no animal be killed, becauſe the Indians attribute ſouls to brute animals as well as to mankind; that they neither hear nor ſpeak evil, nor drink wine, nor eat fleſh, nor touch any thing that is unclean; that they obſerve the feaſts, prayers, and waſhings, which their law preſcribes; that they tell no lies, nor be guilty of deceit in trade; that they neither oppreſs nor offer violence to one another; that they celebrate the ſolemn feaſts and faſts, and appropriate certain hours of ordinary ſleep to cultivate a diſpoſition for prayer; and that they do not ſteal or defraud one another.

The ceremonies contained in the ſecond part of the Shaſter are ſuch as theſe: that they waſh often in the rivers, hereby obtaining the pardon of their ſins; that they mark their forehead with red, in token of their relation to the Deity; that they preſent offerings and prayers under certain trees, ſet apart for this purpoſe; that they pray in the temples, make oblations to their pagodas, or idols, ſing hymns, and make proceſſions, &c. that they make pilgrimages to diſtant rivers, and eſpecially to the Ganges, there to waſh themſelves and make offerings; that they make vows to particular ſaints, according to their reſpective departments; that they render homage to the Deity at the firſt ſight of the ſun; that they pay their reſpect to the ſun and moon, which are the two eyes of the Deity; and that they treat with particular veneration thoſe animals that are deemed more pure than others; as the cow, buffaloe, &c.; becauſe the ſouls of men have tranſmigrated into theſe animals.

The third part of the Shaſter records the diſtribution of the people into four claſſes: the firſt being that of the bramins or prieſts, appointed to inſtruct the people; the ſecond, that of the kutteris or nobles, who are the magiſtrates; the third, that of the ſhudderis or merchants; and the fourth, that of the mechanics. Each perſon is required to remain in the claſs in which he was born, and to purſue the occupation aſſigned to him by the Shaſter. According to the bramins, the Shaſter was imparted by God himſelf to Brahma, and by him to the Bramins; who communicated the contents of it to the people. Shaſter.

Modern writers have given us very different accounts of the antiquity and importance of the Shaſter. Mr Holwell, who had made conſiderable progreſs in the tranſlation of this book, apprehends, that the mythology as well as the coſmogony of the Egyptians, Greeks, and Romans, were borrowed from the doctrines of the bramins, contained in it, even to the copying of their exteriors of worſhip, and the diſtribution of their idols, though groſsly mutilated and adulterated. With reſpect to the Vedam and Shaſter, or ſcriptures of the Gentoos, this writer informs us, that *Vedam*, in the Malabar language, ſignifies the ſame as *Shaſter* in the Shanſcrit; and that the firſt book is followed by the Gentoos of the Malabar and Coromandel coaſts, and alſo of the iſland of Ceylon. The Shaſter is followed by the Gentoos of the provinces of Bengal, and by all the Gentoos of the reſt of India, commonly called *India Proper*, along the courſe of the rivers Ganges and Jumna to the Indus. Both theſe books (he ſays) contain the inſtitutes of their reſpective religion and worſhip, as well as the hiſtory of their ancient rajahs and princes, often couched under allegory and fable. Their antiquity is contended for by the partizans of each; but he thinks, that the ſimilitude of their names, idols, and great part of their worſhip, leaves little room to doubt, nay plainly evinces, that both theſe ſcriptures were originally one. He adds, if we compare the great purity and chaſte manners of the Shaſter with the great abſurdities and impurities of the Vedam, we need not heſitate to pronounce the latter a corruption of the former.

With regard to the high original of theſe ſcriptures, the account of the bramins is as follows. Brahma (that is, "Mighty Spirit"), about 4866 years ago, aſſumed the form of man and the government of Indoſtan. He tranſlated the divine law (deſigned for the reſtoration of mankind, who had offended in a pre-exiſtent ſtate, and who are now in their laſt ſcene of probation, to the dignity from which they were degraded) out of the language of angels into the well known Shanſcrit language, and called his tranſlation the *Chartah Bhade Shaſtah of Birmah*, or *the Six Scriptures of Divine Words of the Mighty Spirit*. He appointed the bramins, deriving their name from him, to preach the word of God; and the doctrines of the Shaſter were accordingly preached in their original purity 1000 years. About this time there was publiſhed a paraphraſe on the Chartah Bhade; and about 500 years afterwards a ſecond expoſition, called the *Aughtorrah Bhade Shaſta*, or *Eighteen Books of Divine Words*, written in a character compounded of the common Indoſtan and the Shanſcrit. This innovation produced a ſchiſm among the Gentoos; on which occaſion, it is ſaid, thoſe of Coromandel and Malabar formed a ſcripture of their own, which they pretended to be founded on the Chartah Bhade

Shaſter. Bhade of Bramah, and called it *the Vedam of Birmah*, or *Divine Words of the Mighty Spirit*. The original Chartah Bhade was thrown aſide, and at length wholly unknown, except to a few families; who can ſtill read and expound it in the Shanſcrit character. With the eſtabliſhment of the Aughorrah Bhade, and Vedam, which, according to the Gentoo account, is 3366 years ago, their polytheiſm commenced; and the principles of religion became ſo obſcure, and their ceremonies ſo numerous, that every head of a family was obliged to keep a bramin as a guide both in faith and practice. Mr Holwell is of opinion, that the Chartah Bhade, or Original Scriptures, are not copied from any other ſyſtem of theology, promulgated to or obtruded upon mankind. The Gentoos do not attribute them to Zoroaſter; and Mr Holwell ſuppoſes, that both Zoroaſter and Pythagoras viſited Indoſtan, not to inſtruct, but to be inſtructed.

From the account of Mr Dow, we learn, that the books which contain the religion and philoſophy of the Hindoos are diſtinguiſhed by the name of *Bedas*; that they are four in number, and, like the ſacred writings of other nations, ſaid to be penned by the Divinity. Beda, he ſays, in the Shanſcrit language, literally ſignifies *ſcience*; and theſe books treat not only of religion and moral duties, but of every branch of philoſophic knowledge. The bramins maintain, that the Bedas are the divine laws, which Brimha, at the creation of the world, delivered for the inſtruction of mankind; but they affirm, that their meaning was perverted in the firſt age by the ignorance and wickedneſs of ſome princes, whom they repreſent as evil ſpirits, who then haunted the earth.

The firſt credible account we have of the Bedas is, that about the commencement of the Cal Jug, of which era the year 1768 was the 4886th year, they were written, or rather collected, by a great philoſopher and reputed prophet, called *Beäſs Muni*, or *Beäſs the Inſpired*.

The Hindoos, ſays Mr Dow, are divided into two great religious ſects: the followers of the doctrine of Bedang, which is the original Shaſter, or commentary upon the Bedas; and thoſe who adhere to the principles of the Neadirſen. The original Shaſter is called *Bedang*, and is a commentary upon the Bedas. This book, he ſays, is erroneouſly called in Europe the *Vedam*. It is aſcribed to Beäſs Muni, and is ſaid to have been reviſed ſome years after by one Serrider Swami, ſince which it has been reckoned ſacred, and not ſubject to any farther alterations.

Almoſt all the Hindoos of the Decan, and thoſe of the Malabar and Coromandel coaſts, are of this ſect. The followers of the Bedang Shaſter do not allow that any phyſical evil exiſts; they maintain that God created all things perfectly good; but that man, being a free agent, may be guilty of moral evil, which may be injurious to himſelf, but can be of no detriment to the general ſyſtem of nature. God, they ſay, being perfectly benevolent, never puniſhed the wicked otherwiſe than by the pain and affliction which are the natural conſequences of evil actions; and hell, therefore, is no other than a conſciouſneſs of evil.

The Neadirſen Shaſter is ſaid to have been written by a philoſopher called *Goutam*, near four thouſand years ago. The bramins, from Mr Dow's account of their ſacred books, appear to believe invariably in the unity, eternity, omniſcience, and omnipotence of God; and the polytheiſm of which they have been accuſed is no more than a ſymbolical worſhip of the divine attributes, which they divide into three claſſes. Under the name of *Brimha*, they worſhip the wiſdom and creative power of God; under the appellation of *Biſhen*, his providential and preſerving quality; and under that of *Shibah*, that attribute which tends to deſtroy. Shaſter

As few of our readers may have an opportunity of peruſing the Shaſter, we ſhall, by way of ſpecimen ſubjoin a paſſage from it, which, though it contains ſome metaphyſical myſteries concerning the creation, yet diſcovers views of God ſo enlightened that they would not diſgrace more refined nations. The paſſage which we ſhall quote is the firſt chapter of the Shaſter, which is a dialogue between Brimha the Wiſdom of the Divinity, and Narud or Reaſon, who is repreſented as the ſon of Brimha. Narud deſires to be inſtructed by his father; and for that purpoſe puts the following queſtions to him:

"*Narud.* O father! thou firſt of God, thou art ſaid to have created the world, and thy ſon Narud, aſtoniſhed at what he beholds, is deſirous to be inſtructed how all theſe things were made.

"*Brimha.* Be not deceived, my ſon! do not imagine that I was the creator of the world, independent of the Divine Mover, who is the great original eſſence and creator of all things. Look, therefore, only upon me as the inſtrument of the great *will*, and a part of his being, whom he called forth to execute his eternal deſigns.

"*Narud.* What ſhall we think of God?

"*Brimha.* Being immaterial, he is above all conception; being inviſible, he can have no form; but, from what we behold in his works, we may conclude that he is eternal, omnipotent, knowing all things and preſent everywhere.

"*Narud.* How did God create the world?

"*Brimha.* Affection dwelt with God from all eternity. It was of three different kinds; the creative, the preſerving, and the deſtructive. This firſt is repreſented by Brimha, the ſecond by Biſhen, and the third by Shibah. You, O Narud! are taught to worſhip all the three in various ſhapes and likeneſſes, as the Creator, the Preſerver, and the Deſtroyer. The affection of God then produced power, and power, at a proper conjunction of time and fate, embraced goodneſs, and produced matter. The three qualities then acting upon matter, produced the univerſe in the following manner: From the oppoſite actions of the creative and deſtructive quality in matter, ſelf-motion firſt aroſe. Self-motion was of three kinds; the firſt inclining to plaſticity, the ſecond to diſcord, and the third to reſt. The diſcordant actions then produced the Akaſh (a kind of celeſtial element), which inviſible element poſſeſſed the quality of conveying ſound; it produced air, a palpable element; fire, a viſible element; water, a fluid element; and earth, a ſolid element.

"The Akaſh diſperſed itſelf abroad. Air formed the atmoſphere; fire, collecting itſelf, blazed forth in the hoſt of heaven; water roſe to the ſurface of the earth, being forced from beneath by the gravity of the latter element. Thus broke forth the world from the veil of darkneſs, in which it was formerly comprehend-

Shafter. ed by God. Order rofe over the univerſe. The ſeven heavens were formed, and the ſeven worlds were fixed in their places; there to remain till the great diſſolution, when all things ſhall be abſorbed into God.

"God ſeeing the earth in full bloom, and that vegetation was ſtrong from its ſeeds, called forth for the firſt time intellect, which he endued with various organs and ſhapes, to form a diverſity of animals upon the earth. He endued the animals with five ſenſes; feeling, ſeeing, ſmelling, tatting, and hearing; but to man he gave reflection, to raiſe him above the beaſts of the field.

"The creatures were created male and female, that they might propagate their ſpecies upon the earth. Every herb bore the ſeed of its kind, that the world might be clothed with verdure, and all animals provided with food.

"*Narud.* What doſt thou mean, O father! by Intellect?

"*Brimha.* It is a portion of the *great ſoul* of the univerſe breathed into all creatures, to animate them for a certain time.

"*Narud.* What becomes of it after death?

"*Brimha.* It animates other bodies, or returns, like a drop, into that unbounded ocean from which it firſt aroſe.

"*Narud.* Shall not then the ſouls of good men receive rewards? nor the ſouls of the bad meet with puniſhment?

"*Brimha.* The ſouls of men are diſtinguiſhed from thoſe of other animals; for the firſt are endued with reaſon, and with a conſciouſneſs of right and wrong. If therefore man ſhall adhere to the firſt, as far as his powers ſhall extend, his ſoul, when diſengaged from the body by death, ſhall be abſorbed into the divine eſſence, and ſhall never more reanimate fleſh: But the ſouls of thoſe who do evil are not, at death, diſengaged from all the elements. They are immediately clothed with a body of fire, air, and akaſh, in which they are for a time puniſhed in hell. After the ſeaſon of their grief is over, they reanimate other bodies; but till they ſhall arrive at a ſtate of purity they can never be abſorbed into God.

"*Narud.* What is the nature of that abſorbed ſtate which the ſouls of good men enjoy after death?

"*Brimha.* It is a participation of the divine nature, where all paſſions are utterly unknown, and where conſciouſneſs is loſt in bliſs.

"*Narud.* Thou ſayeſt, O father, that unleſs the ſoul is perfectly pure it cannot be abſorbed into God: now, as the actions of the generality of men are partly good and partly bad, whither are their ſpirits ſent immediately after death?

"*Brimha.* They muſt atone for their crimes in hell, where they muſt remain for a ſpace proportioned to the degree of their iniquities; then they riſe to heaven to be rewarded for a time for their virtues; and from thence they will return to the world to reanimate other bodies.

"*Narud.* What is time?

"*Brimha.* Time exiſted from all eternity with God: but it can only be eſtimated ſince motion was produced, and only be conceived by the mind, from its own conſtant progreſs.

"*Narud.* How long ſhall this world remain?

"*Brimha.* Until the four lungs ſhall have revolved. Then Rudder (the ſame with *Shibah*, the deſtroying quality of God), with the ten ſpirits of diſſolution, ſhall roll a comet under the moon, that ſhall involve all things in fire, and reduce the world into aſhes. God ſhall then exiſt alone, for matter will be totally annihilated."

Shaw Sheading.

Thoſe who deſire more information on this ſubject may conſult *Dow's Hiſtory of Indoſtan*, and *Holwell's Intereſting Hiſtorical Events*.

SHAW (Dr Thomas), known to the learned world by his travels to Barbary and the Levant, was born at Kendal in Weſtmoreland (England) about the year 1692. He was appointed chaplain to the Engliſh conſul at Algiers, in which ſtation he continued for ſeveral years; and from thence took proper opportunities of travelling into different parts. He returned in 1733; was elected fellow of the Royal Society; and publiſhed the account of his travels at Oxford, folio, 1738. In 1740 he was nominated principal of St Edmund-hall, which he raiſed from a ruinous ſtate by his munificence; and was regius profeſſor of Greek at Oxford until his death, which happened in 1751. Dr Clayton, Bp. of Clogher, having attacked theſe Travels in his Deſcription of the Eaſt, Dr Shaw publiſhed a ſupplement by way of vindication, which is incorporated into the ſecond edition of his Travels, prepared by himſelf, and publiſhed in 4to, 1757.

SHAWLS, are woollen handkerchiefs, an ell wide, and near two long. The wool is ſo fine and ſilky, that the whole handkerchief may be contained in the two hands cloſed. It is the produce of a Thibet ſheep; but ſome ſay that no wool is employed but that of lambs torn from the belly of their mother before the time of birth. The moſt beautiful ſhawls come from Caſhmire: their price is from 150 livres (about ſix guineas) to 1200 livres (or L. 50 Sterling.)

In the Tranſactions of the Society for Encouraging Arts, Manufactures, &c. for the year 1792, we are informed that a ſhawl counterpane, four yards ſquare, manufactured by Mr P. J. Knights of Norwich, was preſented to the ſociety; and that, upon examination, it appeared to be of greater breadth than any goods of equal fineneſs and texture that had ever before been preſented to the ſociety, or to their knowledge woven in England. The ſhawls of Mr Knights's manufacture, it is ſaid, can ſcarcely be diſtinguiſhed from Indian ſhawls, though they can be afforded at one-twentieth part of the price. When the ſhawl is 16 quarters ſquare, Mr Knights ſays it may be retailed at L. 20; if it conſiſted of 12 quarters, and embroidered as the former, it will coſt L. 15; if plain, with a fringe only, a ſhawl of 16 quarters ſquare may be ſold at L. 8. 8 s.; if 12 quarters and fringed, at L. 6. 6 s.

Mr Knights maintains, that his counterpane of four yards ſquare is equal in beauty, and ſuperior in ſtrength, to the Indian counterpanes which are ſold at 200 guineas. The principal conſumption of this cloth is in train-dreſſes for ladies; as likewiſe for long ſcarfs, in imitation of the real Indian ſcarfs, which are ſold from L. 60 to L. 80; whereas ſcarfs of this fabric are ſold for as many ſhillings, and the ladies' ſquare ſhawls in proportion.

SHEADING, a riding, tithing, or diviſion, in the Iſle of Man; the whole iſland being divided into ſix ſheadings; in every one of which is a coroner or chief conſtable,

Shearbill || Sheep.

constable, appointed by the delivery of a rod at the annual convention.

SHEARBILL, the *Rhynchops Nigra* of Linnæus, the *Black Skimmer* of Pennant and Latham, and *Cutwater* of Catesby. Its bill is much compressed; the edges are sharp; the lower mandible is four inches and a half long; the upper only three; the base red; the rest is black: the forehead, chin, front of the neck, the breast, and belly, are white: the head and whole upper part of the body are black: the wings are of the same colour: the lower part of the inner webs of the primaries is white: the tail is short, and a little forked; the middle feathers are dusky; the others are white on their sides: the legs are weak and red: the length is one foot eight inches: the extent is three feet seven inches. It inhabits America from New York to Guiana. It skims nimbly along the water, with its under mandible just beneath the surface, feeding on the insects and small fish as it proceeds. It frequents also oyster-banks; its bill being partly like that of the oyster-catcher, adapted for preying on those shell fish.

SHEATHING, in the sea-language, is the casing that part of a ship which is to be under water with inboard of an inch thick; first laying hair and tar mixed together under the boards, and then nailing them on, in order to prevent worms from eating the ship's bottom.—Ships of war are now generally sheathed with copper: but copper sheathing is liable to be corroded by the action of salt water, and something is still wanting to effect this purpose. It is very probable that tar might answer very well.

In the Cornish mines, copper or brass pumps are often placed in the deepest parts, and are consequently exposed to the vitriolic or other mineral waters with which some of these mines abound, and which are known to have a much stronger effect on copper than sea-water. These pumps are generally about six feet long, and are screwed together, and made tight by the interposition of a ring of lead, and the joinings are afterwards tarred. One of these pumps was so much corroded as to render it unfit for use; but the spots of tar, which by accident had dropped on it, preserved the parts they covered from the action of the water. These projected in some places more than a quarter of an inch; and the joints were so far defended by the thin coat of tar, that it was as perfect as when it came from the hands of the manufacturer. If tar thus effectually defends copper from these acrimonious waters, can there remain a doubt of its preserving it from the much milder waters of the sea?

SHEATS, in a ship, are ropes bent to the clews of the sails; serving in the lower sails to haul aft the clews of the sail; but in topsails they serve to haul home the clew of the sail close to the yard-arm.

SHEEP, in zoology. See Ovis and Wool.

Amongst the various animals with which Divine Providence has stored the world for the use of man, none is to be found more innocent, more useful, or more valuable, than the sheep. The sheep supplies us with food and clothing, and finds ample employment for our poor at all times and seasons of the year, whereby a variety of manufactures of woollen cloth is carried on without interruption to domestic comfort and loss to friendly society or injury to health, as is the case with many other occupations. Every lock of wool that grows on its back becomes the means of support to staplers, dyers, pickers, scourers, scribblers, carders, combers, spinners, spoolers, warpers, queelers, weavers, fullers, tuckers, burlers, shearmen, pressers, clothiers, and packers, who, one after another, tumble and toss, and twitt, and bake, and boil, this raw material, till they have each extracted a livelihood out of it; and then comes the merchant, who, in his turn, ships it (in its highest state of improvement) to all quarters of the globe, from whence he brings back every kind of riches to his country, in return for this valuable commodity which the sheep affords. Sheep. I Sheep serve a wonderful variety of purposes.

Besides this, the useful animal, after being deprived of his coat, produces another against the next year; and when we are hungry, and kill him for food, he gives up his skin to employ the fell-mongers and parchment-makers, who supply us with a durable material for securing our estates, rights, and possessions; and if our enemies take the field against us, supplies us with a powerful instrument for rousing our courage to repel their attacks. When the parchment-maker has taken as much of the skin as he can use, the glue-maker comes after and picks up every morsel that is left, and therewith supplies a material for the carpenter and cabinet-maker, which they cannot do without, and which is essentially necessary before we can have elegant furniture in our houses; tables, chairs, looking glasses, and a hundred other articles of convenience: and when the winter nights come on, while we are deprived of the cheering light of the sun, the sheep supplies us with an artificial mode of light, whereby we preserve every pleasure of domestic society, and with whose assistance we can continue our work, or write or read, and improve our minds, or enjoy the social mirth of our tables. Another part of the slaughtered animal supplies us with an ingredient necessary for making good common soap, a useful store for producing cleanliness in every family, rich or poor. Neither need the horns be thrown away; for they are converted by the button-makers and turners into a cheap kind of buttons, tips for bows, and many useful ornaments. From the very trotters an oil is extracted useful for many purposes, and they afford good food when baked in an oven.

Even the bones are useful also; for by a late invention of Dr Higgins, they are found, when reduced to ashes, to be an useful and essential ingredient in the composition of the finest artificial stone in ornamental work for chimney-pieces, cornices of rooms, houses, &c. which renders the composition more durable by effectually preventing its cracking (A).

If it is objected to the meek inoffensive creature, that he

(A) Any curious person would be much entertained to see the manufactury of bone-ash, now carried on by Mr Minith of White-chapel, New Road, wherein the bones of sheep and cows undergo many ingenious processes. 1. There is a mill to break them; 2. A cauldron to extract their oil, marrow, and fat; 3. A reverberatory to heat them red-hot; 4. An oven for those bones to moulder to ashes; 5. A still to collect the fumes of the burnt bones

Sheep. he is expenſive while living, in eating up our graſs, &c. it may be anſwered that it is quite the contrary; for he can feed where every other animal has been before him and grazed all they could find; and that if he takes a little graſs on our downs or in our fields, he amply repays us for every blade of graſs in the richneſs of the manure which he leaves behind him. He protects the hands from the cold wintry blaſt, by providing them with the ſofteſt leather gloves. Every gentleman's library is alſo indebted to him for the neat binding of his books, for the ſheath of his ſword, and for cafes for his inſtruments; in ſhort, not to be tedious in mentioning the various uſes of leather, there is hardly any furniture or utenſil of life but the ſheep contributes to render either more uſeful, convenient, or ornamental.

As the ſheep is ſo valuable an animal, every piece of information concerning the proper method of managing it muſt be of importance. It will not therefore be uſeleſs nor unentertaining to give ſome account of the manner of managing ſheep in Spain, a country famous for producing the beſt wool in the world.

2 Account of the Spaniſh ſheep.

In Spain there are two kinds of ſheep: the coarſe-woolled ſheep, which always remain in their native country, and are houſed every night in winter; and the fine-woolled ſheep, which are always in the open air, and travel every ſummer from the cool mountains of the northern parts of Spain, to feed in winter on the ſouthern warm plains of Andaluſia, Mancha, and Eſtramadura. Of theſe latter, it appears from accurate computations, that there are about five millions (B); and that the wool and fleſh of a flock of 10,000 ſheep produce yearly about 24 reals a head, or about the value of 12 Engliſh ſixpences, one of which belongs to the owner, three to the king, and the other eight are allowed for the expences of paſture, tythes, ſhepherds, dogs, ſalt, ſhearing, &c. Ten thouſand ſheep form a flock, which is divided into ten tribes, under the management of one perſon, who has abſolute dominion over fifty ſhepherds and fifty dogs.

3 Of Segovia,

M. Bourgoanne, a French gentleman, who reſided many years in Spain, and directed his inquiries chiefly to the civil government, trade, and manufactures, of that country, gives the following account of the wandering ſheep of Segovia. "It is (ſays he) in the neighbouring mountains that a part of the wandering ſheep feed during the fine ſeaſon. They leave them in the month of October, paſs over thoſe which ſeparate the two Caſtiles, croſs New Caſtile, and diſperſe themſelves in the plains of Eſtramadura and Andaluſia. For ſome years paſt thoſe of the two Caſtiles, which are within reach of the Sierra-Morena, go thither to paſs the winter; which, in that part of Spain, is more mild: the length of their day's journey is in proportion to the paſture they meet with. They travel in flocks from 1000 to 1200 in number, under the conduct of two ſhepherds; one of whom is called the *Mayoral*, the other the *Zagal*. When arrived at the place of their deſtination, they are diſtributed in the paſtures previouſly aſſigned them. They return in the month of April; and whether it be habit or natural inſtinct that draws them towards the climate, which at this ſeaſon becomes moſt proper for them, the inquietude which they manifeſt might, in caſe of need, ſerve as an almanac to their conductors."

Bourgoanne's Travels, vol. i. p. 53.

Mr Arthur Young, in that patriotic work which he conducted with great induſtry and judgment, the Annals of Agriculture, gives us a very accurate and intereſting account of the Pyrenean or Catalonian ſheep.

4 Of Catalonia. Anna's of Agriculture, vol. viii. p. 195

"On the northern ridge, bearing to the weſt, are the paſtures of the Spaniſh flocks. This ridge is not, however, the whole; there are two other mountains, quite in a different ſituation, and the ſheep travel from one to another as the paſturage is ſhort or plentiful. I examined the ſoil of theſe mountain paſtures, and found it in general ſtony; what in the weſt of England would be called a *ſtone braſh*, with ſome mixture of loam, and in a few places a little peaty. The plants are many of them untouched by the ſheep; many ferns, narciſſus, violets, &c. but burnet *(poterium ſanguiſorba)* and the narrow-leaved plaintain *(plantago lanceolata)* were eaten, as may be ſuppoſed, cloſe. I looked for trefoils, but found ſcarcely any: it was very apparent that ſoil and peculiarity of herbage had little to do in rendering theſe heights proper for ſheep. In the northern parts of Europe, the tops of mountains half the height of theſe (for we were above ſnow in July) are bogs, all are ſo which I have ſeen in our iſlands, or at leaſt the proportion of dry land is very trifling to that which is extremely wet: Here they are in general very dry. Now a great range of dry land, let the plants be what they may, will in every country ſuit ſheep. The flock is brought every night to one ſpot, which is ſituated at the end of the valley on the river I have mentioned, and near the port or paſſage of Ficada: it is a level ſpot ſheltered from all winds. The ſoil is 8 or 9 inches deep of old dung, not at all incloſed: from the fredoom from wood all around, it ſeems to be choſen partly for ſafety againſt wolves and bears. Near it is a very large ſtone, or rather a rock, fallen from the mountain. This the ſhepherds have taken for a ſhelter, and have built a hut againſt it; their beds are ſheep ſkins, and their door ſo ſmall that they crawl in. I ſaw no place for fire; but they have it, ſince they dreſs here the fleſh of their ſheep, and

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bones into a brown fluid, from whence hartſhorn is made; 6. Furnaces for making parts thereof into Glauber's ſalts; 7. A ſand heat containing twelve jars, for collecting a cryſtallizing vapour into ſal-ammoniac.

(B) In the 16th century the travelling ſheep were eſtimated at ſeven millions: under Philip III. the number was diminiſhed to two millions and a half. Uſtariz, who wrote at the beginning of this century, made it amount to four millions. The general opinion is, that at preſent it does not exceed five millions. If to this number the eight millions of ſtationary ſheep be added, it will make nearly thirteen millions of animals, all managed contrary to the true intereſts of Spain, for the advantage of a few individuals. For the proprietors of ſtationary flocks alſo have privileges which greatly reſemble thoſe of the members of the Meſta. According to Arriquebar, Spain contains eight millions of fine-woolled ſheep, ten millions of coarſe-woolled, and five hundred thouſand bulls, oxen and cows.

Sheep. and in the night ſometimes keep off the bears, by whirling fire-brands: four of them belonging to the flock mentioned above lie here. I viewed their flock very carefully, and by means of our guide and interpreter, made ſome inquiries of the ſhepherds, which they anſwered readily, and very civilly. A Spaniard at Venaſque, a city in the Pyrenees, gives 600 livres French (the livre is 10½d. Engliſh) a-year for the paſturage of this flock of 2000 ſheep. In the winter he ſends them into the lower parts of Catalonia, a journey of 12 or 13 days, and when the ſnow is melted in the ſpring, they are conducted back again. They are the whole year kept in motion, and moving from ſpot to ſpot, which is owing to the great range they everywhere have of paſture. They are always in the open air, never houſed or under cover, and never taſte of any food but what they can find on the hills.

"Four ſhepherds, and from four to ſix large Spaniſh dogs, have the care of this flock: the latter are in France called of the *Pyrenees breed*; they are black and white, of the ſize of a large wolf, a large head and neck, armed with collars ſtuck with iron ſpikes. No wolf can ſtand againſt them; but bears are more potent adverſaries: if a bear can reach a tree, he is ſafe; he riſes on his hind legs, with his back to the tree, and ſets the dogs at defiance. In the night the ſhepherds rely entirely on their dogs; but on hearing them bark are ready with fire-arms, as the dogs rarely bark if a bear is not at hand. I was ſurpriſed to find that they are fed only with bread and milk. The head ſhepherd is paid 120 livres a-year wages and bread; the others 80 livres and bread. But they are allowed to keep goats, of which they have many which they milk every day. Their food is milk and bread, except the fleſh of ſuch ſheep or lambs as accidents give them. The head ſhepherd keeps on the mountain top, or an elevated ſpot, from whence he can the better ſee around while the flock traverſes the declivities. In doing this the ſheep are expoſed to great danger in places that are ſtony; for by walking among the rocks, and eſpecially the goats, they move the ſtones, which, rolling down the hills, acquire an accelerated force enough to knock a man down, and ſheep are often killed by them; yet we ſaw how alert they were to avoid ſuch ſtones, and cautiouſly on their guard againſt them. I examined the ſheep attentively. They are in general polled, but ſome have horns; which in the rams turn backwards behind the ears and project half a circle forward; the ewes horns turn alſo behind the ears, but do not project: the legs white or reddiſh; ſpeckled faces, ſome white, ſome reddiſh; they would weigh far, I reckon, on an average, from 15 lb. to 18 lb. a quarter. Some tails ſhort, ſome left long. A few black ſheep among them: ſome with a very little tuft of wool on their foreheads. On the whole they reſemble thoſe on the South Downs; their legs are as ſhort as thoſe of that breed; a point which merits obſervation, as they travel ſo much and ſo well. Their ſhape is very good; round ribs and flat ſtraight backs; and would with us be reckoned handſome ſheep; all in good order and fleſh. In order to be ſtill better acquainted with them, I deſired one of the ſhepherds to catch a ram for me to feel, and examine the wool, which I found very thick and good of the carding ſort, as may be ſuppoſed. I took a ſpecimen of it, and alſo of a hoggit, or lamb of laſt year. In regard to the mellow ſoftneſs under the ſkin, which, in Mr Bakewell's opinion, is a ſtrong indication of a good breed, with a diſpoſition to fatten, he had it in a much ſuperior degree to many of our Engliſh breeds, to the full as much ſo as the South Downs, which are for that point the beſt ſhort-woolled ſheep which I know in England. The fleece was on his back, and weighed, as I gueſſed, about 8 lb. Engliſh; but the average, they ſay, of the flock is from four to five, as I calculated by reducing the Catalonian pound of 12 oz. to ours of 16, and is all ſold to the French at 30 s. the lb. French. This ram had the wool of the back part of the neck tied cloſe, and the upper tuft tied a ſecond knot by way of ornament; nor do they ever ſhear this part of the fleece for that reaſon: we ſaw ſeveral in the flock with this ſpecies of decoration. They ſaid that this ram would ſell in Catalonia for 20 livres. A circumſtance which cannot be too much commended, and deſerves univerſal imitation, is the extreme docility they accuſtom them to. When I deſired the ſhepherd to catch one of his rams, I ſuppoſed he would do it with his crook, or probably not be able to do it at all; but he walked into the flock, and ſingling out a ram and a goat, bid them follow him, which they did immediately; and he talked to them while they were obeying him, holding out his hand as if to give them ſomething. By this method he brought me the ram, which I caught, and held without difficulty."

Sheep.

5 What ſheep produce the beſt wool.

The beſt ſort of ſheep for fine wool are thoſe bred in Herefordſhire, Devonſhire, and Worceſterſhire; but they are ſmall, and black-faced, and bear but a ſmall quantity. Warwick, Leiceſterſhire, Buckingham, and Northamptonſhire, breed a large-boned ſheep, of the beſt ſhape and deepeſt Engliſh wool. The marſhes of Lincolnſhire breed a very large kind of ſheep, but their wool is not good, unleſs the breed be mended by bringing in ſheep of other countries among them, which is a ſcheme of late very profitably followed there. In that county it is no uncommon thing to give fifty guineas for a ram, and a guinea for the admiſſion of an ewe to one of theſe valuable males, or twenty guineas for the uſe of it for a certain number of ewes during one ſeaſon. Suffolk alſo breeds a very valuable kind of ſheep. The northern counties in general breed ſheep with long but hairy wool: however, the wool which is taken from the neck and ſhoulders of the Yorkſhire ſheep is uſed for mixing with Spaniſh wool in ſome of their fineſt cloths.

Wales bears a ſmall hardy kind of ſheep, which has the beſt taſted fleſh, but the worſt wool of all. Nevertheleſs it is of more extenſive uſe than the fineſt Segovian fleeces; for the benefit of the flannel manufacture is univerſally known. The ſheep of Ireland vary like thoſe of Great Britain: thoſe of the ſouth and eaſt being large and their fleſh rank: thoſe of the north and the mountainous parts ſmall and their fleſh ſweet. The fleeces in the ſame manner differ in degrees of value. Scotland breeds a ſmall kind, and their fleeces are coarſe.

But the new Leiceſterſhire breed is the moſt faſhionable, and of courſe the moſt profitable breed in the iſland. Joſeph Altom of Clifton, who raiſed himſelf from a plough-boy, was the firſt who diſtinguiſhed himſelf

Sheep.

of in the midland counties of England for a superior breed of sheep. How he improved his breed is not known; but it was customary for eminent farmers in his time to go to Chilton in summer to choose and purchase ram-lambs, for which they paid two or three guineas. This man was succeeded by Mr Bakewell; and it may reasonably be supposed that the breed, by means of Alcom's stock, had passed the first stage of improvement before Mr Bakewell's time. Still, however, it must be acknowledged, that the Leicestershire breed of sheep owes its present high state of improvement to the ability and care of Mr Bakewell.

6 Account of Mr Bakewell's breed. Marshall's Midland Counties, vol. i. p. 382.

"The manner in which Mr Bakewell raised his sheep to the degree of celebrity in which they deservedly stand, is, notwithstanding the recentness of the improvement, and its being done in the day of thousands now living, a thing in dispute; even among men high in the profession, and living in the very district in which the improvement has been carried on!

7 How it is supposed he improved it.

"Some are of opinion that he effected it by a cross with the Wiltshire breed; an improbable idea, as their form altogether contradicts it: others, that the Ryeland breed were used for this purpose; and with some show of probability. If any cross whatever was used, the Ryeland breed, whether we view the form, the size, the wool, the flesh, or the fatting quality, is the most probable instrument of improvement.

"These ideas, however, are registered merely as matters of opinion. It is more than probable that Mr Bakewell alone is in possession of the several minutiæ of improvement; and the public can only hope that at a proper time the facts may be communicated for the direction of future improvers.

"Whenever this shall take place, it will most probably come out that no cross with any alien breed whatever has been used; but that the improvement has been effected by selecting individuals from kindred breeds; from the several breeds or varieties of long-woolled sheep, with which Mr Bakewell was surrounded on almost every side, and by breeding, *inandin* (c), with this selection: solicitously seizing the superior accidental varieties produced; associating these varieties; and still continuing to select, with judgment, the superior individuals.

8 Description of his ewes and weathers.

"It now remains to give a description of the superior class of individuals of this breed especially ewes and weathers, in full condition, but not immoderately fat. The rams will require to be distinguished afterwards.

"The head is long, small, and hornless, with ears somewhat long, and standing backward, and with the nose shooting forward. The neck thin, and clean toward the head; but taking a conical form; standing low, and enlarging every way at the base; the fore-end altogether short. The bosom broad, with the shoulders, ribs, and chine extraordinary full. The loin broad, and the back level. The hauches comparatively full toward the hips, but light downward; being altogether small in proportion to the fore-parts. The legs, at present, of a moderate length; with the bone extremely fine. The bone throughout remarkably light. The carcase, when fully fat, takes a remarkable form; much wider than it is deep, and almost as broad as it is long. Full on the shoulder, widest on the ribs, narrowing with a regular curve towards the tail; approaching the form of the turtle nearer perhaps than any other animal. The pelt is thin, and the tail small. The wool is shorter than long wools in general, but much longer than the middle wools; the ordinary length of staple five to seven inches, varying much in fineness and weight."

Sheep.

9 Fatten remarkably well.

This breed surpasses every other in beauty of form; they are full and weighty in the fore-quarters; and are remarkable for smallness of bone. Mr Marshal, who has been of so much benefit to agriculture and his country by his publications, informs us, in his Rural Economy of the Midland Counties, that he has seen a rib of a sheep of this breed contrasted with one of a Norfolk sheep: the disparity was striking; the latter nearly twice the size; while the meat which covered the former was three times the thickness: consequently the proportion of meat to bone was in the one incomparably greater than in the other. Therefore, in this point of view, the improved breed has a decided preference: for surely while mankind continue to eat flesh and throw away bone, the former must be, to the consumer at least, the more valuable.

The criterions of good and bad flesh while the animal is alive differ in different species, and are not properly settled in the same species. One superior breeder is of opinion, that if the flesh is not loose, it is of course good; holding, that the flesh of sheep is never found in a state of hardness, like that of ill-fleshed cattle: while others make a fourfold distinction of the flesh of sheep; as looseness, mellowness, firmness, hardness: considering the first and the last equally exceptionable, and the second and third equally desirable; a happy mixture of the two being deemed the point of perfection.

The flesh of sheep, when slaughtered, is well known to be of various qualities. Some is composed of large coarse grains, interspersed with wide empty pores like a sponge: others, of large grains, with wide pores filled with fat; others, of fine close grains, with smaller pores filled with fat: and a fourth, of close grains, without any intermixture of fatness.

The flesh of sheep, when dressed, is equally well known to possess a variety of qualities: some mutton is coarse, dry, and insipid; a dry sponge, affording little or no gravy of any colour. Another sort is somewhat firmer, imparting a light-coloured gravy only. A third plump, short, and palatable; affording a mixture of white and red gravy. A fourth likewise plump and well-flavoured, but discharging red gravy, and this in various quantities.

It is likewise observable, that some mutton, when dressed, appears covered with a thick, tough, parchment-like integument; others with a membrane comparatively fine and flexible. But these, and some of the other qualities of mutton, may not be wholly owing to breed, but in part to the age and the state of fatness at the time of slaughter. Examined in this light, whether

(c) *Inandin* is a term used in the midland counties of England to express breeding from the same family.

Sheep. ther we conſider the degree of fatneſs, or their natural propenſity to a ſtate of fatneſs, even at an early age, the improved breed of Leiceſterſhire ſheep appear with many ſuperior advantages.

The degree of fatneſs to which the individuals of this breed are capable of being raiſed, will perhaps appear incredible to thoſe who have not had an opportunity of being convinced by their own obſervation. "I have ſeen wedders (ſays Mr Marſhall) of only two ſhear (two to three years old) ſo loaded with fat as to be ſcarcely able to make a run; and whoſe fat lay ſo much without the bone, it ſeemed ready to be ſhaken from the ribs on the ſmalleſt agitation.

Midland Counties, vol. I. p. 398.

"It is common for the ſheep of this breed to have ſuch a projection of fat upon the ribs, immediately behind the ſhoulder, that it may be eaſily gathered up in the hand, as the flank of a fat bullock. Hence it has gained, in technical language, the name of the *fore-flank*; a point which a modern breeder never fails to touch in judging of the quality of this breed of ſheep.

"What is, perhaps, ſtill more extraordinary, it is not rare for the rams, at leaſt of this breed, to be 'cracked on the back;' that is, to be cloven along the top of the chine, in the manner fat ſheep generally are upon the rump. This mark is conſidered as an evidence of the beſt blood.

"Extraordinary, however, as are theſe appearances while the animals are living, the facts are ſtill more ſtriking after they are ſlaughtered. At Litchfield, in February 1785, I ſaw a fore quarter of mutton, fatted by Mr Princep of Croxall, and which meaſured upon the ribs four inches of fat. It muſt be acknowledged, however, that the Leiceſterſhire breed do not produce ſo much wool as moſt other long-wooled ſheep."

As the practice of letting rams by the ſeaſon is now become profitable, it may be uſeful to mention the method of rearing them,

10 How the rams are reared.

"The principal ram-breeders ſave annually twenty, thirty, or perhaps forty ram lambs; caſtration being ſeldom applied, in the firſt inſtance, to the produce of a valuable ram: for in the choice of theſe lambs they are led more by blood, or parentage, than by form; on which, at an early age, little dependence can be placed. Their treatment from the time they are weaned, in July or Auguſt, until the time of ſhearing, the firſt week in June, conſiſt in giving them every indulgence of ſheep, in order to puſh them forward for the ſhow; it being the common practice to let ſuch as are fit to be let the firſt ſeaſon, while they are yet yearlings—provincially 'ſharhogs.'

"Their firſt paiture, after weaning, is pretty generally, I believe, clover that has been mown early, and has got a ſecond time into head; the heads of clover being conſidered as a moſt forcing food of ſheep. After this goes off, turnips, cabbages, colewort, with hay, and (report ſays) with corn. But the uſe of this the breeders ſeverally deny, though collectively they may be liable to the charge.

"Be this as it may, ſomething conſiderable depends on the *art of making up*, not lambs only, but rams of all ages. Fat, like charity, covers a multitude of faults; and beſides, is the beſt evidence of their fatting quality which their owners can produce (*i. e.* their natural propenſity to a ſtate of fatneſs), while in the fatneſs of the ſharhogs is ſeen their degree of inclination to fat at an early age.

Sheep.

"Fatting quality being the one thing needful in grazing ſtock, and being found, in ſome conſiderable degree at leaſt, to be hereditary, the fatteſt rams are of courſe the beſt; though other attachments, well or ill placed, as to form or faſhionable points, will perhaps have equal or greater weight in the minds of ſome men, even in this enlightened age. Such ſhearlings as will not make up ſufficiently as to form and fatneſs, are either kept on to another year to give them a fair chance, or are caſtrated, or butchered while ſharhogs."

11 What ſums Mr Bakewell received for letting them.

From the firſt letting, about 40 years ago, to the year 1780, the prices kept gradually riſing from fifteen ſhillings to a guinea, and from one to ten. In 1780 Mr Bakewell let ſeveral at ten guineas each; and, what is rather inexplicable, Mr Parkinſon of Quarndon let one the ſame year for twenty-five guineas; a price which then aſtoniſhed the whole country.

From that time to 1786 Mr Bakewell's ſtock roſe rapidly from ten to a hundred guineas; and that year he let two thirds of one ram (reſerving one third of the uſual number of ewes to himſelf) to two principal breeders, for a hundred guineas each, the entire ſervices of the ram being rated at three hundred guineas! Mr Bakewell making that year, by letting twenty rams only, more than a thouſand pounds!

Since that time the prices have been ſtill riſing. Four hundred guineas have been repeatedly given. Mr Bakewell, this year (1789) makes, ſays Mr Marſhall, twelve hundred guineas by three rams (brothers, we believe); two thouſand of ſeven; and of his whole letting, full three thouſand guineas!

Beſides this extraordinary ſum made by Mr Bakewell, there are ſix or ſeven other breeders who make from five hundred to a thouſand guineas each. The whole amount of monies produced that year in the Midland Counties, by letting rams of the modern breed for one ſeaſon only, is eſtimated, by thoſe who are adequate to the ſubject, at the almoſt incredible ſum of ten thouſand pounds.

12 The treatment of the rams and choice of the ewes.

Rams previous to the ſeaſon are reduced from the cumbrous fat ſtate in which they are ſhown. The uſual time of ſending them out is the middle of September. They are conveyed in carriages of two wheels with ſprings, or hung in ſlings, 20 or 30 miles a-day, ſometimes to the diſtance of 200 or 300 miles. They are not turned looſe among the ewes, but kept apart in a ſmall incloſure, where a couple of ewes only are admitted at once. When the ſeaſon is over every care is taken to make the rams look as fat and handſome as poſſible.

In the choice of ewes the breeder is led by the ſame criterions as in the choice of rams. Breed is the firſt object of conſideration. Excellency, in any ſpecies or variety of live-ſtock, cannot be attained with any degree of certainty, let the male be ever ſo excellent, unleſs the females employed likewiſe inherit a large proportion of the genuine blood, be the ſpecies or variety what it may. Hence no prudent man ventures to give the higher prices for the Diſhley rams, unleſs his ewes are deeply tinctured with the Diſhley blood. Next to breed is fleſh, fat, form, and wool.

After the lambs are weaned, the ewes are kept in common feeding places, without any alteration of paſ-

Sheep. ture, previous to their taking the ram. In winter they are kept on graſs, hay, turnips, and cabbages. As the heads of the modern breed are much finer than moſt others, the ewes lamb with leſs difficulty. Sheep.

The female lambs, on being weaned, are put to good keep, but have not ſuch high indulgence ſhown them as the males, the prevailing practice being to keep them from the ram the firſt autumn.

At weaning time, or previouſly to the admiſſion of the ram, the ewes are culled, to make room for the thaves or ſhearlings, whoſe ſuperior blood and faſhion intitle them to a place in the breeding flock. In the work of culling, the ram-breeder and the mere grazier go by ſomewhat different guides. The grazier's guide is principally age, ſeldom giving his ewes the ram after they are four ſhear. The ram-breeder, on the contrary, goes chiefly by merit; an ewe that has brought him a good ram or two is continued in the flock ſo long as ſhe will breed. There are inſtances of ewes having been prolific to the tenth or twelfth year; but in general the ewes of this breed go off at ſix or ſeven ſhear.

In the practice of ſome of the principal ram-breeders, the culling ewes are never ſuffered to go out of their hands until after they are ſlaughtered, the breeders not only fatting them, but having them butchered, on their premiſes. There are others, however, who ſell them; and ſometimes at extraordinary prices. Three, four, and even ſo high as ten, guineas each have been given for theſe outcaſts.

There are in the flocks of ſeveral breeders ewes that would fetch at auction twenty guineas each. Mr Bakewell is in poſſeſſion of ewes which, if they were now put up to be ſold to the beſt bidder, would, it is eſtimated, fetch no leſs than fifty each, and perhaps, through the preſent ſpirit of contention, much higher prices.

13 Inſtructions for purchaſing ſheep.

The following inſtructions for purchaſing ſheep, we hope, will be acceptable to our country readers.—The farmer ſhould always buy his ſheep from a worſe land than his own, and they ſhould be big-boned, and have a long greaſy wool, curling cloſe and well. Theſe ſheep always breed the fineſt wool, and are alſo the moſt approved of by the butcher for ſale in the market. For the choice of ſheep to breed, the ram muſt be young, and his ſkin of the ſame colour with his wool, for the lambs will be of the ſame colour with his ſkin. He ſhould have a large long body; a broad forehead, round, and well riſing; large eyes; and ſtraight and ſhort noſtrils. The polled ſheep, that is, thoſe which have no horns, are found to be the beſt breeders. The ewe ſhould have a broad back; a large bending neck; ſmall, but ſhort, clean, and nimble legs; and a thick, deep wool covering her all over.

To know whether they be ſound or not, the farmer ſhould examine the wool that none of it be wanting, and ſee that the gums be red, the teeth white and even, and the briſket-ſkin red, the wool firm, the breath ſweet, and the feet not hot. Two years old is the beſt time for beginning to breed; and their firſt lambs ſhould not be kept too long, to weaken them by ſuckling, but be ſold as ſoon as conveniently may be. They will breed advantageouſly till they are ſeven years old. The farmers have a method of knowing the age of a ſheep, as a horſe's is known, by the mouth. When a ſheep is one ſhear, as they expreſs it, it has two broad teeth before; when it is two ſhear, it will have four; when three, ſix; and when four, eight. After this their mouths begin to break.

The difference of land makes a very great difference in the ſheep. The fat paſtures breed ſtraight tall ſheep, and the barren hills and downs breed ſquare ſhort ones; woods and mountains breed tall and ſlender ſheep; but the beſt of all are thoſe bred upon new-ploughed land and dry grounds. On the contrary, all wet and moiſt lands are bad for ſheep, eſpecially ſuch as are ſubject to be overflowed, and to have ſand and dirt left on them. The ſalt marſhes are, however, an exception to this general rule, for their ſaltneſs makes amends for their moiſture; ſalt, by reaſon of its drying quality, being of great advantage to ſheep.

14 When ram ought to be admitted to the ewes

As to the time of putting the rams to the ewes, the farmer muſt conſider at what time of the ſpring his graſs will be fit to maintain them and their lambs, and whether he has turnips to do it till the graſs comes; for very often both the ewes and lambs are deſtroyed by the want of food; or if this does not happen, if the lambs are only ſtinted in their growth by it, it is an accident that they never recover. The ewe goes 20 weeks with lamb, and according to this it is eaſy to calculate the proper time. The beſt time for them to yean is in April, unleſs the owner has very forward graſs or turnips, or the ſheep are field ſheep. Where you have not incloſures to keep them in, then it may be proper they ſhould yean in January, that the lambs may be ſtrong by May-day, and be able to follow the dam over the fallows and water-furrows; but then the lambs that come ſo early muſt have a great deal of care taken of them, and ſo indeed ſhould all other lambs at their firſt falling, elſe while they are weak the crows and magpies will pick their eyes out.

When the ſheep are turned into fields of wheat or rye to feed, it muſt not be too rank at firſt, for if it be, it generally throws them into ſcourings. Ewes that are big ſhould be kept but bare, for it is very dangerous to them to be fat at the time of their bringing forth their young. They may be well fed, indeed, like cows, a fortnight beforehand, to put them in heart. Mortimer's Huſbandry, p. 243.

The feeding ſheep with turnips is one great advantage to the farmers. When they are made to eat turnips they ſoon fatten, but there is ſome difficulty in bringing this about. The old ones always refuſe them at firſt, and will ſometimes faſt three or four days, till almoſt famiſhed; but the young lambs fall to at once, The common way, in ſome places, of turning a flock of ſheep at large into a field of turnips, is very diſadvantageous, for they will thus deſtroy as many in a fortnight as would keep them a whole winter. There are three other ways of feeding them on this food, all of which have their ſeveral advantages.

15 The firſt way of feeding ſheep with turnips.

The firſt way is to divide the land by hurdles, and allow the ſheep to come upon ſuch a portion only at a time as they can eat in one day, and ſo advance the hurdles farther into the ground daily till all be eaten. This is infinitely better than the former random method; but they never eat them clean even this way, but leave the bottoms and outſides ſcooped in the ground: the people pull up theſe indeed with iron crooks, and lay them before the ſheep again, but they are commonly

Sheep. ly ſo fouled with the creature's dung and urine, and with the dirt from their feet, that they do not care for them; they eat but little of them, and what they do eat does not nourith them like the freſh roots. 16 The ſecond.

The ſecond way is by incloſing the ſheep in hurdles, as in the former; but in this they pull up all the turnips which they ſuppoſe the ſheep can eat in one day, and daily remove the hurdles over the ground whence they have pulled up the turnips: by this means there is no waſte, and leſs expence, for a perſon may in two hours pull up all thoſe turnips; the remaining ſhells of which would have employed three or four labourers a-day to get up with their crooks out of the ground trodden hard by the feet of the ſheep; and the worſt is, that as in the method of pulling up firſt, the turnips are eaten up clean; in this way, by the hook, they are waſted, the ſheep do not eat any great part of them, and when the ground comes to be tilled afterwards for a crop of corn, the fragments of the turnips are ſeen in ſuch quantities on the ſurface, that half the crop at leaſt ſeems to have been waſted. 17 The third, which is the beſt.

The third manner is to pull up the turnips, and remove them in a cart or waggon to ſome other place, ſpreading them on a freſh place every day; by this method the ſheep will eat them up clean, both root and leaves. The great advantage of this method is, when there is a piece of land not far off which wants dung more than that where the turnips grew, which perhaps is alſo too wet for the ſheep in winter, and then the turnips will, by the too great moiſture and dirt of the ſoil, ſometimes ſpoil the ſheep, and give them the rot. Yet ſuch ground will often bring forth more and larger turnips than dry land, and when they are carried off, and eaten by the ſheep on ploughed land, in dry weather, and on green ſward in wet weather, the ſheep will ſucceed much better; and the moiſt ſoil where the turnips grew not being trodden by the ſheep, will be much fitter for a crop of corn than if they had been fed with turnips on it. The expence of hurdles, and the trouble of moving them, are ſaved in this caſe, which will counterbalance at leaſt the expence of pulling the turnips and carrying them to the places where they are to be eaten. They muſt always be carried off for oxen. 18 Diſeaſes of ſheep.

The diſeaſes to which ſheep are ſubject are theſe, rot, red-water, foot-rot and hoving, ſcab, dunt, rickets, fly-ſtruck, flux, and burſting. Of each of theſe we ſhall give the beſt deſcription in our power, with the moſt approved remedies. 19 The rot.

The *rot*, which is a very pernicious diſeaſe, has of late engaged the attention of ſcientific farmers. But neither its nature nor its cauſe has yet been fully aſcertained. Some valuable and judicious obſervations have, however, been made upon it, which ought to be circulated, as they may perhaps, in many caſes, furniſh an antidote for this malignant diſtemper, or be the means of leading others to ſome more efficacious remedy. Some have ſuppoſed the rot owing to the quick growth of graſs or herbs that grow in wet places. Without premiſing, that all-bounteous Providence has given to every animal its peculiar taſte, by which it diſtinguiſhes the food proper for its preſervation and ſupport, if not vitiated by fortuitous circumſtances, it ſeems very difficult to diſcover on philoſophical principles why the quick growth of graſs ſhould render it noxious, or why any herb ſhould at one ſeaſon produce fatal effects, by the admiſſion of pure water only into its component parts, which at other times is perfectly innocent, although brought to its utmoſt ſtrength and maturity by the genial influence of the ſun. Beſides, the conſtant practice of moſt farmers in the kingdom, who with the greateſt ſecurity feed their meadows in the ſpring, when the graſs ſhoots quick and is full of juices, militates directly againſt this opinion. Sheep.

Mr Arthur Young, to whom agriculture is much indebted, aſcribes this diſeaſe to moiſture. In confirmation of this opinion, which has been generally adopted, we are informed in the Bath ſociety papers*, by a correſpondent, that there was a paddock adjoining to his park which had for ſeveral years cauſed the rot in moſt of the ſheep which were put into it. In 1769 he drained it, and from that time his ſheep were free from this malady. But there are facts which render it doubtful that moiſture is the ſole cauſe. We are told, the dry limed land in Derbyſhire will produce the rot as well as water meadows and ſtagnant marſhes; and that in ſome wet grounds ſheep ſuſtain no injury for many weeks. * Vol. I. art. xivi.

Without attempting to enumerate other hypotheſes which the ingenious have formed on this ſubject, we ſhall purſue a different method in order to diſcover the cauſe. On diſſecting ſheep that die of this diſorder, a great number of inſects called *flukes* (See Fasciola) are found in the liver. That theſe flukes are the cauſe of the rot, therefore, is evident; but to explain how they come into the liver is not ſo eaſy. It is probable that they are ſwallowed by the ſheep along with their food while in the egg ſtate. The eggs depoſited in the tender germ are conveyed with the food into the ſtomach and inteſtines of the animals, whence they are received into the lacteal veſſels, carried off in the chyle, and paſs into the blood; nor do they meet with any obſtruction until they arrive at the capillary veſſels of the liver. Here, as the blood filtrates through the extreme branches, anſwering to thoſe of the *vena porta* in the human body, the ſecerning veſſels are too minute to admit the impregnated ova, which, adhering to the membrane, produce thoſe animalculæ that feed upon the liver and deſtroy the ſheep. They much reſemble the flat fiſh called plaice, are ſometimes as large as a ſilver two-pence, and are found both in the liver and in the pipe (anſwering to that of the *vena cava*) which conveys the blood from the liver to the heart. 20 Its cauſe.

The common and moſt obvious objection to that opinion is, that this inſect is never found but in the liver, or in ſome parts of the viſcera, of ſheep that are diſeaſed more or leſs; and that they muſt therefore be bred there. But this objection will loſe its force, when we conſider that many inſects undergo ſeveral changes, and exiſt under forms extremely different from each other. Some of them may therefore appear and be well known under one ſhape, and not known to be the ſame under a ſecond or third. The fluke may be the laſt ſtate of ſome aquatic animal which we at preſent very well know under one or other of its previous forms.

If this be admitted, it is eaſy to conceive that ſheep may, on wet grounds eſpecially, take multitudes of theſe ova or eggs in with their food; and that the ſtomach and viſcera of the ſheep being a proper nidus for them, they of courſe hatch, and appearing in their fluke

Sheep.

or laſt ſtate, feed on the liver of the animal, and occaſion this diſorder.

It is a ſingular fact, "that no ewe ever has the rot while ſhe has a lamb by her ſide." The reaſon of this may be, that the impregnated ovum paſſes into the milk, and never arrives at the liver. The rot is fatal to ſheep, hares, and rabbits, and ſometimes to calves; but never infeſts animals of a larger ſize.

21 And moſt approved cure.

Miller ſays that parſley is a good remedy for the rot in ſheep. Perhaps a ſtrong decoction of this plant, or the oil extracted from its ſeeds, might be of ſervice. Salt is alſo a uſeful remedy. It ſeems to be an acknowledged fact that ſalt marſhes never produce the rot. Salt indeed is pernicious to moſt inſects. Common ſalt and water expel worms from the human body; and ſea-weed, if laid in a garden, will drive away inſects; but if the ſalt is ſeparated by ſteeping it in the pureſt ſpring-water for a few days, it abounds with animalculæ of various ſpecies.

Liſle, in his book of huſbandry, informs us of a farmer who cured his whole flock of the rot by giving each ſheep a handful of Spaniſh ſalt for five or ſix mornings ſucceſſively. The hint was probably taken from the Spaniards who frequently give their ſheep ſalt to keep them healthy. On ſome farms perhaps the utmoſt caution cannot always prevent this diſorder. In wet and warm ſeaſons the prudent farmer will remove his ſheep from the lands liable to rot. Thoſe who have it not in their power to do this may give each ſheep a ſpoonful of common ſalt, with the ſame quantity of flour, in a quarter of a pint of water, once or twice a-week. When the rot is recently taken, the ſame remedy given four or five mornings ſucceſſively will in all probability effect a cure. The addition of the flour and water (in the opinion of Mr Price of Saliſbury, to whoſe excellent paper in the Bath Society's Tranſactions we own ourſelves much indebted) will not only abate the pungency of the ſalt, but diſpoſe it to mix with the chyle in a more gentle and efficacious manner.

A farmer of a conſiderable lordſhip in Bohemia viſiting the hot-wells of Carlſbad, related how he preſerved his flocks of ſheep from the mortal diſtemper which raged in the wet year 1769, of which ſo many periſhed. His preſervative was very ſimple and very cheap: "He fed them every night, when turned under a ſhed, cover, or ſtables, with haſhed fodder ſtraw; and, by eating it greedily, they all eſcaped."

22 Red-water.

"*Red-water* is a diſorder moſt prevalent on wet grounds. I have heard (ſays Mr Arthur Young) that it has ſometimes been cured by tapping, as for a dropſy. This operation is done on one ſide of the belly towards the flank, juſt below the wool.

23 Foot-rot.

"*The foot-rot* and *hoving*, which is very common on low fenny grounds, is cured by keeping the part clean, and lying at reſt in a dry paſture."

24 Scab.

The *ſcab* is a cutaneous diſeaſe owing to an impurity of the blood, and is moſt prevalent in wet lands or in rainy ſeaſons. It is cured by tobacco-water, brimſtone, and alum, boiled together, and then rubbed over the ſheep. If only partial, tar and greaſe may be ſufficient. But the ſimpleſt and moſt efficacious remedy for this diſeaſe was communicated to the Society for the Encouragement of Arts, &c. by Sir Joſeph Banks.

Sheep.

25 Remedy recommended by Sir Joſeph Banks.

"Take one pound of quickſilver, half a pound of Venice turpentine, half a pint of oil of turpentine, and four pounds of hogs lard (c). Let them be rubbed in a mortar till the quickſilver is thoroughly incorporated with the other ingredients; for the proper mode of doing which, it may be proper to take the advice, or even the aſſiſtance, of ſome apothecary or other perſon uſed to make ſuch mixtures.

"The method of uſing the ointment is this: Beginning at the head of the ſheep, and proceeding from between the ears along the back to the end of the tail, the wool is to be divided in a furrow till the ſkin can be touched; and as the furrow is made, the finger ſlightly dipped in the ointment is to be drawn along the bottom of it, where it will leave a blue ſtain on the ſkin and adjoining wool: from this furrow ſimilar ones muſt be drawn down the ſhoulders and thighs to the legs, as far as they are wooly; and if the animal is much infected two or more ſhould be drawn along each ſide parallel to that on the back, and one down each ſide between the fore and hind legs.

"Immediately after being dreſſed, it is uſual to turn the ſheep among other ſtock, without any fear of the infection being communicated; and there is ſcarcely an inſtance of a ſheep ſuffering any injury from the application. In a few days the blotches dry up, the itching ceaſes, and the animal is completely cured: it is generally, however, thought proper not to delay the operation beyond Michaelmas.

"The *hippoloſca ovina*, called in Lincolnſhire *ſheep fagg*, an animal well known to all ſhepherds, which lives among the wool and is hurtful to the thriving of ſheep both by the pain its bite occaſions and the blood it ſucks, is deſtroyed by this application, and the wool is not at all injured. Our wool-buyers purchaſe the fleeces on which the ſtain of the ointment is viſible, rather in preference to others, from an opinion that the uſe of it having preſerved the animal from being vexed either with the ſcab or faggs, the wool is leſs liable to the defects of joints or knots; a fault obſerved to proceed from every ſudden ſtop in the thriving of the animal, either from want of food or from diſeaſe.

"This mode of curing was brought into that part of Lincolnſhire where my property is ſituated about 12 years ago, by Mr Stephenſon of Mareham, and is now ſo generally received, that the ſcab, which uſed to be the terror of the farmers, and which frequently deterred the more careful of them from taking the advantage of paſturing their ſheep in the fertile and extenſive commons with which that diſtrict abounds, is no longer regarded with any apprehenſion: by far the moſt of them have their flock anointed in autumn, when they return from the common, whether they ſhow any ſymptoms of ſcab or not; and having done ſo, conclude them

(c) By ſome unaccountable miſtake the laſt ingredient, the four pounds of hogs lard, is omitted in the receipt publiſhed in the Tranſactions of the Society; a circumſtance that might be productive of bad effects.—The leaf which contained the receipt has ſince been cancelled, and a new one printed.

Sheep. them safe for some time from either giving or receiving infection. There are people who employ themselves in the business, and contract to anoint our large sheep at five shillings a score, insuring for that price the success of the operation; that is, agreeing, in case many of the sheep break out afresh, to repeat the operation gratis even some months afterwards."

26 The dunt, The *dunt* is a distemper caused by a bladder of water gathering in the head. No cure for this has yet been discovered.

27 Rickets, The *rickets* is a hereditary disease for which no antidote is known. The first symptom is a kind of lightheadedness, which makes the affected sheep appear wilder than usual when the shepherd or any person approaches him. He bounces up suddenly from his lare, and runs to a distance, as though he were pursued by dogs. In the second stage the principal symptom is the sheep's rubbing himself against trees, &c. with such fury as to pull off his wool and tear away his flesh. "The distressed animal has now a violent itching in his skin, the effect of an highly inflamed blood; but it does not appear that there is ever any cutaneous eruption or salutary critical discharge. In short, from all circumstances, the fever appears now to be at its height."—The last stage of this disease "seems only to be the progress of dissolution, after an unfavourable crisis. The poor animal; as condemned by Nature, appears stupid, walks irregularly (whence probably the name *rickets*), generally lies, and eats little: these symptoms increase in degree till death, which follows a general consumption, as appears upon dissection of the carcase; the juices and even solids having suffered a general dissolution.

In order to discover the seat and nature of this disease, sheep that die of it ought to be dissected. This is said to have been done by one gentleman, Mr Beal; and he found in the brain or membranes adjoining a maggot about a quarter of an inch long, and of a brownish colour. A few experiments might easily determine this fact.

28 Fly-struck, The *fly-struck* is cured by clipping the wool off as far as infected, and rubbing the parts dry with lime or wood ashes; curriers oil will heal the wounds, and prevent their being struck any more; or they may be cured with care, without clipping, with oil of turpentine, which will kill all the vermin where it goes; but the former is the surest way.

29 Flux, The *flux* is another disease to which sheep are subject. The best remedy is said to be, to house the sheep immediately when this distemper appears, to keep them very warm, and feed them on dry hay, giving them frequent glysters of warm milk and water. The cause of that distemper is either their feeding on wet lands, or on grass that is become mossy by the lands having been fed many years without being ploughed. When the farmer perceives his sheep-walks to become mossy, or to produce bad grass, he should either plough or manure with hot lime, making kilns either very near or in the sheep walks, because the hotter the lime is put on, the sweeter the grass comes up, and that early in the year.

30 And bursting. *Bursting*, or as it is called in some places the *blast*, attacks sheep when driven into fresh grass or young clover. They overeat themselves, foam at the mouth, swell exceedingly, breathe very quick and short, then jump up, and instantly fall down dead. In this case, the only chance of saving their life is by stabbing them in the maw with an instrument made for the purpose. The instrument is a hollow tube, with a pointed weapon passing through it. A hole is made with the pointed weapon; which is immediately withdrawn, and the hole is kept open by inserting the tube till the wind is discharged. Sheep.

31 Account of the nose-worms which infest sheep. Sheep are infested with worms in their nose called *æstrus oves*, and produced from the egg of a large two-winged fly. The frontal sinuses above the nose in sheep and other animals are the places where these worms live and attain their full growth. These sinuses are always full of a soft white matter, which furnishes these worms with a proper nourishment, and are sufficiently large for their habitation; and when they have here acquired their destined growth, in which they are fit to undergo their changes for the fly-state, they leave their old habitation, and, falling to the earth, bury themselves there; and then these are hatched into flies, the female, when she has been impregnated by the male, knows that the nose of a sheep or other animal is the only place for her to deposit her eggs, in order to their coming to maturity. Mr Vallisnieri, to whom the world owes so many discoveries is the insect class, in the first who has given any true account of the origin of these worms. But though their true history had been till that time unknown, the creatures themselves were very early discovered, and many ages since were esteemed great medicines in epilepsies.

The fly produced from this worm has all the time of its life a very lazy disposition, and does not like to make any use either of its legs or wings. Its head and corselet together are about as long as its body, which is composed of five rings, streaked on the back; a pale yellow and brown are there disposed in irregular spots; the belly is of the same colours, but they are there more regularly disposed, for the brown here makes three lines, one in the middle, and one on each side, and all the intermediate spaces are yellow. The wings are nearly of the same length with the body, and are a little inclined in their position, so as to lie upon the body: they do not, however, cover it; but a naked space is left between them. The ailerons or petty wings which are found under each of the wings are of a whitish colour, and perfectly cover the balancers, so that they are not to be seen without lifting up these.

The fly will live two months after it is first produced, but will take no nourishment of any kind; and possibly it may be of the same nature with the butterflies, which never take any food during the whole time of their living in that state. Reaumur, Hist. Ins. vol. iv. p. 552, &c.

32 Composition for marking sheep. To find a proper composition for marking sheep is a matter of great importance, as great quantities of wool are every year rendered useless by the pitch and tar with which they are usually marked. The requisite qualities for such a composition are, that it be cheap, that the colour be strong and lasting, so as to bear the changes of weather, and not to injure the wool. Dr Lewis recommends for this purpose melted tallow, with so much charcoal in fine powder stirred into it as is sufficient to make it of a full black colour, and of a thick consistence. This mixture, being applied warm with a marking iron, on pieces of flannel, quickly fixed or hardened, bore moderate rubbing, resist the sun and rain, and

Sheep || Sheffield.

and yet could be washed out freely with soap, or ley, or stale urine. In order to render it still more durable, and prevent its being rubbed off, with the tallow may be melted an eighth, sixth, or fourth, of its weight of tar, which will readily wash out along with it from the wool. Lewis's Com. Phil. Techn. p. 361.

Sheep Stealing. See Theft.

SHEERING, in the sea-language. When a ship is not steered steadily, they say she sheers, or goes sheering; or when at anchor, she goes in and out by means of the current of the tide, they also say she sheers.

SHEERNESS, a fort in Kent, seated on the point where the river Medway falls into the Thames. It was built by king Charles II. after the insult of the Dutch, who burnt the men of war at Chatham. The buildings belonging to it, in which the officers lodge, make a pretty little neat town; and there is also a yard and a dock, a chapel and a chaplain. Mr Lyons, who sailed with the Honourable Captain Phipps in his voyage towards the pole, fixed the longitude of Sheerness to 0. 48'. E. its latitude 51° 25'. N.

SHEERS, a name given to an engine used to hoist or displace the lower masts of a ship. The sheers employed for this purpose in the royal navy are composed of several long masts, whose heels rest upon the side of the hull, and having their heads declining outward from the perpendicular, so as to hang over the vessel whose masts are to be fixed or displaced. The tackles, which extend from the head of the mast to the sheer-heads, are intended to pull in the latter toward the mast-head, particularly when they are charged with the weight of a mast after it is raised out of any ship, which is performed by strong tackles depending from the sheer-heads. The effort of these tackles is produced by two capsterns, fixed on the deck for this purpose.

In merchant ships this machine is composed of two masts or props, erected in the same vessel wherein the mast is to be planted, or from whence it is to be removed. The lower ends of these props rest on the opposite sides of the deck, and their upper parts are fastened across, so as that a tackle which hangs from the intersection may be almost perpendicularly above the station of the mast to which the mechanical powers are applied. These sheers are secured by stays, which extend forward and aft to the opposite extremities of the vessel.

SHEET-Lead. See Plumbery.

Sheet, in sea-language, a rope fastened to one or both the lower corners of a sail, to extend and retain it in a particular station. When a ship sails with a lateral wind, the lower corner of the main and fore sail are fastened by a tack and a sheet; the former being to windward, and the latter to leeward; the tack, however, is entirely diffused with a stern wind, whereas the sail is never spread without the assistance of one or both of the sheets. The stay-sails and studding-sails have only one tack and one sheet each: the stay-sail tacks are always fastened forward, and the sheet drawn aft; but the studding-sail tack draws the under clue of the sail to the extremity of the boom, whereas the sheet is employed to extend the inmost.

SHEFFIELD, a town in the west riding of Yorkshire, about 162 miles from London, is a large, thriving, populous town on the borders of Derbyshire; has a fine stone bridge over the Don, and another over the Sheaf, and a church built in the reign of Henry I

Sheffield.

It had a castle built in the reign of Henry III. in which, or else in the manor-house of the Park, Mary Queen of Scots was prisoner 16 or 17 years; but after the death of Charles I. it was, with several others, by order of parliament demolished. In 1673 an hospital was erected here, and endowed with 200l. a-year. There is a charity-school for 30 boys, and another for 30 girls. This town has been noted several hundred years for cutlers and smiths manufactures, which were encouraged and advanced by the neighbouring mines of iron, particularly for files and knives, or whittles; for the last of which especially it has been a staple for above 300 years; and it is reputed to excel Birmingham in these wares, as much as it is surpassed by it in locks, hinges, nails, and polished steel. The first mills in England for turning grindstones were also set up here. The houses look black from the continual smoke of the forges. Here are 600 master cutlers, incorporated by the style of the *Cutlers of Hallamshire* (of which this is reckoned the chief town), who employ not less than 40,000 persons in the iron manufactures; and each of the masters gives a particular stamp to his wares. There is a large market on Tuesday for many commodities, but especially for corn, which is brought up here for the whole West Riding, Derbyshire, and Nottinghamshire. It has fairs on Tuesday after Trinity-Sunday, and November 28. In the new market-place, erected by the Duke of Norfolk, the shambles are built upon a most excellent plan, and strongly inclosed. There are several other new good buildings, such as a large and elegant octagon chapel belonging to the hospital or alms-houses; likewise a good assembly-room and theatre. We must not omit the large steam-engine, lately finished, for the purpose of polishing and grinding the various sorts of hardware. The parish being very large, as well as populous, Mary I. incorporated 12 of the chief inhabitants, and their successors for ever, by the style of the *Twelve Capital Burgesses of Sheffield*, empowering them to elect and ordain three priests to assist the vicar, who were to be paid out of certain lands and rents which she gave out of the crown; and since this settlement two more chapels have been built in two hamlets of this parish, which are served by two of the assistants, while the third, in his turn, helps the vicar in his parish-church. James I. founded a free grammar-school here, and appointed 13 school burgesses to manage the revenue, and appoint the master and usher. A new chapel was built lately by the contributions of the people of the town and of the neighbouring nobility and gentry. Water is conveyed by pipes into Sheffield, whose inhabitants pay but a moderate rent for it. In the neighbourhood there are some mines of alum. The remains of the Roman fortification between this town and Rotheram, which is six miles lower down the river, are still visible; and here is also the famous trench of five miles long, by some called *Devil's* or *Dane's Bank*, and by others *Kemp Bank* and *Temple's Bank*. W. Long. 1. 29. N. Lat. 53. 20.

Sheffield (John), duke of Buckinghamshire, an eminent writer of the last and present century, of great personal bravery, and an able minister of state, was born about 1650. He lost his father at nine years of age; and his mother marrying lord Offulston, the care of his education was left entirely to a governor, who did not greatly improve him in his studies. Finding that he was deficient in many parts

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of literature, he reſolved to devote a certain number of hours every day to his ſtudies; and thereby improved himſelf to the degree of learning he afterwards attained. Though poſſeſſed of a good eſtate, he did not abandon himſelf to pleaſure and indolence, but entered a volunteer in the ſecond Dutch war; and accordingly was in that famous naval engagement where the duke of York commanded as admiral; on which occaſion his lordſhip behaved ſo gallantly, that he was appointed commander of the Royal Catharine. He afterward made a campaign in the French ſervice under M. de Turenne. As Tangier was in danger of being taken by the Moors, he offered to head the forces which were ſent to defend it; and accordingly was appointed to command them. He was then earl of Mulgrave, and one of the lords of the bed-chamber to king Charles II. The Moors retired on the approach of his majeſty's forces; and the reſult of the expedition was the blowing up of Tangier. He continued in ſeveral great poſts during the ſhort reign of king James II. till that unfortunate prince was dethroned. Lord Mulgrave, though he paid his reſpects to king William before he was advanced to the throne, yet did not accept of any poſt in the government till ſome years after. In the ſixth year of William and Mary he was created marquis of Normandy in the county of Lincoln. He was one of the moſt active and zealous oppoſers of the bill which took away Sir John Fenwick's life; and exerted the utmoſt vigour in carrying through the Treaſon Bill, and the bill for Triennial Parliaments. He enjoyed ſome conſiderable poſts under king William, and enjoyed much of his favour and confidence. In 1702 he was ſworn lord privy-ſeal; and in the ſame year was appointed one of the commiſſioners to treat of an union between England and Scotland. In 1703 he was created duke of Normandy, and ſoon after duke of Buckinghamſhire. In 1711 he was made ſteward of her majeſty's houſehold, and preſident of the council. During queen Anne's reign he was but once out of employment; and then he voluntarily reſigned, being attached to what were called the *Tory principles*. Her majeſty offered to make him lord chancellor; but he declined the office. He was inſtrumental in the change of the miniſtry in 1710. A circumſtance that reflects the higheſt honour on him is, the vigour with which he acted in favour of the unhappy Catalans, who afterward were ſo inhumanly ſacrificed. He was ſurvived by only one legitimate ſon (who died at Rome in 1735); but left ſeveral natural children. His worſt enemies allow that he lived on very good terms with his laſt wife, natural daughter to king James II. the late ducheſs of Buckingham, a lady who always behaved with a dignity ſuitable to the daughter of a king. He died in 1721. He was admired by the poets of his age; by Dryden, Prior, and Garth. His Eſſay on Poetry was applauded by Addiſon, and his Rehearſal is ſtill read with pleaſure. His writings were ſplendidly printed in 1723, in two volumes 4to; and have ſince been reprinted in 1729, in two vols 8vo. The firſt contains his poems on various ſubjects: the ſecond, his proſe works; which conſiſt of hiſtorical memoirs, ſpeeches in parliament, characters, dialogues, critical obſervations, eſſays, and letters. It may be proper to obſerve, that the edition of 1729 is caſtrated; ſome particulars relating to the revolution in that of 1721 having given offence.

SHEFFIELDIA, in botany; a genus of plants belonging to the claſs of pentandria, and to the order of monogynia. The corolla is bell-ſhaped; the filaments are 10, of which every ſecond is barren. The capſule conſiſts of one cell, which has four valves. There is only one ſpecies, the *repens*.

Sheik ‖ Shell.

SHEIK, in the oriental cuſtoms, the perſon who has the care of the moſques in Egypt; his duty is the ſame as that of the imams at Conſtantinople. There are more or fewer of theſe to every moſque, according to its ſize or revenue. One of theſe is head over the reſt, and anſwers to a pariſh-prieſt with us; and has under him, in large moſques, the readers, and people who cry out to go to prayers; but in ſmall moſques the ſheik is obliged to do all this himſelf. In ſuch it is their buſineſs to open the moſque, to cry to prayers, and to begin their ſhort devotions at the head of the congregation, who ſtand rank and file in great order, and make all their motions together. Every Friday the ſheik makes an harangue to his congregation.

Sheik-Bellet, the name of an officer in the Oriental nations. In Egypt the ſheik-bellet is the head of a city, and is appointed by the pacha. The buſineſs of this officer is to take care that no innovations be made which may be prejudicial to the Porte, and that they ſend no orders which may hurt the liberties of the people. But all his authority depends on his credit and intereſt, not his office: for the government of Egypt is of ſuch a kind, that often the people of the leaſt power by their poſts have the greateſt influence; and a caia of the janizaries or Arabs, and ſometimes one of their meaneſt officers, an oda-baſha, finds means, by his parts and abilities, to govern all things.

SHEILDS. See Shields.

SHEKEL, the name of a weight and coin current among the ancient Jews. Dr Arbuthnot makes the weight of the ſhekel equal to 9 pennyweights $2\frac{4}{7}$ grains Troy weight; and the value equal to 2 s. $3\frac{3}{7}$d. Sterling. The golden ſhekel was worth L. 1 : 16 : 6.

SHELDRAKE, in ornithology. See Anas.

SHELF, among miners, the ſame with what they otherwiſe call *faſt ground* or *faſt country*; being that part of the internal ſtructure of the earth which they find lying even and in an orderly manner, and evidently retaining its primitive form and ſituation.

SHELL, in natural hiſtory, a hard, and, as it were, ſtony covering, with which certain animals are defended, and thence called *ſhell-fiſh*.

I Formation of ſhells.

The ſingular regularity, beauty and delicacy in the ſtructure of the ſhells of animals, and the variety and brilliancy in the colouring of many of them, at the ſame time that they ſtrike the attention of the moſt incurious obſervers, have at all times excited philoſophers to inquire into and detect, if poſſible, the cauſes and manner of their formation. But the attempts of naturaliſts, ancient and modern, to diſcover this proceſs, have conſtantly proved unſucceſsful. M. de Reaumur hitherto appears alone to have given a plauſible account, at leaſt, of the formation of the ſhell of the garden-ſnail in particular, founded on a courſe of very ingenious experiments, related in the Paris Memoirs*. He there endeavours to ſhow, that this ſubſtance is produced merely by the perſpirable matter of the animal condenſing and afterwards hardening on its ſurface, and accordingly taking the figure of its body, which has performed the office of a mould to it; in ſhort, that the ſhell of a ſnail, and, as he ſuppoſed, of all other animals poſ-

*See Mem. de l'Acad. année 1709 P. 475. Edit. de Hollande, in 12mo.

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Shell. ſeſſed of ſhells, was only the product of a viſcous tranſudation from the body of the animal, containing earthy particles united by mere juxtapoſition. This hypotheſis, however, is liable to very great and inſurmountable difficulties, if we apply it to the formation of ſome of the moſt common ſhells: for how, according to this ſyſtem, it may be aſked, can the oyſter, for inſtance, conſidered ſimply as a mould, form to itſelf a covering ſo much exceeding its own body in dimenſions?

2 Are compoſed of an earthy and an animal ſubſtance.

M. Heriſſant, in the Memoirs of the Academy of Sciences for 1766, has diſcovered the ſtructure of ſhells to be organical. In the numerous experiments that he made on an immenſe number, and a very great variety, of animal ſhells, he conſtantly found that they were compoſed of two diſtinct ſubſtances; one of which is a cretaceous or earthy matter: and the other appeared, from many experiments made upon it by burning, diſtillation, and otherwiſe, to be evidently of an animal nature. Theſe two ſubſtances he dexterouſly ſeparated from each other by a very eaſy chemical analyſis; by the gentle operation of which they were exhibited diſtinctly to view, without any material alteration from the action of the ſolvent, or inſtrument employed for that purpoſe. On an entire ſhell or a fragment of one, contained in a glaſs veſſel, he poured a ſufficient quantity of the nitrous acid, conſiderably diluted either with water or ſpirit of wine. After the liquor has diſſolved all the earthy part of the ſhell (which may be collected after precipitation by a fixed or volatile alkali), there remains floating in it a ſoft ſubſtance, conſiſting of innumerable membranes of a retiform appearance, and diſpoſed, in different ſhells, in a variety of poſitions, which conſtitutes the animal part of it. This, as it has not been affected by the ſolvent, retains the exact figure of the ſhell; and, on being viewed through a microſcope, exhibits ſatisfactory proofs of a vaſcular and organical ſtructure. He ſhows that this membranous ſubſtance is an appendix to the body of the animal, or a continuation of the tendinous fibres that compoſe the ligaments by which it is fixed to its ſhell; and that this laſt owes its hardneſs to the earthy particles conveyed through the veſſels of the animal, which fix themſelves into, and incruſt, as it were, the meſhes formed by the reticular filaments of which this membranous ſubſtance is compoſed. In the ſhell called *porcelaine*, in particular, the delicacy of theſe membranes was ſo great, that he was obliged to put it into ſpirit of wine, to which he had the patience to add a ſingle drop of ſpirit of nitre day by day, for the ſpace of two months; leſt the air generated, or let looſe by the action of the acid on the earthy ſubſtance, ſhould tear the compages of its fine membranous ſtructure into ſhatters; as it certainly would have done in a more haſty and leſs gentle diſſolution. The delicate reticulated film, left after this operation, had all the tenuity of a ſpider's web; and accordingly he does not attempt to delineate its organization. In other ſhells he employed even five or ſix months in demonſtrating the complicated membranous ſtructure of this animal-ſubſtance by this kind of chemical anatomy. In general, however, the proceſs does not require much time.

Their membranous ſtructure produces great variety of colours.

Of the many ſingular configurations and appearances of the membranous part of different ſhells, which are deſcribed in this memoir, and are delineated in ſeveral well executed plates, we ſhall mention only, as a ſpecimen, the curious membranous ſtructure obſerved in the laminæ of mother-of-pearl, and other ſhells of the ſame kind, after having been expoſed to the operation of the author's ſolvent. Beſide the great variety of fixed or permanent colours with which he found the animal-filaments of theſe ſhells to be adorned, it is known, that the ſhell itſelf preſents to the view a ſucceſſion of rich and changeable colours, the production of which he eaſily explains from the configurations of their membranes. Nature, he obſerves, always magnificent in her deſigns, but ſingularly frugal in the execution of them, produces theſe brilliant decorations at a very ſmall expence. The membranous ſubſtance abovementioned is plaited and rumpled, as it were, in ſuch a manner, that its exterior laminæ, incruſted with their earthy and ſemi-tranſparent matter, form an infinite number of little prisms, placed in all kinds of directions, which refract the rays of light, and produce all the changes of colour obſervable in theſe ſhells.

Shell.

With reſpect to the figures and colours of ſhells, it is obſerved, that river ſhells have not ſo agreeable or diverſified a colour as the land and ſea ſhells; but the variety in the figure, colours, and other characters of ſea ſhells, is almoſt infinite. The number of diſtinct ſpecies we find in the cabinets of the curious is very great; and doubtleſs the deep bottoms of the ſea, and the ſhores yet unexplored contain multitudes ſtill unknown to us. Even the ſame ſpecies differ in ſome degree in almoſt every individual; ſo that it is rare to find any two ſhells which are alike in all reſpects.

4 Why moſt beautiful ſhells are obtained.

This wonderful variety, however, is not all the produce of one ſea or one country; the different parts of the world afford us their different beauties. Bonani obſerves, that the moſt beautiful ſhells we are acquainted with come from the Eaſt Indies and from the Red Sea. This is in ſome degree countenanced by what is found to this day; and from the general obſervations of the curious, it ſeems, that the ſun, by the great heat that it gives to the countries near the line, exalts the colours of the ſhells produced there, and gives them a luſtre and brilliancy that thoſe of colder climates always want: and it may be, that the waters of thoſe vaſt ſeas, which are not ſubject to be weakened by freſh rivers, give a nouriſhment to the fiſh, that may add to the brilliancy of their ſhells.

5 Shells found in Aſia.

The ſhores of Aſia furniſh us with the pearl-oyſters and ſcallops in great perfection. About Amboyna are found the moſt beautiful ſpecimens of the cabbage-ſhell, the aroſoir, the ducal mantle, and the coral oyſters, or echinated oyſters. Here alſo are found a great variety of extremely beautiful muſcles, tellinæ, and volutæ; ſome fine buccinums, and the ſhell called the *Ethiopian crown*, in its greateſt perfection. The dolia, the murices, and the caſſandræ, are alſo found on theſe coaſts in great beauty. Many elegant ſnails and ſcrew-ſhells are alſo brought from thence; and finally, the ſerapion and ſpider-ſhells. The Maldive and Phillippine iſlands, Bengal, and the coaſt of Malabar, abound with the moſt elegant of all the ſpecies of ſnails, and furniſh many other kinds of ſhells in great abundance and perfection. China abounds in the fineſt ſpecies of porcelain ſhells, and has alſo a great variety of beautiful ſnails. Japan furniſhes us with all the thicker and larger bivalves; and the iſle of Cyprus is famous above all other parts of the world for the beauty and variety of the patella or limpet found there.

America

Shells.

America affords many very elegant ſhells, but neither in ſo great abundance nor beauty as the ſhores of Aſia. Panama is famous for the cylinders or rhombi, and we have beſide, from the ſame place, ſome good porcelains, and a very fine ſpecies of *dolium*, or *concha globoſa*, called from this place the *Panama purple ſhell*. One of the moſt beautiful of the cylinders is alſo known among our naturaliſts under the name of the *Panama ſhell*. About Braſil, and in the gulph of Mexico, there are found murices and dolia of extreme beauty; and alſo a great variety of porcelains, purpuræ, pectens, neritæ, bucardiæ or heart ſhells, and elegant limpets. The iſle of Cayenne affords one of the moſt beautiful of the buccinum kind, and the Midas ear is found principally about this place. Jamaica and the iſland of Barbadoes have their ſhores covered with porcelains, chamæ, and buccina; and at St Domingo there are found almoſt all the ſame ſpecies of ſhells that we have from the Eaſt Indies; only they are leſs beautiful, and the colours more pale and dead. The pearl-oyſter is found alſo on this coaſt, but ſmaller than in the Perſian gulf. At Martinico there are found in general the ſame ſhells as at St Domingo, but yet leſs beautiful. About Canada are found the violet chamæ, and the lakes of that country abound with muſcles of a very elegant pale blue and pale red colours. Some ſpecies of theſe are remarkably light and thin; others are very thick and heavy. The Great Bank of Newfoundland is very barren in ſhells: the principal kind found there are muſcles of ſeveral ſpecies, ſome of which are of conſiderable beauty. About Carthagena there are many mother-of-pearl ſhells, but they are not of ſo brilliant colours as thoſe of the Perſian gulf. The iſland of Magellan, at the ſouthern point of America, furniſhes us with a very remarkable ſpecies of muſcle called by its name; and ſeveral very elegant ſpecies of limpets are found there, particularly the pyramidal.

6 In America.

7 In Africa.

In Africa, on the coaſt of Guinea, there is a prodigious quantity of that ſmall ſpecies of porcelain which is uſed there as money; and there is another ſpecies of porcelain on the ſame coaſt which is all over white: the women make bracelets of theſe, and the people of the Levant adorn their hair with them. The coaſt of Zanguebar is very rich in ſhells: we find there a vaſt variety of the large porcelains, many of them of great beauty; and the *nux maris* or ſea-nut is very frequent there. Beſide theſe, and many other ſhells, there are found on this coaſt all the ſpecies of nautili, many of which are very beautiful. The Canary iſles abound with a vaſt variety of the murices, and ſome other good ſhells; and we have from Madeira great variety of the echini or ſea-eggs different from thoſe of the European ſeas. Several ſpecies of muſcles are alſo common there, and the auris marina is nowhere more abundant. The Red ſea is beyond all other parts of the world abundant in ſhells, ſcarce any kind is wanting there; but what we principally have from thence are the purpuræ, porcelains, and echini marini.

8 In ſome iſlands of the Mediterranean and the coaſts ſurrounding it.

The Mediterranean and northern ocean contain a great variety of ſhells, and many of very remarkable elegance and beauty; they are upon the whole, however, greatly inferior to thoſe of the Eaſt Indies. The Mediterranean abounds much more in ſhells than the Ocean. The gulf of Tarentum affords great variety of purpuræ, of porcelains, nautili, and elegant oyſters; the coaſts of Naples and Sardinia afford alſo the ſame, and with them a vaſt number of the ſolens of all the known ſpecies. The iſland of Sicily is famous for a very elegant kind of oyſter which is white all over; pinnæ marinæ and porcelains are alſo found in great plenty there, with tellinæ and chamæ of many ſpecies, and a great variety of other beautiful ſhells. Corſica is famous, beyond all other places, for vaſt quantities of the pinnæ marinæ; and many other very beautiful ſhells are found there. (Leiſter, Hiſt. Conchyl.) About Syracuſe are found the gondola ſhell, the alated murex, and a great variety of elegant ſnails, with ſome of the dolia and neritæ. The Adriatic ſea, or gulf of Venice, is leſs furniſhed with ſhells than almoſt any of the ſeas thereabout. Muſcles and oyſters of ſeveral ſpecies are however found there, and ſome of the cordiform or heart-ſhells; there are alſo ſome tellinæ. About Ancona there are found vaſt numbers of the pholades buried in ſtone; and the aures marinæ are particularly frequent about Puzzoli. *(Bonani, Recreat. Ment. et Ocul.)*

9 On the coaſt of France,

The ports of Marſeilles, Toulon, and Antibes, are full of pinnæ marinæ, muſcles, tellinæ, and chamæ. The coaſts of Bretagne afford great numbers of the conchæ anatiferæ and pouſſepieds; they are found on old rotten boards, on ſea ſubſtances, and among cluſters of ſponges. The other ports of France, as Rochelle, Dunkirk, Breſt, St Maloes, and others, furniſh oyſters excellent for the table, but of the common kind, and of no beauty in their ſhells; great numbers of muſcles are alſo found there; and the common tellinæ, the onion peel oyſters, the ſolens, and conchæ anatiferæ, are alſo frequent there. At Granville, in Lower Normandy, there are found very beautiful pectens, and ſome of the cordiform or heart-ſhells.

10 Of Britain,

The Engliſh coaſts are not the leaſt fruitful in ſhells, though they do not produce ſuch elegantly painted ones as the Indies. About Plymouth are found oyſters, muſcles, and ſolens, in great abundance; and there, and on moſt of the other ſhores, are numbers of the aures marinæ and dentalia, with pectens, which are excellent food; and many elegant ſpecies of the chamæ and tellinæ are fiſhed up in the ſea about Scarborough and other places. Ireland affords great numbers of muſcles, and ſome very elegant ſcallop-ſhells in great abundance, and the pholades are frequent on moſt of the Britiſh ſhores. They have alſo great variety of the buccina and cochlæ, ſome volutæ; and, on the Guernſey coaſt, a peculiarly beautiful ſnail, called thence the *Guernſey ſnail*.

11 Of Spain and Portugal, &c.

The coaſts of Spain and Portugal afford much the ſame ſpecies of ſhells with the Eaſt Indies, but they are of much fainter colours, and greatly inferior in beauty. There are, according to Tavernier and others, ſome rivers in Bavaria in which there are found pearls of a fine water. About Cadiz there are found very large pinnæ marinæ, and ſome fine buccina. The iſles of Majorca and Minorca afford a great variety of extremely elegant ſhells. The pinnæ marinæ are alſo very numerous there, and their ſilk is wrought into gloves, ſtockings, and other things. The Baltic affords a great many beautiful ſpecies, but particularly an orange-coloured pecten, or ſcallop-ſhell, which is not found in any other part of the world.

12 Freſh water ſhells.

The freſh water ſhells are found much more frequently, and in much greater plenty than the ſea-kinds; there is ſcarce a pond, a ditch, or a river of freſh water in any part of the world in which there

are not found vaſt numbers of theſe ſhells with the fiſh living in them. All theſe ſhells are ſmall, and they are of very little beauty, being uſually of a plain greyiſh or brownith colour. Our ditches afford us chamæ, buccina, neritæ, and ſome patellæ; but the Nile, and ſome other rivers, furniſhed the ancients with a ſpecies of tellina which was large and eatable, and ſo much ſuperior to the common ſea tellina in flavour, that it is commonly known by the name of *tellina regia*, "the royal tellina." We have a ſmall ſpecies of buccinum common in our freſh waters, which is very elegant, and always has its operculum in the manner of the larger buccina; a ſmall kind of muſcle is alſo very common, which is ſo extremely thin and tender, that it can hardly be handled without breaking to pieces. The large freſh water muſcle, commonly called in England the *horſe-muſcle*, is too well known to need a deſcription; and the ſize ſufficiently diſtinguiſhes it from all other freſh water ſhells.

In collecting ſhells, it is moſt adviſable, whenever it can be done, to get thoſe which have in them the living animals; becauſe we ſhall thus obtain the natural hiſtory of the animals, and the ſhells themſelves in their natural beauty, and the full glow of their colours. Shells ſhould be alſo procured from the deeper parts of their reſorts, and immediately after ſtorms on the ſea beaches and ſhores; becauſe, by being much expoſed to the ſun, their colours fade, and they are liable to other accidents that injure them. In order to kill the fiſh that inhabits them, Mr Da Coſta adviſes to give them a quick dip in boiling water, and when they are cooled, to lay them in cold water till they are cleaned; and in this operation they ſhould not be touched with aquafortis, or any other acid, nor expoſed to the heat of the fire and ſun.

13 Art of poliſhing ſhells.

The art of poliſhing ſhells arrived but lately at its preſent ſtate of perfection; and as the love of ſea-ſhells is become ſo common among us, it may not be diſagreeable to the reader to find ſome inſtructions in executing ſo pleaſing a method of adding to their natural beauty, the rules for which are at preſent ſo little known, though the effect of them be ſo much eſteemed.

Among the immenſe variety of ſhells which we are acquainted with, ſome are taken up out of the ſea, or found on its ſhores in all their perfection and beauty; their colours being all ſpread by nature upon the ſurface, and their natural poliſh ſuperior to any thing that art could give. Where nature is in herſelf thus perfect, it were madneſs to attempt to add any thing to her charms: but in others, where the beauties are latent and covered with a coarſer outer ſkin, art is to be called in; and the outer veil being taken off, all the internal beauties appear.

Among the ſhells which are found naturally poliſhed are the porcelains, or cowries; the caſſanders; the dolia, or conchæ globoſæ, or tuns; ſome buccina, the volutes, and the cylinders, or olives, or, as they are generally though improperly called, the *rhomli*; excepting only two or three, as the tiara, the plumb, and the butter-tub rhombus, where there is an unpromiſing film on the ſurface, hiding a very great ſhare of beauty within. Though the generality of the ſhells of theſe genera are taken out of the ſea in all their beauty, and in their utmoſt natural poliſh, there are ſeveral other genera, in which all or moſt of the ſpecies are taken up naturally rough and foul, and covered with an epidermis, or coarſe outer ſkin, which is in many rough and downy or hairy. The tellinæ, the muſcles, the cochleæ, and many others, are of this kind. The more nice collectors, as naturaliſts, inſiſt upon having all their ſhells in their native and genuine appearance, as they are found when living at ſea; but the ladies, who make collections, hate the diſagreeable outſides, and will have all ſuch poliſhed. It would be very adviſable, however, for both kinds of collectors to have the ſame ſhells in different ſpecimens both rough and poliſhed: the naturaliſt would by this means, beſides knowing the outſide of the ſhell, be better acquainted with its internal characters than he otherwiſe could be, and the lady would have a pleaſure in comparing the beauties of the ſhell, in its wrought ſtate, to its coarſe appearance as nature gives it. How many elegancies in this part of the creation muſt be wholly loſt to us, if it were not for the aſſiſtance of an art of this kind! Many ſhells in their native ſtate are like rough diamonds; and we can form no juſt idea of their beauties till they have been poliſhed and wrought into form. Shells.

Though the art of poliſhing ſhells is a very valuable one, yet it is very dangerous to the ſhells; for without the utmoſt care, the means uſed to poliſh and beautify a ſhell often wholly deſtroy it. When a ſhell is to be poliſhed, the firſt thing to be examined is whether it have naturally a ſmooth ſurface, or be covered with tubercles or prominences.

A ſhell which has a ſmooth ſurface, and a natural dull poliſh, need only be rubbed with the hand, or with a piece of chamoy leather, with ſome tripoli, or fine rotten ſtone, and will become of a perfectly bright and fine poliſh. Emery is not to be uſed on this occaſion, becauſe it wears away too much of the ſhell. This operation requires the hand of an experienced perſon, that knows how ſuperficial the work muſt be, and where he is to ſtop; for in many of theſe ſhells the lines are only on the ſurface, and the wearing away ever ſo little of the ſhell defaces them. A ſhell that is rough, foul, and cruſty, or covered with a tartareous coat, muſt be left a whole day ſteeping in hot water: when it has imbibed a large quantity of this, it is to be rubbed with rough emery on a ſtick, or with the blade of a knife, in order to get off the coat. After this, it may be dipped in diluted aquafortis, ſpirit of ſalt, or any other acid; and after remaining a few moments in it, be again plunged into common water. This will add greatly to the ſpeed of the work. After this it is to be well rubbed with linen cloths, impregnated with common ſoap; and when by theſe ſeveral means it is made perfectly clean, the poliſhing is to be finiſhed with fine emery and a hair-brush. If after this the ſhell when dry appears not to have ſo good a poliſh as was deſired, it muſt be rubbed over with a ſolution of gum arabic; and this will add greatly to its gloſs, without doing it the ſmalleſt injury. The gum-water muſt not be too thick, and then it gives no ſenſible coat, only heightening the colours. The white of an egg anſwers this purpoſe alſo very well; but it is ſubject to turn yellow. If the ſhell has an epidermis, which will by no means admit the poliſhing of it, it is to be dipped ſeveral times in diluted aquafortis, that this may be eaten off; and then the ſhell is to be poliſhed in the uſual way with putty, fine emery, or tripoli, on the hair of a fine brush. When it is only a pellicle that hides the colours, the ſhells muſt be ſteeped in hot water, and after that the

ſkin

Shells. skin worked off by degrees with an old file. This is the caſe with ſeveral of the cylinders, which have not the natural poliſh of the reſt.

When a ſhell is covered with thick and fatty epidermis, as is the caſe with ſeveral of the muſcles and tellinæ; in this caſe aquafortis will do no ſervice, as it will not touch the ſkin: then a rough bruſh and coarſe emery are to be uſed; and if this does not ſucceed, ſeal-ſkin, or, as the workmen call it, *fiſh-ſkin* and *pumice ſtone*, are to be employed.

When a ſhell has a thick cruſt, which will not give way to any of theſe means, the only way left is to plunge it ſeveral times into ſtrong aquafortis, till the ſtubborn cruſt is wholly eroded. The limpits, auris marina, the helmet-ſhells, and ſeveral other ſpecies of this kind, muſt have this ſort of management; but as the deſign is to ſhow the hidden beauties under the cruſt, and not to deſtroy the natural beauty and poliſh of the inſide of the ſhell, the aquafortis muſt be uſed in this manner: A long piece of wax muſt be provided, and one end of it made perfectly to cover the whole mouth of the ſhell; the other end will then ſerve as a handle, and the mouth being ſtopped by the wax, the liquor cannot get in to the inſide to ſpoil it; then there muſt be placed on a table a veſſel full of aquafortis, and another full of common water.

The ſhell is to be plunged into the aquafortis; and after remaining a few minutes in it, is to be taken out, and plunged into the common water. The progreſs the aquafortis makes in eroding the ſurface is thus to be carefully obſerved every time it is taken out: the point of the ſhell, and any other tender parts, are to be covered with wax, to prevent the aquafortis from eating them away; and if there be any wormholes, they alſo muſt be ſtopped up with wax, otherwiſe the aquafortis would ſoon eat through in thoſe places. When the repeated dippings into the aquafortis ſhow that the coat is ſufficiently eaten away, then the ſhell is to be wrought carefully with fine emery and a bruſh; and when it is poliſhed as high as can be by this means, it muſt be wiped clean, and rubbed over with gum-water or the white of an egg. In this ſort of work the operator muſt always have the caution to wear gloves; otherwiſe the leaſt touch of the aquafortis will burn the fingers, and turn them yellow; and often, if it be not regarded, will eat off the ſkin and the nails.

Theſe are the methods to be uſed with ſhells which require but a moderate quantity of the ſurface to be taken off; but there are others which require to have a larger quantity taken off, and to be uncovered deeper; this is called entirely ſcaling a ſhell. This is done by means of a horizontal wheel of lead or tin, impregnated with rough emery; and the ſhell is wrought down in the ſame manner in which ſtones are wrought by the lapidary. Nothing is more difficult, however, than the performing this work with nicety: very often ſhells are cut down too far by it, and wholly ſpoiled; and to avoid this, a coarſe vein muſt be often left ſtanding in ſome place, and taken down afterwards with the file, when the cutting it down at the wheel would have ſpoiled the adjacent parts.

After the ſhell is thus cut down to a proper degree it is to be poliſhed with fine emery, tripoli, or rotten ſtone, with a wooden wheel turned by the ſame machine as the leaden one, or by the common method of working with the hand with the ſame ingredients. When a ſhell is full of tubercles, or protuberances, which muſt be preſerved, it is then impoſſible to uſe the wheel: and if the common way of dipping into aquafortis be attempted, the tubercles being harder than the reſt of the ſhell, will be eat through before the reſt is ſufficiently ſcaled, and the ſhell will be ſpoiled. In this caſe, induſtry and patience are the only means of effecting a poliſh. A camel's-hair pencil muſt be dipped in aquafortis; and with this the intermediate parts of the ſhell muſt be wetted, leaving the protuberances dry: this is to be often repeated; and after a few moments the ſhell is always to be plunged into water to ſtop the coroſion of the acid, which would otherwiſe eat too deep, and deſtroy the beauty of the ſhell. When this has ſufficiently taken off the foulneſs of the ſhell, it is to be poliſhed with emery of the fineſt kind, or with tripoli, by means of a ſmall ſtick, or the common poliſhing-ſtone uſed by the goldſmiths may be uſed.

14 Some ſhells are ſo much diſguiſed by poliſhing as not to be known, ſuch as

This is a very tedious and troubleſome thing, eſpecially when the echinated oyſters and murices, and ſome other ſuch ſhells, are to be wrought: and what is worſt of all is, that when all this labour has been employed, the buſineſs is not well done; for there ſtill remain ſeveral places which could not be reached by any inſtrument, ſo that the ſhell muſt neceſſarily be rubbed over with gum-water or the white of an egg afterwards, in order to bring out the colours and give a gloſs; in ſome caſes it is even neceſſary to give a coat of varniſh.

Theſe are the means uſed by artiſts to brighten the colours and add to the beauty of ſhells; and the changes produced by poliſhing in this manner are ſo great, that the ſhell can ſcarcely be known afterwards to be the ſame it was; and hence we hear of new ſhells in the cabinets of collectors, which have no real exiſtence as ſeparate ſpecies, but are ſhells well known, diſguiſed by poliſhing. To caution the reader againſt errors of this kind, it may be proper to add the moſt remarkable ſpecies thus uſually altered.

15 The onyx-ſhell.

The onyx-ſhell or volute, called by us the *purple* or *violet-tip*, which in its natural ſtate is of a ſimple pale brown, when it is wrought ſlightly, or poliſhed with juſt the ſuperficies taken off, is of a fine bright yellow; and when it is eaten away deeper, it appears of a fine milk-white, with the lower part bluiſh: it is in this ſtate that it is called the *onyx-ſhell*; and it is preſerved in many cabinets in its rough ſtate, and in its yellow appearance, as different ſpecies of ſhells.

16 Violet ſhells.

The *violet ſhell*, ſo common among the curious, is a ſpecies of porcelain, or common cowry, which does not appear in that elegance till it has been poliſhed; and the common auris marina ſhows itſelf in two or three different forms, as it is more or leſs deeply wrought. In its rough ſtate it is duſky and coarſe, of a pale brown on the outſide, and pearly within; when it is eaten down a little way below the ſurface, it ſhows variegations of black and green; and when ſtill farther eroded, it appears of a fine pearly hue within and without.

17 Nautilus.

The *nautilus*, when it is poliſhed down, appears all over of a fine pearly colour; but when it is eaten away but to a ſmall depth, it appears of a fine yelloviſh colour with duſky hairs. The burgau, when entirely cleared of its coat, is of the moſt beautiful pearl-co-

Shells. lour; but when but slightly eroded, it appears of a variegated mixture of green and red; whence it has been called the *parroquet shell*. The common helmet-shell, when wrought, is of the colour of the finest agate; and the muscles, in general, though very plain shells in their common appearance, become very beautiful when polished, and show large veins of the most elegant colours. The Persian shell, in its natural state, is all over white, and covered with tubercles; but when it has been ground down on a wheel, and polished, it appears of a grey colour, with spots and veins of a very bright and highly polished white. The limpets, in general, become very different when polished, most of them showing very elegant colours; among these the tortoise-shell limpet is the principal; it does not appear at all of that colour or transparence till it has been wrought.

18 *Junquil-chama.* That elegant species of shell called the *junquil-chama*, which has deceived so many judges of these things into an opinion of its being a new species, is only a white chama with a reticulated surface; but when this is polished, it loses at once its reticular work and its colour, and becomes perfectly smooth, and of a fine bright yellow. The violet-coloured chama of New England, when worked down and polished, is of a fine milk-white, with a great number of blue veins, disposed like the variegations in agates.

19 The asses-ear shell. The *asses ear shell*, when polished after the working it down with the file, becomes extremely glossy, and obtains a fine rose-colour all about the mouth. These are some of the most frequent among an endless variety of changes wrought on shells by polishing; and we find there are many of the very greatest beauties of this part of the creation which must have been lost but for this method of searching deep in the substance of the shell for them.

20 Dutch method of polishing shells. The Dutch are very fond of shells, and are very nice in their manner of working them: they are under no restraint, however, in their works; but use the most violent methods, so as often to destroy all the beauty of the shell. They file them down on all sides, and often take them to the wheel, when it must destroy the very characters of the species. Nor do they stop at this: but, determined to have beauty at any rate, they are for improving upon nature, and frequently add some lines and colours with a pencil, afterwards covering them with a fine coat of varnish, so that they seem the natural lineations of the shell: the Dutch cabinets are by these means made very beautiful, but they are by no means to be regarded as instructors in natural history. There are some artificers of this nation who have a way of covering shells all over with a different tinge from that which nature gives them; and the curious are often enticed by these tricks to purchase them for new species.

There is another kind of work bestowed on certain species of shells, particularly the nautilus; namely, the engraving on it lines and circles, and figures of stars, and other things. This is too obvious a work of art to suffer any one to suppose it natural. Buonani has figured several of these wrought shells at the end of his work; but this was applying his labour to very little purpose; the shells are spoiled as objects of natural history by it, and the engraving is seldom worth any thing.—They are principally done in the East Indies.

Shells are subject to several imperfections; some of which are natural and others accidental. The natural defects are the effect of age, or sickness in the fish. The greatest mischief happens to shells by the fish dying in them. The curious in these things pretend to be always able to distinguish a shell taken up with the fish alive from one found on the shores: they call the first a *living*, the second a *dead* shell; and say that the colours are always much fainter in the dead shells. When the shells have lain long dead on the shores, they are subject to many injuries, of which the being eaten by sea-worms is not the least: age renders the finest shells livid or dead in their colours. Shells. 21 Imperfections of shells natural and accidental.

Besides the imperfections arising from age and sickness in the fish, shells are subject to other deformites, such as morbid cavities, or protuberances, in parts where there should be none. When the shell is valuable, these faults may be hid, and much added to the beauty of the specimen, without at all injuring it as an object of natural history, which should always be the great end of collecting these things. The cavities may be filled up with mastic, dissolved in spirit of wine, or with isinglass: these substances must be either coloured to the tinge of the shell, or else a pencil dipped in water-colours must finish them up to the resemblance of the rest; and then the whole shell being rubbed over with gum-water, or with the white of an egg, scarce any eye can perceive the artifice: the same substances may also be used to repair the battered edge of a shell provided the pieces chipped off be not too large. And when the excrescences of a shell are faulty, they are to be taken down with a fine file. If the lip of a shell be so battered that it will not admit of repairing by any cement, the whole must be filed down or ground on the wheel till it become even.

Fossil SHELLS. Those found buried at great depths in the earth.

Of these some are found remaining almost entirely in their native state, but others are variously altered by being impregnated with particles of stone and of other fossils; in the place of others there is found mere stone or spar, or some other native mineral body, expressing all their lineaments in the most exact manner, as having been formed wholly from them, the shell having been first deposited in some solid matrix, and thence dissolved by very slow degrees, and this matter left in its place, on the cavities of stone and other solid substances, out of which shells had been dissolved and washed away, being afterwards filled up less slowly with these different substances, whether spar or whatever else: these substances, so filling the cavities, can necessarily be of no other form than that of the shell, to the absence of which the cavity was owing, though all the nicer lineaments may not be so exactly expressed. Besides these, we have also in many places masses of stone formed within various shells; and these having been received into the cavities of the shells while they were perfectly fluid, and having therefore nicely filled all their cavities, must retain the perfect figures of the internal part of the shell, when the shell itself should be worn away or perished from their outside. The various species we find of these are, in many genera, as numerous as the known recent ones; and as we have in our own island not only the shells of our own shores, but those of many other very distant ones, so we have also

Shells. also many ſpecies, and thoſe in great numbers, which are in their recent ſtate, the inhabitants of other yet unknown or unſearched ſeas and ſhores. The cockles, muſcles, oyſters, and the other common bivalves of our own ſeas, are very abundant: but we have alſo an amazing number of the nautilus kind, particularly of the nautilus græcorum, which though a ſhell not found living in our own or any neighbouring ſeas, yet is found buried in all our clay-pits about London and elſewhere; and the moſt frequent of all foſſil ſhells in ſome of our counties are the conchæ anomiæ, which yet we know not of in any part of the world in their recent ſtate. Of this ſort alſo are the cornua ammonis and the gryphitæ, with ſeveral of the echinitæ and others.

The exact ſimilitude of the known ſhells, recent and foſſil, in their ſeveral kinds, will by no means ſuffer us to believe that theſe, though not yet known to us in their living ſtate, are, as ſome have idly thought, a ſort of *lusus naturæ*. It is certain, that of the many known ſhores, very few, not even thoſe of Great Britain, have been yet carefully ſearched for the ſhell-fiſh that inhabit them; and as we ſee in the nautilus græcorum an inſtance of ſhells being brought from very diſtant parts of the world to be buried here, we cannot wonder that yet unknown ſhores, or the unknown bottoms of deep ſeas, ſhould have furniſhed us with many unknown ſhell-fiſh, which may have been brought with the reſt; whether that were at the time of the general deluge, or the effect of any other cataſtrophe of a like kind, or by whatever other means, to be left in the yet unhardened matter of our ſtony and clayey ſtrata.

Shells, in gunnery, are hollow iron balls to throw out of mortars or howitzers, with a fuſe-hole of about an inch diameter, to load them with powder, and to receive the fuſe. The bottom, or part oppoſite to the fuſe, is made thicker than the reſt, that the fuſe may fall uppermoſt. But in ſmall elevations this does not always happen, nor indeed is it neceſſary; for, let the ſhell fall as it will, the fuſe ſets fire to the powder within, which burſts the ſhell, and cauſes great deva ſtation. The ſhells had much better be of an equal thickneſs; for then they burſt into more pieces.

Meſſage Shells, are nothing more than howitz-ſhells, in the inſide of which a letter or other papers are put; the fuſe hole is ſtopped up with wood or cork, and the ſhells are fired out of a royal or howitz, either into a garriſon or camp. It is ſuppoſed, that the perſon to whom the letter is ſent knows the time, and accordingly appoints a guard to look out for its arrival.

Shell-Fiſh. Theſe animals are in general oviparous, very few inſtances having been found of ſuch as are viviparous. Among the oviparous kinds, anatomiſts have found that ſome ſpecies are of different ſexes, in the different individuals of the ſame ſpecies; but others are hermaphrodites, every one being in itſelf both male and female. In both caſes their increaſe is very numerous, and ſcarce inferior to that of plants, or of the moſt fruitful of the inſect claſs. The eggs are very ſmall, and are hung together in a ſort of cluſters by means of a glutinous humour, which is always placed about them, and is of the nature of the jelly of frog's ſpawn. By means of this, they are not only kept together in the parcel, but the whole cluſter is faſtened to the rocks, ſhells, or other ſolid ſubſtances; and thus they are preſerved from being driven on ſhore by the waves, and left where they cannot ſucceed. See Testacea. Sheltie || Shenſtone.

Shell-Gold. See Gold.

SHELTIE, a ſmall but ſtrong kind of horſe, ſo called from Shetland, or Zetland, where they are produced.

SHELVES, in ſea-language, a general name given to any dangerous ſhallows, ſand banks, or rocks, lying immediately under the ſurface of the water, ſo as to intercept any ſhip in her paſſage, and endanger her deſtruction.

SHENAN. See *Dying of Leather*, vol. ix. p. 750, foot-note.

SHENSTONE (William), an admired Engliſh poet, the eldeſt ſon of a plain country gentleman, who farmed his own eſtate in Shropſhire, was born in November 1714. He learned to read of an old dame, whom his poem of the "School miſtreſs" has delivered to poſterity; and ſoon received ſuch delight from books, that he was always calling for new entertainment, and expected that, when any of the family went to market, a new book ſhould be brought him, which, when it came, was in fondneſs carried to bed, and laid by him. It is ſaid, that when his requeſt had been neglected, his mother wrapped up a piece of wood of the ſame form, and pacified him for the night. As he grew older, he went for a while to the gram mar-ſchool in Hales-Owen, and was placed afterwards with Mr Crumpton, an eminent ſchool-maſter at Solihul, where he diſtinguiſhed himſelf by the quickneſs of his progreſs. When he was young (June 1724), he was deprived of his father; and ſoon after (Auguſt 1726) of his grandfather; and was, with his brother, who died afterwards unmarried, left to the care of his grandmother, who managed the eſtate. From ſchool he was ſent, in 1732, to Pembroke college in Oxford, a ſociety which for half a century has been eminent for Engliſh poetry and elegant literature. Here it appears that he found delight and advantage; for he continued his name there ten years, though he took no degree. After the firſt four years he put on the civilian's gown, but without ſhowing any intention to engage in the profeſſion. About the time when he went to Oxford, the death of his grandmother devolved his affairs to the care of the reverend Mr Dolman, of Brome, in Staffordſhire, whoſe attention he always mentioned with gratitude. —At Oxford he applied to Engliſh poetry; and, in 1737, publiſhed a ſmall Miſcellany, without his name. He then for a time wandered about, to acquaint himſelf with life, and was ſometimes at London, ſometimes at Bath, or any place of public reſort; but he did not forget his poetry. He publiſhed, in 1740, his "Judgment of Hercules," addreſſed to Mr Lyttleton, whoſe intereſt he ſupported with great warmth at an election; this was two years afterwards followed by the "School-miſtreſs." Mr Dolman, to whoſe care he was indebted for his eaſe and leiſure, died in 1745, and the care of his fortune now fell upon himſelf. He tried to eſcape it a while, and lived at his houſe with his tenants, who were diſtantly related; but, finding that imperfect poſſeſſion inconvenient, he took the whole eſtate into his own hands, an event which rather improved its beauty than increaſed its produce. Now began his delight in rural pleaſures, and his paſſion of rural elegance; but in time his expences occaſioned

Shenſtone and Sherbet.

occaſioned clamours that overpowered the lamb's bleat and the linnet's ſong, and his groves were haunted by beings very different from fawns and fairies. He ſpent his eſtate in adorning it, and his death was probably haſtened by his anxieties. He was a lamp that ſpent its oil in blazing. It is ſaid, that if he had lived a little longer, he would have been aſſiſted by a penſion; ſuch bounty could not have been more properly beſtowed, but that it was ever aſked is not certain; it is too certain that it never was enjoyed. —He died at the Leaſowes, of a putrid fever, about five on Friday morning, Feb. 11. 1763; and was buried by the ſide of his brother, in the churchyard of Hales Owen.

In his private opinions, our author adhered to no particular ſect, and hated all religious diſputes. Tenderneſs, in every ſenſe of the word, was his peculiar characteriſtic; and his friends, domeſtics, and poor neighbours, daily experienced the effects of his benevolence. This virtue he carried to an exceſs that ſeemed to border upon weakneſs; yet if any of his friends treated him ungenerouſly, he was not eaſily reconciled. On ſuch occaſions, however, he uſed to ſay, "I never will be a revengeful enemy; but I cannot, it is not in my nature, to be half a friend." He was no economiſt; for the generoſity of his temper prevented his paying a proper regard to the uſe of money: he exceeded therefore the bounds of his paternal fortune. But, if we conſider the perfect paradiſe into which he had converted his eſtate, the hoſpitality with which he lived, his charities to the indigent, and all out of an eſtate that did not exceed 300 l. a-year, one ſhould rather wonder that he left any thing behind him, than blame his want of economy: he yet left more than ſufficient to pay all his debts, and by his will appropriated his whole eſtate to that purpoſe. Though he had a high opinion of many of the fair ſex, he forbore to marry. A paſſion he entertained in his youth was with difficulty ſurmounted. The lady was the ſubject of that admirable paſtoral, in four parts, which has been ſo univerſally and ſo juſtly admired, and which, one would have thought, muſt have ſoftened the proudeſt and moſt obdurate heart. His works have been publiſhed by Mr Dodſley, in 3 vols 8vo. The firſt volume contains his poetical works, which are particularly diſtinguiſhed by an amiable elegance and beautiful ſimplicity; the ſecond volume contains his proſe works; the third his letters, &c. *Biographical Dictionary.*

SHEPPEY, an iſland at the mouth of the river Medway, about 20 miles in circumference. It is ſeparated from the main land by a narrow channel, and has a fertile ſoil, which feeds great flocks of ſheep. The borough-town of Queenborough is ſeated thereon; beſides which it has ſeveral villages.

SHERARDIA, in botany: A genus of the monogynia order, belonging to the tetandria claſs of plants; and in the natural method ranking under the 47th order, *Stellatæ*. The calyx is ſmall, quadridentate; the corolla monopetalous, long, and funnel-ſhaped. The two ſeeds are naked, and crowned with the calyx. There are three ſpecies, viz. 1. Arvenſis; 2. Muralis; 3. Fruticoſa.

SHERBET, or Sherbit, a compound drink, firſt brought into England from Turkey and Perſia, conſiſting of water, lemon-juice, and ſugar, in which are diſſolved perfumed cakes made of excellent Damaſcus fruit, containing an infuſion of ſome drops of roſe water. Another kind of it is made of violets, honey, juice of raiſins, &c.

Sheridan.

SHERIDAN (Thomas), D. D. the intimate friend of Dean Swift, is ſaid by Shield in Cibber's "Lives of the Poets," to have been born about 1684, in the county of Cavan, where, according to the ſame authority, his parents lived in no very elevated ſtate. They are deſcribed as being unable to afford their ſon the advantages of a liberal education: but he, being obſerved to give early indications of genius, attracted the notice of a friend to his family, who ſent him to the college of Dublin, and contributed towards his ſupport while he remained there. He afterwards entered into orders, and ſet up a ſchool in Dublin, which long maintained a very high degree of reputation, as well for the attention beſtowed on the morals of the ſcholars as for their proficiency in literature. So great was the eſtimation in which this ſeminary was held, that it is aſſerted to have produced in ſome years the ſum of L. 1000. It does not appear that he had any conſiderable preferment; but his intimacy with Swift, in 1725, procured for him a living in the ſouth of Ireland worth about L. 150 a-year, which he went to take poſſeſſion of, and, by an act of inadvertence, deſtroyed all his future expectations of riſing in the church; for being at Corke on the 1ſt of Auguſt, the anniverſary of King George's birth-day, he preached a ſermon, which had for its text, "Sufficient for the day is the evil thereof." On this being known, he was ſtruck out of the liſt of chaplains to the lord lieutenant, and forbidden the caſtle.

This living Dr Sheridan afterwards changed for that of Dunboyne, which, by the knavery of the farmers, and power of the gentlemen in the neighbourhood, fell ſo low as L. 80 *per annum*. He gave it up for the free ſchool of Cavan, where he might have lived well in ſo cheap a country on L. 80 a-year ſalary, beſides his ſcholars; but the air being, as he ſaid, too moiſt and unwholeſome, and being diſguſted with ſome perſons who lived there, he ſold the ſchool for about L. 400; and having ſoon ſpent the money, he fell into bad health, and died Sept. 10. 1738, in his 55th year.

Lord Croke has given the following character of him: "Dr Sheridan was a ſchool-maſter, and in many inſtances perfectly well adapted for that ſtation. He was deeply verſed in the Greek and Roman languages, and in their cuſtoms and antiquities. He had that kind of good nature which abſence of mind, indolence of body, and careleſſneſs of fortune, produce; and although not over ſtrict in his own conduct, yet he took care of the morality of his ſcholars, whom he ſent to the univerſity remarkably well founded in all kinds of claſſical learning, and not ill inſtructed in the ſocial duties of life. He was ſlovenly, indigent, and cheerful. He knew books much better than men; and he knew the value of money leaſt of all. In this ſituation, and with this diſpoſition, Swift fattened upon him as upon a prey with which he intended to regale himſelf whenever his appetite ſhould prompt him." His Lordſhip then mentions the event of the unlucky ſermon, and adds: "This ill-ſtarred, good-natured, improvident man, returned to Dublin, unhinged from all favour at court, and even baniſhed from the caſtle. But ſtill he remained a punſter, a quibbler, a fiddler, and a wit. Not a

day

Sheridan, Sheriff.

day passed without a rebus, an anagram, or a madrigal. His pen and his fiddlestick were in continual motion; and yet to little or no purpose, if we may give credit to the following verses, which shall serve as the conclusion of his poetical character:

"With music and poetry equally bless'd,
"A bard thus Apollo most humbly address'd;
"Great author of poetry, music, and light,
"Instructed by thee, I both fiddle and write;
"Yet unheeded I scrape, or I scribble all day,
"My tunes are neglected, my verse flung away.
"Thy substitute here, Vice-Apollo disdains
"To vouch for my numbers, or list to my strains.
"Thy manual sign he refuses to put
"To the airs I produce from the pen or the gut:
"Be thou then propitious, great Phœbus, and grant
"Relief, or reward, to my merit or want.
"Tho' the Dean and Delany transcendantly shine,
"O! brighten one solo or sonnet of mine:
"Make one work immortal, 'tis all I request.
"Apollo look'd pleas'd, and resolving to jest,
"Replied—Honest friend, I've consider'd your case,
"Nor dislike your unmeaning and innocent face.
"Your petition I grant, the boon is not great,
"Your works shall continue, and here's the receipt,
"On rondeaus hereafter your fiddle-strings spend,
"Write verses in circles, they never shall end."

"One of the volumes of Swift's miscellanies consists almost entirely of letters between him and the Dean. He published a prose translation of Perseus; to which he added the best notes of former editors, together with many judicious ones of his own. This work was printed at London, 1739, in 12mo. *Biographical Dictionary.*

SHERIDAN (Mrs Frances), wife to Thomas Sheridan, M. A. was born in Ireland about the year 1724, but descended from a good English family which had removed thither. Her maiden name was Chamberlaine, and she was grand-daughter of Sir Oliver Chamberlaine. The first literary performance by which she distinguished herself was a little pamphlet at the time of a violent party-dispute relative to the theatre, in which Mr Sheridan had newly embarked his fortune. So well-timed a work exciting the attention of Mr Sheridan, he by an accident discovered his fair patroness, to whom he was soon afterwards married. She was a person of the most amiable character in every relation of life, with the most engaging manners. After lingering some years in a very weak state of health she died at Blois in the south of France, in the year 1767. Her "Sydney Biddulph" may be ranked with the first productions of that class in ours or in any other language. She also wrote a little romance in one volume called *Nourjahad*, in which there is a great deal of imagination productive of an admirable moral. And she was the authoress of two comedies, "The Discovery" and "The Dupe."

Black-stone's Commentaries, vol. i. p. 339.

SHERIFF, an officer, in each county in England, nominated by the king, invested with a judicial and ministerial power, and who takes place of every nobleman in the county during the time of his office.

The sheriff is an officer of very great antiquity in this kingdom, his name being derived from two Saxon words, signifying the *reeve*, *bailiff*, or *officer* of the shire. He is called in Latin *vice-comes*, as being the deputy of the earl or *comes*, to whom the custody of the shire is said to have been committed at the first division of this kingdom into counties. But the earls, in process of time, by reason of their high employments and attendance on the king's person, not being able to transact the business of the county, were delivered of that burden; reserving to themselves the honour, but the labour was laid on the Sheriff. So that now the sheriff does all the king's business in the county; and though he be still called *vice-comes*, yet he is entirely independent of, and not subject to, the earl; the king, by his letters patent, committing *custodiam comitatus* to the sheriff, and to him alone. Sheriff.

Sheriffs were formerly chosen by the inhabitants of the several counties. In confirmation of which it was ordained, by statute 28 Edw. I. c. 8. that the people should have an election of sheriffs in every shire where the shrievalty is not of inheritance. For anciently in some counties the sheriffs were hereditary; as we apprehend they were in Scotland till the statute 20 Geo. II. c. 43; and still continue in the county of Westmoreland to this day; the city of London having also the inheritance of the shrievalty of Middlesex vested in their body by charter. The reason of these popular elections is assigned in the same statute, c. 13. "that the commons might choose such as would not be a burden to them." And herein appears plainly a strong trace of the democratical part of our constitution; in which form of government it is an indispensable requisite, that the people should choose their own magistrates. This election was in all probability not absolutely vested in the commons, but required the royal approbation. For in the Gothic constitution, the judges of their county-courts (which office is executed by the sheriff) were elected by the people, but confirmed by the king: and the form of their election was thus managed; the people, or *incolæ territorii*, chose twelve electors, and they nominated three persons, *ex quibus rex unum confirmabit*. But, with us in England, these popular elections, growing tumultuous, were put an end to by the statute 9 Edw. II. st. 2. which enacted, that the sheriffs should from thenceforth be assigned by the chancellor, treasurer, and the judges; as being persons in whom the same trust might with confidence be reposed. By statutes 14 Edw. III. c. 7. 23 Hen. VI. c. 8. and 21 Hen. VIII. c. 20. the chancellor, treasurer, president of the king's council, chief justices, and chief barons, are to make this election; and that on the morrow of All Souls, in the exchequer. And the king's letters patent, appointing the new sheriffs, used commonly to bear date the sixth day of November. The statute of Cambridge, 12 Ric. II. c. 2. ordains, that the chancellor, treasurer, keeper of the privy-seal, steward of the king's house, the king's chamberlain, clerk of the rolls, the justices of the one bench and the other, barons of the exchequer, and all other that shall be called to ordain, name, or make justices of the peace, sheriffs, and other officers of the king, shall be sworn to act indifferently, and to name no man that useth to be put in office, but such only as they shall judge to be the best and most sufficient. And the custom now is (and has been at least ever since the time of Fortescue, who was chief justice and chancellor to Henry the Sixth), that all the judges, together with the other great officers, meet in the exchequer chamber on the morrow of All Souls yearly, (which day is now altered to the morrow of

Sheriff. of St Martin by the laſt act for abbreviating Michaelmas term), and then and there propoſe three perſons to the king, who afterwards appoints one of them to be ſheriff. This cuſtom of the twelve judges propoſing three perſons ſeems borrowed from the Gothic conſtitution before-mentioned: with this difference, that among the Goths the 12 nominors were firſt elected by the people themſelves. And this uſage of ours, at its firſt introduction, there is reaſon to believe, was founded upon ſome ſtatute, though not now to be found among our printed laws; firſt, becauſe it is materially different from the direction of all the ſtatutes beforementioned; which it is hard to conceive that the judges would have countenanced by their concurrence, or that Forteſcue would have inſerted in his book, unleſs by the authority of ſome ſtatute; and alſo, becauſe a ſtatute is expreſsly referred to in the record, which Sir Edward Coke tells us he tranſcribed from the council book of 3d March, 34 Hen. VI. and which is in ſubſtance as follows. The king had of his own authority appointed a man ſheriff of Lincolnſhire, which office he refuſed to take upon him; whereupon the opinions of the judges were taken, what ſhould be done in this behalf. And the two chief juſtices, Sir John Forteſcue and Sir John Priſot, delivered the unanimous opinion of them all; "that the king did an error when he made a perſon ſheriff that was not choſen and preſented to him according to the ſtatute; that the perſon refuſing was liable to no fine for diſobedience, as if he had been one of the three perſons choſen according to the tenor of the ſtatute; that they would adviſe the king to have recourſe to the three perſons that were choſen according to the ſtatute, or that ſome other thrifty man be intreated to occupy the office for this year; and, that the next year, to eſchew ſuch inconveniences, the order of the ſtatute in this behalf made be obſerved." But, notwithſtanding this unanimous reſolution of all the judges of England, thus entered in the council-book, and the ſtatute 34 and 35 Hen. VIII. c. 26. § 61. which expreſsly recognizes this to be the law of the land, ſome of our writers have affirmed, that the king, by his prerogative, may name whom he pleaſes to be ſheriff, whether choſen by the judges or not. This is grounded on a very particular caſe in the fifth year of queen Elizabeth, when, by reaſon of the plague, there was no Michaelmas term kept at Weſtminſter; ſo that the judges could not meet there *in craſſ no animarum* to nominate the ſheriffs: whereupon the queen named them herſelf, without ſuch previous aſſembly, appointing for the moſt part one of two remaining in the laſt year's liſt. And this caſe, thus circumſtanced, is the only authority in our books for the making theſe extraordinary ſheriffs. It is true, the reporter adds, that it was held that the queen by her prerogative might make a ſheriff without the election of the judges, *non obſtante aliquo ſtatuto in contrarium*; but the doctrine of *non obſtante*, which ſets the prerogative above the laws, was effectually demoliſhed by the bill of rights at the revolution, and abdicated Weſtminſter-hall when king James abdicated the kingdom. However, it muſt be acknowledged, that the practice of occaſionally naming what are called *pocket-ſheriffs*, by the ſole authority of the crown, hath uniformly continued to the reign of his preſent majeſty; in which, it is believed, few (if any) inſtances have occurred

Sheriffs, by virtue of ſeveral old ſtatutes, are to continue in their office no longer than one year; and yet it Sheriff. hath been ſaid that a ſheriff may be appointed *durante bene placito*, or during the king's pleaſure; and ſo is the form of the royal writ. Therefore, till a new ſheriff be named, his office cannot be determined, unleſs by his own death, or the demiſe of the king; in which laſt caſe it was uſual for the ſucceſſor to ſend a new writ to the old ſheriff; but now, by ſtatute 1 Anne ſt. 1. c. 8. all officers appointed by the preceding king may hold their offices for ſix months after the king's demiſe, unleſs ſooner diſplaced by the ſucceſſor. We may farther obſerve, that by ſtatute 1 Ric. II. c. 11. no man that has ſerved the office of ſheriff for one year can be compelled to ſerve the ſame again within three years after.

We ſhall find it is of the utmoſt importance to have the ſheriff appointed according to law, when we conſider his power and duty. Theſe are either as a judge, as the keeper of the king's peace, as a miniſterial officer of the ſuperior courts of juſtice, or as the king's bailiff.

In his judicial capacity he is to hear and determine all cauſes of 40 ſhillings value and under, in his county-court: and he has alſo a judicial power in divers other civil caſes. He is likewiſe to decide the elections of knights of the ſhire, (ſubject to the controul of the Houſe of Commons), of coroners, and of verderors; to judge of the qualification of voters, and to return ſuch as he ſhall determine to be duly elected.

As the keepers of the king's peace, both by common law and ſpecial commiſſion, he is the firſt man in the county, and ſuperior in rank to any nobleman therein, during his office. He may apprehend, and commit to priſon, all perſons who break the peace, or attempt to break it; and may bind any one in a recognizance to keep the king's peace. He may, and is bound, *ex officio*, to purſue and take all traitors, murderers, felons, and other miſdoers, and commit them to gaol for ſafe cuſtody. He is alſo to defend his county againſt any of the king's enemies when they come into the land; and for this purpoſe, as well as for keeping the peace and purſuing felons, he may command all the people of his county to attend him; which is called the *poſſe comitatus*, or power of the county; which ſummons, every perſon above 15 years old, and under the degree of a peer, is bound to attend upon warning, under pain of fine and impriſonment. But though the ſheriff is thus the principal conſervator of the peace in his county, yet, by the expreſs directions of the great charter, he, together with the conſtable, coroner, and certain other officers of the king, are forbidden to hold any pleas of the crown, or, in other words, to try any criminal offence. For it would be highly unbecoming, that the executioners of juſtice ſhould be alſo the judges; ſhould impoſe, as well as levy, fines and amercements; ſhould one day condemn a man to death, and perſonally execute him the next. Neither may he act as an ordinary juſtice of the peace during the time of his office; for this would be equally inconſiſtent, he being in many reſpects the ſervant of the juſtices.

In his miniſterial capacity, the ſheriff is bound to execute all proceſs iſſuing from the king's courts of juſtice. In the commencement of civil cauſes, he is to ſerve the writ, to arreſt, and to take bail; when the cauſe comes to trial he muſt ſummon and return the jury; when it is determined, he muſt ſee the judgment

Sheriff, Sherlock.

of the court carried into execution. In criminal matte s, he alſo arreſts and impriſons, he returns the jury, he has the cuſtody of the delinquent, and he executes the ſentence of the court, though it extend to death itſelf.

As the king's bailiff, it is his buſineſs to preſerve the rights of the king within his bailiwick; for ſo his county is frequently called in the writs; a word introduced by the princes of the Norman line; in imitation of the French, whoſe territory is divided into bailiwicks, as that of England into counties. He muſt ſeize to the king's uſe all lands devolved to the crown by attainder or eſcheat; muſt levy all fines and forfeitures, muſt ſeize and keep all waifs, wrecks, eſtrays, and the like, unleſs they be granted to ſome ſubject; and muſt alſo collect the king's rents within his bailiwick, if commanded by proceſs from the exchequer.

To execute theſe various offices, the ſheriff has under him many inferior officers; an under-ſheriff, bailiffs, and gaolers, who muſt neither buy, ſell, nor farm their offices, on forfeiture of 500 l.

The under-ſheriff uſually performs all the duties of the office; a very few only excepted, where the perſonal preſence of the high-ſheriff is neceſſary. But no under-ſheriff ſhall abide in his office above one year; and if he does, by ſtatute 23 Hen. VI. c. 8. he forfeits 200l. a very large penalty in thoſe early days. And no under-ſheriff or ſheriff's officer ſhall practiſe as an attorney during the time he continues in ſuch office: for this would be a great inlet to partiality and oppreſſion. But theſe ſalutary regulations are ſhamefully evaded, by practiſing in the names of other attorneys, and putting in ſham deputies by way of nominal under-ſheriffs: by reaſon of which, ſays Dalton, the under-ſheriffs and bailiffs do grow ſo cunning in their ſeveral places, that they are able to deceive, and it may well be feared that many of them do deceive, both the king, the high-ſheriff, and the county.

Sheriff, in Scotland. See Law, Part iii. ſect. 3.

SHERLOCK (William), a learned Engliſh divine in the 17th century, was born in 1641, and educated at Eaton ſchool, where he diſtinguiſhed himſelf by the vigour of his genius and his application to ſtudy. Thence he was removed to Cambridge, where he took his degrees. In 1669 he became rector of the pariſh of St George, Botolph-lane, in London; and in 1681 was collated to the prebend of Pancras, in the cathedral of St Paul's. He was likewiſe choſen maſter of the Temple, and had the rectory of Therfield in Hertfordſhire. After the Revolution he was ſuſpended from his preferment, for refuſing the oaths to king William and queen Mary; but at laſt he took them, and publicly juſtified what he had done. In 1691 he was inſtalled dean of St Paul's. His Vindication of the Doctrine of the Trinity engaged him in a warm controverſy with Dr South and others. Biſhop Burnet tells us, he was "a clear, a polite, and a ſtrong writer; but apt to aſſume too much to himſelf, and to treat his adverſaries with contempt." He died in 1707. His works are very numerous; among theſe are, 1. A diſcourſe concerning the knowledge of Jeſus Chriſt, againſt Dr Owen. 2. Several pieces againſt the Papiſts, the Socinians, and Diſſenters. 3. A practical Treatiſe on Death, which is much admired. 4. A practical Diſcourſe on Providence. 5. A practical Diſcourſe on the future Judgment; and many other works.

Sherlock, Sherriffe.

SHERLOCK (Dr Thomas), biſhop of London, was the ſon of the preceding Dr William Sherlock, and was born in 1678. He was educated in Catherine-hall, Cambridge, where he took his degrees, and of which he became maſter: he was made maſter of the Temple very young, on the reſignation of his father; and it is remarkable that this maſterſhip was held by father and ſon ſucceſſively for more than 70 years. He was at the head of the oppoſition againſt Dr Hoadley biſhop of Bangor; during which conteſt he publiſhed a great number of pieces. He attacked the famous Collins's "Grounds and Reaſons of the Chriſtian Religion," in a courſe of ſix ſermons, preached at the Temple-church, which he entitled, "The uſe and Intent of Prophecy in the ſeveral Ages of the World." In 1728, Dr Sherlock was promoted to the biſhopric of Bangor; and was tranſlated to Saliſbury in 1734. In 1747 he refuſed the archbiſhopric of Canterbury, on account of his ill ſtate of health; but recovering in a good degree, accepted the ſee of London the following year. On occaſion of the earthquakes in 1750, he publiſhed an excellent Paſtoral Letter to the clergy and inhabitants of London and Weſtminſter: of which it is ſaid there were printed in 4to, 5000; in 8vo, 20,000; and in 12mo, about 30,000; beſides pirated editions, of which not leſs than 50,000 were ſuppoſed to have been ſold. Under the weak ſtate of body in which he lay for ſeveral years, he reviſed and publiſhed 4 vols of ſermons in 8vo, which are particularly admired for their ingenuity and elegance. He died in 1762, and by report worth 150,000l. "His learning," ſays Dr Nicholas, "was very extenſive: God had given him a great and an underſtanding mind, a quick comprehenſion, and a ſolid judgment. Theſe advantages of nature he improved by much induſtry and application. His ſkill in the civil and canon law was very conſiderable; to which he had added ſuch a knowledge of the common law of England as few clergymen attain to. This it was that gave him that influence in all cauſes where the church was concerned; as knowing preciſely what it had to claim from its conſtitutions and canons, and what from the common law of the land." Dr Nicholas then mentions his conſtant and exemplary piety, his warm and fervent zeal in preaching the duties and maintaining the doctrines of Chriſtianity, and his large and diffuſive munificence and charity; particularly by his having given large ſums of money to the corporation of clergymen's ſons, to ſeveral of the hoſpitals, and to the ſociety for propagating the Goſpel in foreign parts; alſo his bequeathing to Catharine-hall in Cambridge, the place of his education, his valuable library of books, and his donations for the founding a librarian's place and a ſcholarſhip, to the amount of ſeveral thouſand pounds.

SHERRIFFE of Mecca, the title of the deſcendants of Mahomet by Haſſan Ibn Ali. Theſe are divided into ſeveral branches, of which the family of Ali Bunemi, conſiſting at leaſt of three hundred individuals, enjoy the ſole right to the throne of Mecca. The Ali Bunemi are, again, ſubdivided into two ſubordinate branches, Darii Sajid, and Darii Barkad; of whom ſometimes the one, ſometimes the other, have given ſovereigns to Mecca and Medina, when theſe were ſeparate ſtates.

Not only is the Turkiſh Sultan indifferent about the order of ſucceſſion in this family, but he ſeems even to foment

Sherriffe. foment the diſſenſions which ariſe among them, and favours the ſtrongeſt, merely that he may weaken them all. As the order of ſucceſſion is not determinately fixed, and the ſherriffes may all aſpire alike to the ſovereign power, this uncertainty of right, aided by the intrigues of the Turkiſh officers, occaſions frequent revolutions. The grand ſherriffe is ſeldom able to maintain himſelf on the throne; and it ſtill ſeldomer happens that his reign is not diſturbed by the revolt of his neareſt relations. There have been inſtances of a nephew ſucceeding his uncle, an uncle ſucceeding his nephew; and ſometimes of a perſon, from a remote branch, coming in the room of the reigning prince of the ancient houſe.

When Niebuhr was in Arabia, in 1763, the reigning Sherriffe Meſad had ſitten fourteen years on the throne, and, during all that period, had been continually at war with the neighbouring Arabs, and with his own neareſt relations ſometimes. A few years before, the Pacha of Syria had depoſed him, and raiſed his younger brother to the ſovereign dignity in his ſtead. But after the departure of the caravan, Jafar, the new ſherriffe, not being able to maintain himſelf on the throne, was obliged to reſign the ſovereignty again to Meſad. Achmet, the ſecond brother of the ſherriffe, who was much beloved by the Arabs, threatened to attack Mecca while Niebuhr was at Jidda. Our traveller was ſoon after informed of the termination of the quarrel, and of Achmet's return to Mecca, where he continued to live peaceably in a private character.

Theſe examples ſhow that the Muſſulmans obſerve not the law which forbids them to bear arms againſt their holy places. An Egyptian Bey even preſumed, a few years ſince, to plant ſome ſmall cannons within the compaſs of the Kaba, upon a ſmall tower, from which he fired over that ſacred manſion, upon the palace of Sherriffe Meſad, with whom he was at variance.

The dominions of the ſherriffe comprehend the cities of Mecca, Medina, Jambo, Taif, Sadie, Ghunfude, Hali, and thirteen others leſs conſiderable, all ſituated in Hedjas. Near Taif is the lofty mountain of Gazvan, which, according to Arabian authors, is covered with ſnow in the midſt of ſummer. As theſe dominions are neither opulent nor extenſive, the revenue of their ſovereign cannot be conſiderable.

He finds a rich reſource, however, in the impoſts levied on pilgrims, and in the gratuities offered him by Muſſulman monarchs. Every pilgrim pays a tax of from ten to an hundred crowns, in proportion to his ability. The Great Mogul remits annually ſixty thouſand roupees to the ſherriffe, by an aſſignment upon the government of Surat. Indeed, ſince the Engliſh made themſelves maſters of this city, and the territory belonging to it, the Nabob of Surat has no longer been able to pay the ſum. The ſherriffe once demanded it of the Engliſh, as the poſſeſſors of Surat; and, till they ſhould ſatisfy him, forbade their captains to leave the port of Jidda. But the Engliſh diſregarding this prohibition, the ſherriffe complained to the Ottoman Porte, and they communicated his complaints to the Engliſh anbaſſador. He at the ſame time opened a negociation with the nominal Nabob, who reſides in Surat. But theſe ſteps proved all fruitleſs: and the ſovereign of Mecca ſeems not likely to be ever more benefited by the contribution from India. Shetland.

The power of the ſherriffe extends not to ſpiritual matters; theſe are entirely managed by the heads of the clergy, of different ſects, who are reſident at Mecca. Rigid Muſſulmans, ſuch as the Turks, are not very favourable in their ſentiments of the ſherriffes, but ſuſpect their orthodoxy, and look upon them as ſecretly attached to the tolerant ſect of the Zeidi.

SHETLAND, the name of certain iſlands belonging to Scotland, and lying to the northward of Orkney. There are many convincing proofs that theſe iſlands were very early inhabited by the Picts, or rather by thoſe nations who were the original poſſeſſors of the Orkneys; and at the time of the total deſtruction of theſe nations, if any credit be due to tradition, their woods were entirely ruined (A). It is highly probable that the people in Shetland, as well as in the Orkneys, flouriſhed under their own princes dependent upon the crown of Norway; yet this ſeems to have been rather through what they acquired by fiſhing and commerce, than by the cultivation of their lands. It may alſo be reaſonably preſumed, that they grew thinner of inhabitants after they were annexed to the crown of Scotland; and it is likely that they revived again, chiefly by the very great and extenſive improvements which the Dutch made in the herring-fiſhery upon their coaſts, and the trade that the crews of their buſſes, then very numerous, carried on with the inhabitants, neceſſarily reſulting from their want of proviſions and other conveniencies, which in thoſe days could not be very conſiderable.

There are many reaſons which may be aſſigned why theſe iſlands, though part of the Britiſh dominions, have not hitherto been better known. They were commonly placed two degrees too far to the north in all the old maps, in order to make them agree with Ptolemy's deſcription of Thule, which he aſſerted to be in the latitude of 63 degrees; which we find urged by Camden as a reaſon why Thule muſt be one of the Shetland iſles, to which Speed alſo agrees, though from their being thus wrong placed he could not find room for them in his maps. Another, and that no light cauſe, was the many falſe, fabulous, and impertinent relations publiſhed concerning them (B), as if they were countries inhoſpitable and uninhabitable; and laſtly, the indolence, or rather indifference, of the natives, who, contenting themſelves

(A) The tradition is, that this was done by the Scots when they deſtroyed the Picts; but is more probably referred to the Norwegians rooting out the original poſſeſſors of Shetland.

(B) They repreſented the climate as intenſely cold; the ſoil as compoſed of crags and quagmire, ſo barren as to be incapable of bearing corn; to ſupply which, the people, after drying fiſh-bones, powdered them, then kneaded and baked them for bread. The large fiſh-bones were ſaid to be all the fuel they had. Yet, in ſo dreary a country, and in ſuch miſerable circumſtances, they were acknowledged to be very long-lived, cheerful, and contented.

Shetland. themſelves with thoſe neceſſaries and conveniences procured by their intercourſe with other nations, and conceiving themſelves neglected by the mother country, have ſeldom troubled her with their applications.

There are few countries that have gone by more names than theſe iſlands; they were called in Iſlandic, *Hialtlandia*, from *hialt*, the "the hilt of a ſword;" this might be poſſibly corrupted into *Hetland*, *Hiland*, or *Heithland*, though ſome tell us this ſignifies a "high land." they have been likewiſe, and are ſtill in ſome maps, called *Zetland* and *Zealand*, in reference, as has been ſuppoſed, to their ſituation. By the Danes, and by the natives, they are ſtyled *Yealtaland*; and notwithſtanding the oddneſs of the orthography, this differs very little, if at all, from their manner of pronouncing Zetland, out of which pronunciation grew the modern names of *Shetland* and *Shotland*.

The iſlands of *Shetland* as we commonly call them, are well ſituated for trade. The neareſt continent to them is Norway; the port of Bergen lying 44 leagues eaſt, whereas they lie 46 leagues north north-eaſt from Buchanneſs; eaſt north-eaſt from Sanda, one of the Orkneys, about 16 or 18 leagues; ſix or ſeven leagues north-eaſt from Fair Iſle; 58 leagues eaſt from the Ferroe iſles; and at nearly the ſame diſtance north-eaſt from Lewis. The ſouthern promontory of the main land, called *Sumburgh Head*, lies in 59 degrees and 59 minutes of north latitude; and the northern extremity of Unſt, the moſt remote of them all, in the latitude of 61 degrees 15 minutes. The meridian of London paſſes through this laſt iſland, which lies about 2 degrees 30 minutes weſt from Paris, and about 5 degrees 15 minutes eaſt from the meridian of Cape Lizard. According to Gifford's "Hiſtorical Deſcription of Zetland," the inhabited iſlands are 33, of which the principal is ſtyled *Main Land*, and extends in length from north to ſouth about 60 miles, and is in ſome places 20 broad, though in others not more than two.

It is impoſſible to ſpeak with preciſion; but, according to the beſt computation which we have been able to form, the Shetland iſles contain near three times as much land as the Orkneys: they are conſidered alſo as equal in ſize to the iſland of Madeira; and not inferior to the provinces of Utrecht, Zealand, and all the reſt of the Dutch iſlands taken together; but of climate and ſoil they have not much to boaſt. The longeſt day in the iſland of Unſt is 19 hours 15 minutes, and of conſequence the ſhorteſt day 4 hours and 45 minutes. The ſpring is very late, the ſummer very ſhort; the autumn alſo is of no long duration, dark, foggy, and rainy; the winter ſets in about November, and laſts till April, and ſometimes till May. They have frequently in that ſeaſon ſtorms of thunder, much rain, but little froſt or ſnow. High winds are indeed very frequent and very troubleſome, yet they ſeldom produce any terrible effects. The aurora borealis is as common here as in any of the northern countries. In the winter ſeaſon the ſea ſwells and rages in ſuch a manner, that for five or ſix months their ports are inacceſſible, and of courſe the people during that ſpace have no correſpondence with the reſt of the world.

The ſoil in the interior part of the main land, for the moſt part, is mountainous, mooriſh, and boggy, yet not to ſuch a degree as to render the country utterly impaſſable; for many of the roads here, and in ſome of the northern iſles, are as good as any other natural roads, and the people travel them frequently on all occaſions. Near the coaſt there are ſometimes for miles together flat pleaſant ſpots, very fertile both in paſture and corn. The mountains produce large crops of very nutritive graſs in the ſummer; and they cut conſiderable quantities of hay, with which they feed their cattle in the winter. They might with a little attention bring more of their country into cultivation: but the people are ſo much addicted to their fiſhery, and feel ſo little neceſſity of having recourſe to this method for ſubſiſtence, that they are content, how ſtrange ſoever that may ſeem to us, to let four parts in five of their land remain in a ſtate of nature. Shetland

They want not conſiderable quantities of marle in different iſlands, though they uſe but little; hitherto there has been no chalk found; limeſtone and freeſtone there are in the ſouthern parts of the main land in great quantities, and alſo in the neighbouring iſlands particularly Fetlar; and conſiderable quantities of ſlate, very good in its kind. No mines have been hitherto wrought, though there are in many places viſible appearances of ſeveral kinds of metal. Some ſolid pieces of ſilver, it is ſaid have been turned up by the plough. In ſome of the ſmaller iſles there are ſtrong appearances of iron; but, through the want of proper experiments being made, there is in this reſpect at leaſt, hitherto nothing certain. Their meadows are incloſed with dikes, and produce very good-graſs. The little corn they grow is chiefly barley, with ſome oats; though even in the northern extremity of Unſt the little land which they have is remarkable for its fertility. The hills abound with medicinal herbs; and their kitchen-gardens thrive as well, and produce as good greens and roots, as any in Britain. Of late years, and ſince this has been attended to, ſome gentlemen have had even greater ſucceſs than they expected in the cultivating of tulips, roſes, and many other flowers. They have no trees, and hardly any ſhrubs except juniper, yet they have a tradition that their country was formerly overgrown with woods; and it ſeems to be a confirmation of this, that the roots of timber-trees have been, and are ſtill, dug up a great depth; and that in ſome, and theſe too inacceſſible, places, the mountain aſh is ſtill found growing wild. That this defect, *viz.* the want of wood at preſent does not ariſe entirely from the ſoil or climate, appears from ſeveral late experiments; ſome gentlemen having raiſed aſh, maple, horſe cheſnuts, &c. in their gardens. Though the inhabitants are without either wood or coals, they are very well ſupplied with fuel, having great plenty of heath and peat. The black cattle in this country are in general of a larger ſort than in Orkney, which is owing to their having more extenſive paſtures; a clear proof that ſtill farther improvements might be made in reſpect to ſize. Their horſes are ſmall, but ſtrong, ſtout, and well-ſhaped, live very hardy, and to a great age. They have likewiſe a breed of ſmall ſwine, the fleſh of which, when fat, is eſteemed very delicious. They have no goats, hares, or foxes; and in general no wild or venomous creatures of any kind except rats in ſome few iſlands. They have no moor-fowl, which is the more remarkable, as there are everywhere immenſe quantities of heath; but there are many ſorts of wild and water fowl, particularly the dunter-gooſe, clack-gooſe, ſolan-gooſe, ſwans,

Shetland. ducks, teal, whaps, foifls, lyres, kittiwaiks, maws, plovers, cormorants, &c. There is likewife the amber-goofe, which is faid to hatch her egg under her wing. Eagles and hawks, as alfo ravens, crows, mews, &c. abound here.

All thefe iflands are well watered; for there are everywhere excellent fprings, fome of them mineral and medicinal. They have indeed no rivers; but many pleafant rills or rivulets, which they call *burns*, of different fizes; in fome of the largeft they have admirable trouts, fome of which are of 15 and even of 20 pounds weight. They have likewife many frefh-water lakes, well ftored with trout and eels, and in moft of them there are alfo large and fine flounders; in fome very excellent cod. Thefe frefh-water lakes, if the country was better peopled, and the common people more at their eafe, are certainly capable of great improvements. The fea-coafts of the main land of Shetland, in a ftraight line, are 55 leagues; and therefore there cannot be a country conceived more proper for eftablifhing an extenfive fifhery. What the inhabitants have been hitherto able to do, their natural advantages confidered, does not deferve that name, notwithftanding they export large quantities of cod, tufk, ling, and fkate, infomuch that the bounty allowed by acts of parliament amounts from L. 1400 to L. 2000 annually. They have, befides, haddocks, whitings, turbot, and a variety of other fifh. In many of the inlets there are prodigious quantities of excellent oyfters, lobfters, mufcles, cockles, and other fhell-fifh. As to amphibious creatures, they have multitudes of otters and feals; add to thefe, that amber, ambergris, and other fpoils of the ocean, are frequently found upon the coafts.

The inhabitants are a ftout, well-made, comely people; the lower fort of a fwarthy complexion. The gentry are allowed, by all who have converfed with them, to be moft of them polite, fhrewd, fenfible, lively, active, and intelligent perfons; and thefe, to the number of 100 families, have very handfome, ftrong, well-built houfes, neatly furnifhed; their tables well ferved, polifhed in their manners, and exceedingly hofpitable and civil to ftrangers. Thofe of an inferior rank are a hardy, robuft, and laborious people, who, generally fpeaking, get their bread by fifhing in all weathers in their yawls, which are little bigger than Gravefend wherries; live hardily, and in the fummer feafon moftly on fifh; their drink, which, in reference to the Britifh dominions, is peculiar to the country, is called *Hand*, and is a fort of butter-milk, long kept, and very four. Many live to great ages, though not fo long as in former times. In refpect, however, to the bulk of the inhabitants, from the poornefs of living, from the nature of it, and from the drinking great quantities of corn-fpirits of the very worft fort, multitudes are afflicted with an inveterate fcurvy; from which thofe in better circumftances are entirely free, and enjoy as good health as in any other country in Europe. As they have no great turn to agriculture, and are perfuaded that their country is not fit for it, they do not (though probably they might) raife corn enough to fupport them for more than two-thirds of the year. But they are much more fuccefsful in their pafture-grounds, which are kept well inclofed, in good order, and, together with their commons, fupply them plentifully with beef and mutton. They pay their rents generally in butter at Lammas, and in money at Martinmas. As to manufactures, they make a ftrong coarfe cloth for their own ufe, as alfo linen. They make likewife of their own wool very fine ftockings. They export, befides the different kinds of fifh already mentioned, fome herrings, a confiderable quantity of butter and train-oil, otter and feal fkins, and no inconfiderable quantity of the fine ftockings juft mentioned. Their chief trade is to Leith, London, Hamburgh, Spain, and to the Straits. They import timbers, deals, and fome of their beft oats, from Norway; corn and flour from the Orkneys, and from North Britain; fpirits, and fome other things from Hamburgh; cloths and better fort of linen from Leith; grocery, houfehold furniture, and other neceffaries from London. The fuperior-duties to the earl of Morton are generally let in farm; and are paid by the people in butter, oil, and money. The remains of the old Norwegian conftitution are ftill vifible in the diviſion of their lands; and they have fome udalmen or freeholders amongft them. But the Scots laws, cuftoms, manners, dreſs, and language, prevail; and they have a fheriff, and other magiftrates for the adminiſtration of juſtice, as well as a cuſtomhouſe, with a proper number of officers. In reference to their eccleſiaſtical concerns, they have a preſbytery, 12 miniſters, and an itinerant for Foula, Fair Iſland, and the Skerries. Each of theſe miniſters has a ſtipend of between 40 and 50 pounds, beſides a houſe and glebe free from taxes. The number of ſouls in theſe iſlands may be about 20,000.

Shew-bread, Shield.

SHEW-BREAD, the loaves of bread which the prieſt of the week put every Sabbath-day upon the golden-table in the ſanctuary, before the Lord, in the temple of the Jews. They were twelve in number, and were offered to God in the name of the twelve tribes of Iſrael. They were ſhaped like a brick, were ten palms long and five broad, weighed about eight pounds each. They were unleavened, and made of fine flour by the Levites. The prieſts ſet them on the table in two rows, ſix in a row, and put frankincenſe upon them to preſerve them from moulding. They were changed every Sabbath, and the old ones belonged to the prieſt upon duty. Of this bread none but the prieſts might eat, except in caſes of neceſſity. It was called the *bread of faces*, becauſe the table of the ſhew-bread, being almoſt over againſt the ark of the covenant, the loaves might be ſaid to be ſet before the face of God. The original table was carried away to Babylon, but a new one was made for the ſecond temple. It was of wood overlaid with gold. This, with the candleſtick and ſome other ſpoils, was carried by Titus to Rome.

SHIELD, an ancient weapon of defence, in form of a light buckler, borne on the arm to fend off lances, darts, &c. The form of the ſhield is repreſented by the eſcutcheon in coats of arms. The ſhield was that part of the ancient armour on which the perſons of diſtinction in the field of battle always had their arms painted; and moſt of the words uſed at this time to expreſs the ſpace that holds the arms of families are derived from the Latin name for a ſhield, *ſcutum*. The French *eſcu* and *eſcuſſion*, and the Engliſh word *eſcutcheon*, or, as we commonly ſpeak it, *ſcutcheon*, are evidently from this origin; and the Italian *ſcudo* ſignifies both the ſhield of arms and that uſed in war. The Latin name *clypeus*, for the ſame thing, ſeems alſo to be derived from the

Shield. the Greek word γλυφειν, *to engrave*; and it had this name from the ſeveral figures engraved on it, as marks of diſtinction of the perſon who wore it.

The ſhield in war, among the Greeks and Romans, was not only uſeful in the defence of the body, but it was alſo a token, or badge of honour, to the wearer; and he who returned from battle without it was always treated with infamy afterwards. People have at all times thought this honourable piece of the armour the propereſt place to engrave, or figure on the ſigns of dignity of the poſſeſſor of it; and hence, when arms came to be painted for families in aftertimes, the heralds always choſe to repreſent them upon the figure of a ſhield, but with ſeveral exterior additions and ornaments; as the helmet, ſupporters, and the reſt.

The form of the ſhield has not only been found different in various nations, but even the people of the ſame nation, at different times, have varied its form extremely; and among ſeveral people there have been ſhields of ſeveral forms and ſizes in uſe, at the ſame period of time, and ſuited to different occaſions. The moſt ancient and univerſal form of ſhields, in the earlier ages, ſeems to have been the triangular. This we ſee inſtances of in all the monuments and gems of antiquity: our own moſt early monuments ſhow it to have been the moſt antique ſhape alſo with us, and the heralds have found it the moſt convenient for their purpoſes, when they had any odd number of figures to repreſent; as if three, then two in the broad bottom part, and one in the narrow upper end, it held them very well; or if five, they ſtood as conveniently, as three below, and two above. The other form of a ſhield, now univerſally uſed, is ſquare, rounded, and pointed at the bottom: this is taken from the figure of the Samnitic ſhield uſed by the Romans, and ſince copied very generally by the Engliſh, French, and Germans.

The Spaniards and Portugueſe have the like general form of ſhields, but they are round at the bottom without the point; and the Germans, beſide the Samnite-ſhield, have two others pretty much in uſe: theſe are, 1. The bulging ſhield, diſtinguiſhed by its ſwelling or bulging out at the flanks; and, 2. The indented ſhield, or ſhield chancree, which has a number of notches and indentings all round its ſides. The uſe of the ancient ſhield of this form was, that the notches ſerved to reſt the lance upon, that it might be firm while it gave the thruſt; but this form being leſs proper for the receiving armorial figures, the two former have been much more uſed in the heraldry of that nation.

Beſide this different form of the ſhields in heraldry, we find them alſo often diſtinguiſhed by their different poſitions, ſome of them ſtanding erect, and others ſlanting various ways, and in different degrees; this the heralds expreſs by the word *pendant*, "hanging," they ſeeming to be hung up not by the centre, but by the right or left corner. The French call theſe *ecu pendant*, and the common antique triangular ones *ecu ancien*. The Italians call this *ſcuto pendente*; and the reaſon given for exhibiting the ſhield in theſe figures in heraldry is, that in the ancient tilts and tournaments, they who were to juſt at theſe military exerciſes, were obliged to hang up their ſhields with their armories, or coats of arms on them, out at the windows and balconies of the houſes near the place; or upon trees, pavilions, or the barriers of the ground, if the exerciſe was to be performed in the field. Shield Shields.

Thoſe who were to fight on foot, according to Columbier, had their ſhields hung up by the right corner, and thoſe who were to fight on horſeback had theirs hung up by the left. This poſition of the ſhields in heraldry is called *couche* by ſome writers, though by the generality *pendant*.

It was very frequent in all parts of Europe, in arms given between the 11th and 14th centures; but it is to be obſerved, that the hanging by the left corner, as it was the token of the owner's being to fight on horſeback, ſo it was eſteemed the moſt honourable and noble ſituation; and all the pendant ſhields of the ſons of the royal family of Scotland and England of the nobility at that time, are thus hanging from the left corner. The hanging from this corner was a token of the owner's being of noble birth, and having fought in the tournaments before; but no ſovereign ever had a ſhield pendant any way, but always erect, as they never formally entered the liſts of the tournament.

The Italians generally have their ſhields of arms of an oval form; this ſeems to be done in imitation of thoſe of the popes and other dignified clergy: but their herald Petro Sancto ſeems to regret the uſe of this figure of the ſhield, as an innovation brought in by the painters and engravers as moſt convenient for holding the figures, but derogatory to the honour of the poſſeſſor, as not repreſenting either antiquity or honours won in war, but rather the honours of ſome citizen or perſon of learning. Some have carried it ſo far as to ſay, that thoſe who either have no ancient title to nobility, or have ſullied it by any unworthy action, cannot any longer wear their arms in ſhields properly figured, but were obliged to have them painted in an oval or round ſhield.

In Flanders, where this author lived, the round and oval ſhields are in the diſrepute he ſpeaks of; but in Italy, beſide the popes and dignified prelates, many of the firſt families of the laity have them.

The ſecular princes, in many other countries, alſo retain this form of the ſhield, as the moſt ancient and truly expreſſive of the Roman clypeus.

Shield, in heraldry, the eſcutcheon or field on which the bearings of coats of arms are placed. See Heraldry.

SHIELDRAKE, in ornithology. See Anas.

SHIELDS, North and South, two ſea-port towns, the one north of the Tyne in Northumberland, the other on the ſouth of the Tyne in the county of Durham. South Shields contains above 200 ſalt-pans, and on both banks of the river are many convenient houſes for the entertainment of ſeamen and colliers, moſt of the Newcaſtle coal fleet having their ſtation here uſually till their coals are brought down in the barges and lighters from Newcaſtle. A very large Roman altar, of one entire ſtone, was found ſome years ago near this place, and put into the hands of the learned Dr Liſter, who, in his account of it ſent to the Royal Society, ſays it was erected to Marcus Aurelius Antoninus Caracalla, when he took upon him the command of the empire and the whole army (after his father's death at York), for his ſafe return from his ſucceſsful expedition againſt the Scots and Picts. W. Long. 1. 12. N. Lat. 55. 44.

SHIFTERS,

Shifters. ‖ Shilling.

SHIFTERS, on board a man of war, certain men who are employed by the cooks to ſhift and change the water in which the fleſh or fiſh is put, and laid for ſome time, in order to fit it for the kettle.

SHIFTING A TACKLE, in ſea language, the act of removing the blocks of a tackle to a greater diſtance from each other, on the object to which they are applied in order to give a greater ſcope or extent to their purchaſe. This operation is otherwiſe called *fletting*. Shifting the helm denotes the alteration of its poſition, by puſhing it towards the oppoſite ſide of the ſhip. Shifting the voyal, ſignifies changing its poſition on the capſtern, from the right to the left, and *vice verſa*.

SHILLING, an Engliſh ſilver coin equal to twelve pence or the twentieth part of a pound.

Freherus derives the Saxon *ſcilling*, whence our ſhilling, from a corruption of *ſiliqua*; proving the derivation by ſeveral texts of law, and, among others, by the 26th law, *De annuis legatis*. Skinner deduces it from the Saxon *ſcilid* "ſhield," by reaſon of the eſcutcheon of arms thereon.

Biſhop Hooper derives it from the Arabic *ſchecle*, ſignifying *a weight*; but others, with greater probability, deduce it from the Latin *ſicilicus*, which ſignified in that language *a quarter of an ounce*, or the 48th part of a Roman pound. In confirmation of this etymology it is alleged, that the ſhilling kept its original ſignification, and bore the ſame proportion to the Saxon pound as ſicilicus did to the Roman and the Greek, being exactly the 48th part of the Saxon pound; a diſcovery which we owe to Mr Lambarde*.

*Explicatio Rerum et Verborum in Leg. Sax. voc. Libra.

However, the Saxon laws reckon the pound in the round number at 50 ſhillings, but they really coined out of it only 48; the value of the ſhilling was fivepence; but it was reduced to fourpence above a century before the conqueſt; for ſeveral of the Saxon laws, made in Athelſtan's reign, oblige us to take this eſtimate. Thus it continued to the Norman times, as one of the Conqueror's laws ſufficiently aſcertains; and it ſeems to have been the common coin by which the Engliſh payments were adjuſted. After the conqueſt, the French *ſolidus* of twelvepence, which was in uſe among the Normans, was called by the Engliſh name of ſhilling; and the Saxon ſhilling of fourpence took a Norman name, and was called the *groat*, or great coin, becauſe it was the largeſt Engliſh coin then known in England.

It has been the opinion of the biſhops Fleetwood and Gibſon, and of the antiquaries in general, that, though the method of reckoning by pounds, marks, and ſhillings, as well as by pence and farthings, had been in conſtant uſe even from the Saxon times, long before the Norman conqueſt, there never was ſuch a coin in England as either a pound or a mark, nor any ſhilling, till the year 1504 or 1505, when a few ſilver ſhillings or twelve-pences were coined, which have long ſince been ſolely confined to the cabinets of collectors.

Mr Clark combats this opinion, alleging that ſome coins mentioned by Mr Folkes, under Edward I. were probably Saxon ſhillings new minted, and that archbiſhop Aelfric expreſsly ſays†, that the Saxons had three names for their money, viz. mancuſes, ſhillings, and pennies. He alſo urges the different value of the Saxon ſhilling at different times, and its uniform proportion to the pound, as an argument that their ſhilling was a coin; and the teſtimony of the Saxon goſpels, in which the word we have tranſlated *pieces of ſilver* is rendered *ſhillings*, which, he ſays, they would hardly have done, if there had been no ſuch coin as a ſhilling then in uſe. Accordingly the Saxons expreſſed their ſhilling in Latin by *ſiclus* and *argenteus*. He farther adds, that the Saxon ſhilling was never expreſſed by *ſolidus* till after the Norman ſettlements in England; and howſoever it altered during the long period that elapſed from the conqueſt to the time of Henry VII. it was the moſt conſtant denomination of money in all payments, though it was then only a ſpecies of account, or the twentieth part of the pound Sterling: and when it was again revived as a coin, it leſſened gradually as the pound Sterling leſſened, from the 28th of Edward III. to the 43d of Elizabeth.

† Gram. Saxon, p. 52.

In the year 1560 there was a peculiar ſort of ſhilling ſtruck in Ireland, of the value of ninepence Engliſh, which paſſed in Ireland for twelvepence. The motto on the reverſe was, *poſui Deum adjutorem meum*. Eighty-two of theſe ſhillings, according to Malynes, went to the pound; they therefore weighed 20 grains, one-fourth each, which is ſomewhat heavier in proportion than the Engliſh ſhilling of that time, 62 whereof went to the pound, each weighing 92 grains ſeven-eighths; and the Iriſh ſhilling being valued at the Tower at ninepence Engliſh, that is, one-fourth part leſs than the Engliſh ſhilling, it ſhould therefore proportionably weigh one-fourth part leſs, and its full weight be ſomewhat more than 62 grains; but ſome of them found at this time, though much worn, weighed 69 grains. In the year 1598, five different pieces of money of this kind were ſtruck in England for the ſervice of the kingdom of Ireland. Theſe were ſhillings to be current in Ireland at twelvepence each; half ſhillings to be current at ſixpence, and quarter ſhillings at threepence. Pennies and halfpennies were alſo ſtruck of the ſame kind, and ſent over for the payment of the army in Ireland. The money thus coined was of a very baſe mixture of copper and ſilver; and two years after there were more pieces of the ſame kinds ſtruck for the ſame ſervice, which were ſtill worſe; the former being three ounces of ſilver to nine ounces of copper; and theſe latter only two ounces eighteen pennyweights to nine ounces two pennyweights of the alloy.

The Dutch, Flemiſh, and Germans, have likewiſe their ſhilling, called *ſchelin*, *ſchilling*, *ſcalin*, &c. but theſe not being of the ſame weight or fineneſs with the Engliſh ſhilling, are not current at the ſame value. The Engliſh ſhilling is worth about 23 French ſols; thoſe of Holland and Germany about 11 ſols and an half; thoſe of Flanders about nine. The Dutch ſhillings are alſo called *ſols de gros*, becauſe equal to twelve gros. The Danes have copper ſhillings worth about one-fourth of a farthing Sterling.

Shilling, Shiloh.

SHILOH is a term famous among interpreters and commentators upon Scripture. It is found (Gen. xlix. 10.) to denote the Meſſiah. The patriarch Jacob foretels his coming in theſe words; "The ſceptre ſhall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him ſhall the gathering of the people be." The Hebrew text reads, עד כי יבא שלה *until Shiloh come*. All Chriſtian commentators agree, that this word ought to be underſtood of the Meſſiah, or Jeſus Chriſt; but all are not agreed about

Shiloh, Shingles.

about its literal and grammatical signification. St Jerome, who tranſlates it by *Qui mittendus eſt*, manifeſtly reads *Shiloach* "ſent," inſtead of *Shiloh*. The Septuagint have it ΕΩΣ ΑΝ ΕΛΘΗ ΤΑ ΑΠΟΚΕΙΜΕΝΑ ΑΥΤΩ; or, ΕΩΣ ΟΤΑΝ ΕΛΘΗ Ω ΑΠΟΚΕΙΤΑΙ, (as if they had read שלן inſtead of שלה), *i. e.* "Until the coming of him to whom it is reſerved;" or, "Till we ſee arrive that which is reſerved for him."

It muſt be owned, that the ſignification of the Hebrew word *Shiloh* is not well known. Some tranſlate, "the ſceptre ſhall not depart from Judah, till he comes to whom it belongs;" שלה or שלי inſtead of די אלן. Others, "till the coming of the peace-maker;" or, "the pacific;" or, "of proſperity," שלה *proſperatus eſt*. *Shalah* ſignifies, "to be in peace, to be in proſperity;" others, "till the birth of him who ſhall be born of a woman that ſhall conceive without the knowledge of a man," שול or שליא *fecundina fluxus*†; otherwiſe, "the ſceptre ſhall not depart from Judah, till its end, its ruin; till the downfal of the kingdom of the Jews," שאל or שלה *it has ceaſed, it has finiſhed* ¶. Some Rabbins have taken the name *Siloh* or *Shiloh*, as if it ſignified the city of this name in Paleſtine: "The ſceptre ſhall not be taken away from Judah till it comes to Shiloh; till it ſhall be taken from him to be given to Saul at Shiloh." But in what part of Scripture is it ſaid, that Saul was acknowledged as king or conſecrated at Shiloh? If we would underſtand it of Jereboam the ſon of Nebat, the matter is ſtill as uncertain. The Scripture mentions no aſſembly at Shiloh that admitted him as king. A more modern author derives *Shiloh* from שלה, *fatigar*, which ſometimes ſignifies *to be weary, to ſuffer*; "till his labours, his ſufferings, his paſſion, ſhall happen."

†Arab. Lud de Dieu.

¶ Le Clerc in Geneſ.

But not to amuſe ourſelves about ſeeking out the grammatical ſignification of Shiloh, it is ſufficient for us to ſhow, that the ancient Jews are in this matter agreed with the Chriſtians: they acknowledge, that this word ſtands for the *Meſſiah the King*. It is thus that the paraphraſts Onkelos and Jonathan, that the ancient Hebrew commentaries upon Geneſis, and that the Talmudiſts themſelves, explain it. If Jeſus Chriſt and his apoſtles did not make uſe of this paſſage to prove the coming of the Meſſiah, it was becauſe then the completion of this prophecy was not ſufficiently manifeſt. The ſceptre ſtill continued among the Jews; they had ſtill kings of their own nation in the perſons of the Herods; but ſoon after the ſceptre was entirely taken away from them, and has never been reſtored to them ſince.

The conceited Jews ſeek in vain to put forced meanings upon this prophecy of Jacob; ſaying, for example, that the ſceptre intimates the dominion of ſtrangers, to which they have been in ſubjection, or the hope of ſeeing one day the ſceptre or ſupreme power ſettled again among themſelves. It is eaſy to perceive, that all this is contrived to deliver themſelves out of perplexity. In vain likewiſe they take refuge in certain princes of the captivity, whom they pretend to have ſubſiſted beyond the Euphrates, exerciſing an authority over their nation little differing from abſolute, and being of the race of David. This pretended ſucceſſion of princes is perfectly chimerical; and though at certain times they could ſhow a ſucceſſion, it continued but a ſhort time, and their authority was too obſcure, and too much limited, to be the object of a prophecy ſo remarkable as this was.

SHINGLES, in building, pieces of wood ſawn to a certain ſcantling, or, as is more uſual, cleft and made like wedges. There are different ſizes; the largeſt three feet by about ſix inches, and in thickneſs tapering from leſs than three fourths to about the ninth of an inch. There are ſome two feet, and others eighteen inches in length; theſe have breadth and thickneſs correſponding to their length. They are made of different kinds of wood, but cedar affords the lighteſt and moſt durable.

Ship.

Shingles are made in, and great numbers annually exported from, many parts of the United States. The want of them is in many countries ſupplied by thatch, tiles, and ſlates: the firſt of theſe is inferior in every reſpect; the two others are more ſecure from fire, but on account of their great weight embarraſs the architect, and are not ſo fit for the conſtruction of large roofs.

SHIP, a general name for all large veſſels, particularly thoſe equipped with three maſts and a bowſprit; the maſts being compoſed of a lowermaſt, topmaſt, and top-gallant-maſt: each of theſe being provided with yards, ſails, &c. Ships, in general, are either employed for war or merchandize.

Ships of War are veſſels properly equipped with artillery, ammunition, and all the neceſſary martial weapons and inſtruments for attack or defence. They are diſtinguiſhed from each other by their ſeveral ranks or claſſes, called *rates*, as follows: Ships of the firſt rate mount from 100 guns to 110 guns and upwards; ſecond rate, from 90 to 98 guns; third rate, from 64 to 74 guns; fourth rate, from 50 to 60 guns; fifth rate, from 32 to 44 guns; and ſixth rates, from 20 to 28 guns. See the article RATE. Veſſels carrying leſs than 20 guns are denominated *ſloops*, *cutters*, *fire-ſhips*, and *bombs*. It has lately been propoſed to reduce the number of theſe rates, which would be a ſaving, and alſo productive of ſeveral material advantages.

In Plate CCCCL. is the repreſentation of a firſt rate, with rigging, &c. the ſeveral parts of which are as follow:

Parts of the hull.—A, The cathead; B, The fore-chain-wales, or chains; C, The main-chains; D, The mizen-chains; E, The entering port; F, The hawſe-holes; G, The poop-lanterns; H, The cheſs-tree; I, The head; K, The ſtern.

1, The bowſprit. 2, Yard and ſail. 3, Gammoning. 4, Manrope. 5, Bobſtay. 6, Spritſail-ſheets. 7, Pendants. 8, Braces and pendants. 9, Halliards. 10, Lifts. 11, Clue-lines. 12, Spritſail horſes. 13, Buntlines. 14, Standing lifts. 15, Bowſprit-ſhroud. 16, Jib-boom. 17, Jibſtay and ſail. 18, Halliards. 19, Sheets. 20, Horſes. 21, Jib-guy. 22, Spritſail-topſail yard. 23, Horſes. 24, Sheets. 25, Lifts. 26, Braces and pendants. 27, Cap of bowſprit. 28, Jack ſtaff. 29, Truck. 30, Jack flag.—31, *Foremaſt*. 32, Runner and tackle. 33, Shrouds. 34, Laniards. 35, Stay and laniard. 36, Preventer-ſtay and laniard. 37, Woolding of the maſt. 38, Fore-yard and ſail. 39, Horſes. 40, Top. 41, Crowfoot. 42, Jeers. 43, Yard-tackles. 44, Lifts. 45, Braces and pendants. 46, Sheets. 47, Foretacks. 48, Bowlines and bridles. 49, Fore bunt lines. 50, Fore leech-lines. 51, Preventer-brace. 52, Futtock-ſhrouds.—53, *Foretop-maſt*. 54, Shrouds and laniards. 55. Foretop-ſail yard and ſail. 56, Stay and ſail. 57, Runner. 58, Back-ſtays 59, Halliards. 60, Lifts. 61, Braces and pendants. 62, Horſes. 63, Clew-lines. 64, Bowlines and bridles. 65, Reef-tackles. 66, Sheets. 67, Buntlines.

Ship.

Bunt-lines. 68, Croſs-trees. 69, Cap. 70, Foretop-gallant-maſt. 71, Shrouds. 72, Yard and ſail. 73, Backſtays. 74, Stay. 75, Lifts. 76, Clew-lines. 77, Braces and pendants. 78, Bowlines and bridles. 79, Flag-ſtaff. 80, Truck. 81, Flag-ſtay-ſtaff. 82, Flag of the lord high admiral.—83, *Mainmaſt*. 84, Shrouds. 85, Laniards. 86, Runner and tackle. 87, Futtock-ſhrouds. 88, Top-lantern. 89, Crank of ditto. 90, Stay. 91, Preventer ſtay. 92, Stay-tackles. 93, Woolding of the maſt. 94, Jeers. 95, Yard-tackles. 96, Lifts. 97, Braces and pendants. 98, Horſes. 99, Sheets. 100, Tacks. 101, Bowlines and bridles. 102, Crow-foot. 103, Cap. 104, Top. 105, Bunt-lines. 106. Leech-lines. 107, Yard and ſail.—108, *Main-topmaſt*. 109, Shrouds and laniards. 110, Yard and ſail. 111, Futtock ſhrouds. 112, Backſtays. 113, Stay. 114, Stayſail and halliards. 115, Tye. 116, Halliards. 117, Lifts. 118, Clew-lines. 119, Braces and pendants. 120, Horſes. 121, Sheets. 122, Bowlines and bridles. 123, Buntlines. 124, Reef-tackles. 125, Croſs-trees. 126, Cap.—127, *Main-top-gallant-maſt*. 128, Shrouds and laniards. 129, Yard and ſail. 130, Backſtays. 131, Stay. 132, Stay-ſail and halliards. 133, Lifts. 134, Braces and pendants. 135, Bowlines and bridles. 136, Clew-lines. 137, Flagſtaff. 138, Truck. 139, Flagſtaff-ſtay. 140, Flag-ſtandard.—141, *Mizen maſt*. 142, Shrouds and laniards. 143, Cap. 144, Yard and ſail. 145, Block for ſignal halliards. 146, Sheet. 147, Pendant lines. 148, Peck-brails. 149, Stayſail. 150, Stay. 151, Derrick and ſpan. 152, Top. 153, Croſs-jack-yard. 154, Croſs-jack lifts. 155, Croſs-jack braces. 156, Croſs-jack ſlings.—157, *Mizen-top-maſt*. 158, Shrouds and laniards. 159, Yard and ſail. 160, Backſtays. 161, Stay. 162, Halliards. 163, Lifts. 164, Braces and pendants. 165, Bowlines and bridles. 166, Sheets. 167, Clew-lines. 168, Stayſail. 169, Croſs-trees. 170, Cap. 171, Flag-ſtaff. 172, Flagſtaff-ſtay, 173, Truck. 174, Flag, union. 175, Enſign-ſtaff. 176, Truck. 177. Enſign. 178, Stern ladder. 179, Bower cable.

Fig. 2. Plate CCCCLI. is a vertical longitudinal ſection of a firſt rate ſhip of war, with references to the principal parts; which are as follow:

A, Is the head, containing,—1, The ſtem; 2, The knee of the head or cutwater; 3, The lower and upper cheek; 4, The trail-board; 5, The figure; 6, The gratings; 7, The brackets; 8, The falſe ſtem; 9, The breaſt hooks; 10, The hauſe holes; 11, The bulkhead forward; 12, The cat-head; 13, The cat-hook; 14, Neceſſary ſeats; 15, The manger within board; 16, The bowſprit.

B, Upon the forecaſtle—17, The gratings; 18, The partners of the maſt; 19, The gunwale; 20, The belfry; 21, The funnel for ſmoke; 22, The gangway going off the forcaſtle; 23, The forecaſtle guns.

C, In the forecaſtle—24, The door of the bulkhead forward; 25, Officers cabins; 26, Staircaſe; 27, Foretop-ſail ſheet bits; 28, The beams: 29, The carlings.

D, The middle gun-deck forward—30, The fore-jeer bits; 31, The oven and furnace of copper; 32, The captain's cook room; 33, The ladder or way to the forecaſtle.

E, The lower gun-deck forward—34, The knees fore and aft; 35, The ſpirketings, or the firſt ſtreak next to each deck, the next under the beams being called *clamps*; 36, The beams of the middle gun-deck fore and aft; 37, The carlings of the middle gun-deck fore and aft; 38, The fore-bits; 39, The after or main bits; 40, The hatchway to the gunner's and boatſwain's ſtore-rooms; 41, The jeer-capſtan.

F, The orlop—42, 43, 44, The gunner's, boatſwain's, and carpenter's ſtore-rooms; 45, The beams of the lower gun-deck; 46, 47, The pillars and the riders, fore and aft; 48, The bulkhead of the ſtore-rooms.

G, The hold—49, 50, 51, The foot-hook rider, the floor rider, and the ſtandard, fore and aft; 52, The pillars; 53, The ſtep of the foremaſt; 54, The kelſon, or falſe keel, and dead riſing; 55, The dead-wood.

H, At midſhips in the hold—56, The floor-timbers; 57, The keel; 58, The well; 59, The chain-pump; 60, The ſtep of the mainmaſt; 61, 62, Beams and carlings of the orlop, fore and aft.

I, The orlop amidſhips—63, The cable tire; 64, The main hatchway.

K, The lower gun-deck amidſhips—65, The ladder leading up to the middle gun-deck; 66, The lower tire of ports.

L, The middle gun-deck amidſhip—67, The middle tire of ports; 68, The entering port; 69, The main jeer bits; 70, Twiſted pillars or ſtanchions; 71, The capſtan; 72, Gratings; 73, The ladder leading to the upper deck.

M, The upper gun-deck amidſhips—74, The maintop-ſail-ſheet bits; 75, the upper partners of the mainmaſt; 76, The gallows on which ſpare topmaſts, &c. are laid; 77, The foreſheet blocks; 78, The rennets; 79, The gunwale; 80, The upper gratings; 81, The drift brackets; 82, The piſs dale; 83, The capſtan pall.

N, Abaft the mainmaſt—84, The gangway off the quarterdeck; 85, The bulkhead of the coach; 86, The ſtaircaſe down to the middle gun-deck; 87, The beams of the upper deck; 88, The gratings about the mainmaſt; 89, The coach or council-chamber; 90, The ſtaircaſe up to the quarterdeck.

O, The quarterdeck—91, The beams; 92, The carlings; 93, The partners of the mizenmaſt; 94, The gangway up to the poop; 95, The bulkhead of the cuddy.

P, The poop—96, The trumpeter's cabin; 97, The tafforel.

Q, The captain's cabin.

R, the cuddy, uſually divided for the maſter and ſecretary's officers.

S, The ſtate-room, out of which is made the bed-chamber and other conveniencies for the commander in chief; 98, The entrance into the gallery; 99, The bulkhead of the great cabin; 100, The ſtern lights and after galleries.

T, The ward-room, allotted for the lieutenants and marine officers; 101, The lower gallery; 102, The ſteerage and bulkhead of the wardroom; 103, The whip-ſtaff, commanding the tiller; 104, The after ſtaircaſe leading down to the lower gun-deck.

V, Several officers cabins abaft the mainmaſt, where the ſoldiers generally keep guard.

W, The gun-room—105, The tiller commanding the rudder; 106, The rudder; 107, The ſtern-poſt; 108, The tiller-tranſom; 109, The ſeveral tranſoms, viz. 1, 2, 3, 4, 5.; 110, The gun-room ports, or ſtern-chaſe;

111,

Ship. 111, The bread-room ſcuttle, out of the gun-room; 112, The main capſtan; 113, The pall of the capſtan; 114, The partner; 115, The bulkhead of the bread-room.

X, The bread-room.

Y, The ſteward's room, where all proviſions are weighed and ſerved out.

Z, The cockpit, where are ſubdiviſions for the purſer, the ſurgeon, and his mates.

AA, The platform or orlop, where proviſion is made for the wounded in the time of ſervice; 116, The hold abaft the main-maſt; 117, The ſtep of the mizen-maſt; 118, The kelſon, or falſe keel; 119, The dead wood, or riſing.

Ships of war are fitted out either at the expence of the ſtate or by individuals. Thoſe fitted out by the Britiſh government are called *King's ſhips*, and are divided into *ſhips of the line*, *frigates*, *ſloops*, &c. For an account of each of theſe, ſee the reſpective articles. Ships of war fitted out by individuals are called *privateers*. See the article PRIVATEER.

Armed-Ship. See *ARMED-Ship*.

Bomb-Ship. See *BOMB-Veſſels*.

Double-Ship. See *SHIP-Building*.

Fire-Ship. See *FIRE-Ship*.

Hoſpital-Ship, a veſſel fitted up to attend on a fleet of men of war, and receive their ſick or wounded; for which purpoſe her decks ſhould be high, and her ports ſufficiently large. Her cables ought alſo to run upon the upper deck, to the end that the beds or cradles may be more commodiouſly placed between decks, and admit a free paſſage of the air to diſperſe that which is offenſive or corrupted.

Merchant-Ship, a veſſel employed in commerce to carry commodities of various ſorts from one port to another.

The largeſt merchant ſhips are thoſe employed by the different companies of merchants who trade to the Eaſt-Indies. They are in general larger than Engliſh 40 gun ſhips; and are commonly mounted with 20 guns on their upper-deck, which are nine pounders; and ſix on their quarter-deck, which are ſix pounders.

Regiſter-Ship. See *REGISTER-Ship*.

Store-Ship, a veſſel employed to carry artillery or naval ſtores for the uſe of a fleet, fortreſs, or garriſon.

Tranſport-Ship, is generally uſed to conduct troops from one place to another.

Beſides the different kinds of ſhips abovementioned, which are denominated from the purpoſe for which they are employed, veſſels have alſo, in general, been named according to the different manner of rigging them. It would be an endleſs, and at the ſame time an unneceſſary taſk, to enumerate all the different kinds of veſſels with reſpect to their rigging; and therefore a few only are here taken notice of. Fig. 3. Plate CCCCLI. is a *ſhip* which would be converted into a *bark* by ſtripping the mizen maſt of its yards and the ſails belonging to them. If each maſt, its correſponding topmaſt and topgallant-maſt, inſtead of being compoſed of ſeparate pieces of wood, were all of one continued piece, then this veſſel with very little alteration would be a *polacre*. Fig. 4. repreſents a *ſnow*; fig. 5. a *bilander*; fig. 6. a *brig*; fig. 7. a *ketch*; fig. 8. a *ſchooner*; fig. 9. a *ſloop*; fig. 10. a *zebec*; fig. 11. a *galliot*; fig. 12. a *dogger*; fig. 13. a *galley* under ſail; fig. 14. ditto rowing.

Plate CCCCLII.

Ships are alſo ſometimes named according to the different modes of their conſtruction. Thus we ſay, a *cut-built ſhip*, &c. Ship

To Ship, is either uſed actively, as to embark any perſon or put any thing aboard ſhip: or paſſively, to receive any thing into a ſhip; as, "we ſhipped a heavy ſea at three o'clock in the morning."

To Ship, alſo implies to fix any thing in its place; as, to ſhip the oars, that is, to put them in their rowlocks; to ſhip the ſwivel guns, is to fix them in their ſockets; to ſhip the handſpokes, &c.

Machine for drawing Bolts out of Ships, an inſtrument invented by Mr. William Hill for this purpoſe. His account of which is as follows*.

* Tranſactions of the Society for the Encouragement of Arts, &c. vol. x.

"Firſt, The uſe of this machine is to draw the kelſon and dead wood bolts out, and to draw the knee of the head bolts.—Secondly, The heads of the kelſon bolts heretofore were all obliged to be driven thro' the kelſon, floor-timbers, and keel, to get them out: by this means the kelſon is often entirely deſtroyed, and the large hole the head makes materially wounds the floors; and frequently, when the bolt is much corroded, it ſcarfs, and the bolt comes out of the ſide of the keel.—Thirdly, The dead-wood bolts that are driven with two or three drifts, are ſeldom or never got out, by which means the dead-wood is condemned, when ſome of it is really ſerviceable.—Fourthly, In drawing the knee of the head-bolts, ſometimes the knee ſtarts off, and cannot be got to again, but furs up, and with this machine may be drawn in; for it has been proved to have more power in ſtarting a bolt than the maul."

In fig. 1. "A, A, repreſent two ſtrong male ſcrews, working in female ſcrews near the extremities of the cheeks, againſt plates of iron E, E. C C is the bolt to be drawn; which, being held between the chaps of the machine at DD, is, by turning the ſcrews by the lever B, forced upwards out of the wood or plank of the ſhip. F, F, are two dogs, with hooks at their lower extremities; which, being driven into the plank, ſerve to ſupport the machine till the chaps have got faſt hold of the bolt. At the upper part of theſe dogs are rings paſſing thro' holes in a collar, moveable near the heads of the ſcrew. Fig. 2. is a view of the upper ſide of the cheeks when joined together; *a*, *a*, the holes in which the ſcrews work; *b*, the chaps by which the bolts are drawn. Fig. 3. The under ſide of the cheek: *a*, *a*, the holes in which the ſcrews work; *b*, the chaps by which the bolts are drawn, and where the teeth that gripe the bolt are more diſtinctly ſhewn. Fig. 4. One of the cheeks ſeparated from the other, the letters referring as in fig. 2. and 3. Plate CCCCLIII.

This machine was tried in his majeſty's yard at Deptford, and was found of the greateſt utility.—"Firſt, it drew a bolt that was driven down ſo tight as only to go one inch in ſixteen blows with a double-headed maul, and was well clenched below: the bolt drew the ring a conſiderable way into the wood, and wire drew itſelf through, and left the ring behind. Secondly, it drew a bolt out of the Venus's dead-wood that could not be got out by the maul. That part of it which went through the keel was bent cloſe up to the lower part of the dead-wood, and the machine drew the bolt ſtraight, and drew it out with eaſe. It alſo drew a kelſon bolt out of the Stanley Weſt 1 diamin, in Meſſrs Wells' yard, Deptford, which being a bolt of two drifts, could not be driven out.

Ship.

Management of Ships at ſingle anchor, is the method of taking care of a ſhip while riding at ſingle anchor in a tide-way by preventing her from fouling her anchor, &c. The following rules for this purpoſe, with which we have been favoured by Mr. Henry Taylor* of North Shields, will be found of the utmoſt conſequence.

Taylor's Inſtructions to Young Mariners Riding at Anchor in moderate weather.

Riding in a tide-way, with a freſh-of-wind, the ſhip ſhould have what is called *a ſhort* or *windward ſervice*, ſay 45 or 50 fathoms of cable, and always ſheered to windward (A), not always with the helm hard down, but more or leſs ſo according to the ſtrength or weakneſs of the tide. It is a known fact, that many ſhips ſheer their anchors home, drive on board of other ſhips, and on the ſands near which they rode, before it has been diſcovered that the anchor had been moved from the place where it was let go.

1 When the ſhip will back.

When the wind is croſs, or nearly croſs, off ſhore, or in the oppoſite direction, ſhips will always back. This is done by the mizen-topſail, aſſiſted, if needful, by the mizen-ſtayſail; ſuch as have no mizen-topſail commonly uſe the main-topſail, or if it blows freſh, a top-gallant-ſail, or any ſuch ſail at the gaff.

In backing, a ſhip ſhould always wind with a taught cable, that it may be certain the anchor is drawn round. In caſe there is not a ſufficiency of wind for that purpoſe, the ſhip ſhould be hove apeak.

2 How the yards ought to be braced.

Riding with the wind afore the beam, the yards ſhould be braced forward; if abaft the beam, they are to be braced all aback.

3 Riding windward tide in danger of breaking her ſheer.

If the wind is ſo far aft that the ſhip will not back (which ſhould not be attempted if, when the tide eaſes, the ſhip forges ahead, and brings the buoy on the lee quarter), ſhe muſt be ſet ahead: if the wind is far aft, and blows freſh, the utmoſt care and attention is neceſſary, as ſhips riding in this ſituation often break their ſheer, and come to windward of their anchors again. It ſhould be obſerved, that when the ſhip lies in this tickliſh ſituation, the after-yards muſt be braced forward, and the fore-yards the contrary way: ſhe will lay ſafe, as the buoy can be kept on the lee quarter, or ſuppoſe the helm is aport, as long as the buoy is on the larboard quarter. With the helm thus, and the wind right aft, or nearly ſo, the ſtarboard main and fore braces ſhould be hauled in. This ſuppoſes the main braces to lead forward.

4 Tending to leeward when the ſhip muſt be ſet a-head.

When the ſhip begins to tend to leeward, and the buoy comes on the weather-quarter, the firſt thing to be done is to brace about the fore-yard; and when the wind comes near the beam, ſet the fore-ſtayſail, and keep it ſtanding until it ſhakes; then brace all the yards ſharp forward, eſpecially if it is likely to blow ſtrong.

5 How to manage when the ſhip breaks her ſheer.

If laying in the aforeſaid poſition, and ſhe breaks her ſheer, brace about the main-yard immediately; if ſhe recovers and brings the buoy on the lee or larboard quarter, let the main-yard be again braced about; but if ſhe come to a ſheer the other way, by bringing the buoy on the other quarter, change the helm and brace the fore-yard to.

6 When a long ſervice is out and the ſhip is likely to go to windward.

Riding leeward tide with more cable than the windward ſervice, and expecting the ſhip will go to windward of her anchor, begin as ſoon as the tide eaſes to ſhorten in the cable. This is often hard work; but it is neceſſary to be done, otherwiſe the anchor may be foul'd by the great length of cable the ſhip has to draw round; but even if that could be done, the cable would be damaged againſt the bows or cut-water. It is to be obſerved, that when a ſhip rides windward tide the cable ſhould be cackled from the ſhort ſervice towards the anchor, as far as will prevent the bare part touching the ſhip.

When the ſhip tends to windward and muſt be ſet a-head, hoiſt the fore-ſtayſail as ſoon as it will ſtand, and when the buoy comes on the leequarter, haul down the fore-ſtayſail, brace to the fore-yard, and put the helm a-lee; for till then the helm muſt be kept a-weather and the yards full.

7 How to manage in a ſtorm.

When the ſhip rides leeward tide, and the wind increaſes, care ſhould be taken to give her more cable in time, otherwiſe the anchor may ſtart, and probably it will be troubleſome to get her brought up again; and this care is the more neceſſary when the ſhip rides in the hauſe of another ſhip. Previous to giving a long ſervice it is uſual to take a weather-bit, that is, a turn of the cable over the windlaſs end, ſo that in veering away the ſhip will be under command. The ſervice ought to be greaſed, which will prevent its chafing in the hauſe.

If the gale continues to increaſe, the topmaſts ſhould be ſtruck in time; but the fore-yard ſhould ſeldom, if ever, be lowered down, that in caſe of parting the fore-ſail may be ready to be ſet. At ſuch times there ſhould be more on deck than the common anchor-watch, that no accident may happen from inattention or falling aſleep.

In a tide-way a ſecond anchor ſhould never be let go but when abſolutely neceſſary; for a ſhip will ſometimes ride eaſier and ſafer, eſpecially if the ſea runs high, with a very long ſcope of cable and one anchor, than with leſs

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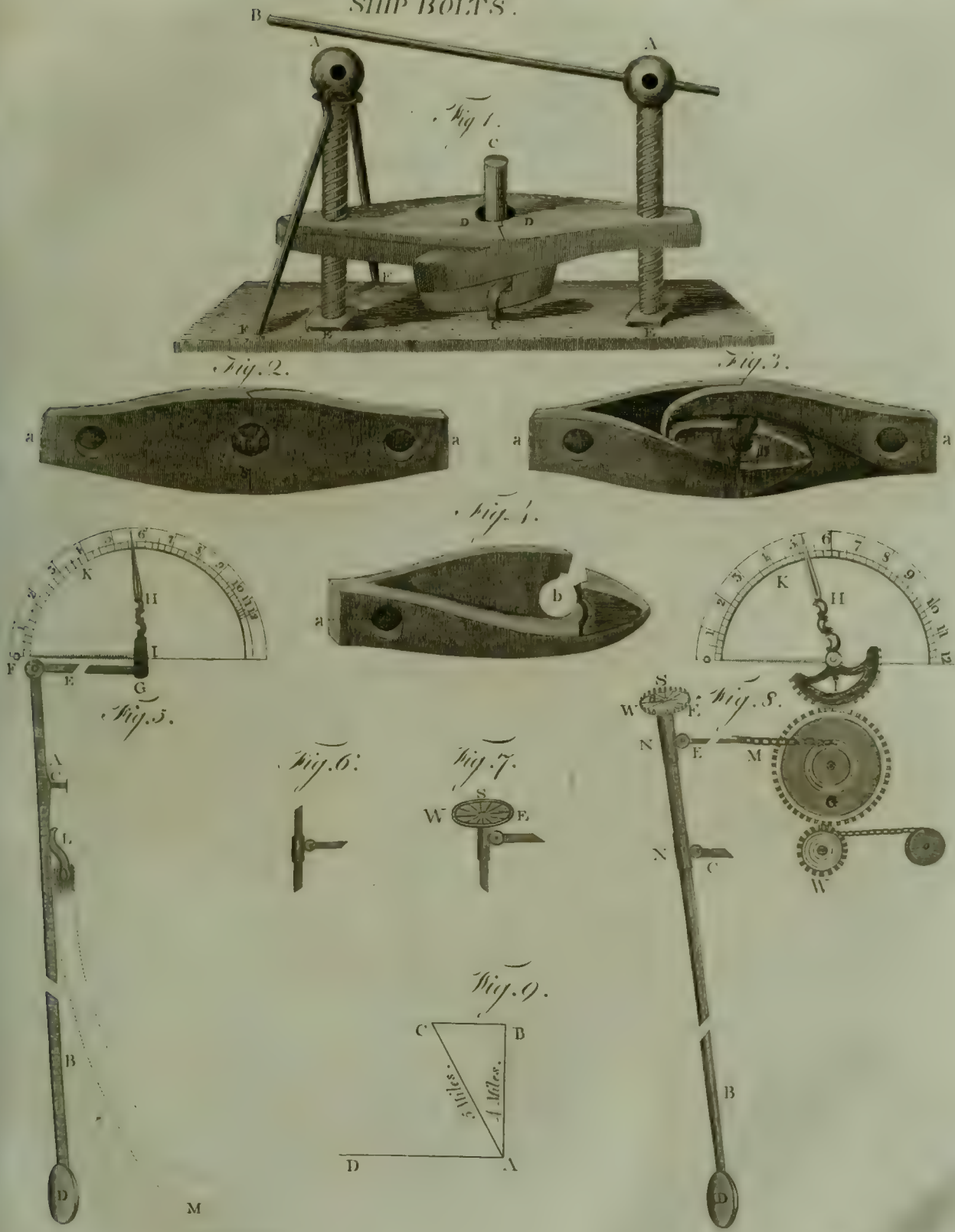
(A) It has been thought by ſome theoriſts, that ſhips ſhould be ſheered to leeward of their anchors; but experience and the common practice of the beſt informed ſeamen are againſt that opinion: for it is found, that when a ſhip rides leeward tide and ſheered to windward, with the wind two or three points upon the bow, and blowing hard in the interval between the ſqualls, the ſheer will draw her towards the wind's eye; ſo that when the next ſquall comes, before ſhe be preſſed aſtream of her anchor, it is probable there will be a lull again, and the ſpring which the cable got by the ſheer will greatly eaſe it during the ſquall.

Every ſeaman knows that no ſhip without a rudder, or the helm left looſe, will wear; they always in ſuch ſituations fly to: this proves that the wind preſſing upon the quarter and the helm alee, a ſhip will be leſs liable to break her ſheer than when the helm is a-weather. Beſides, if the helm is a-lee when ſhe breaks her ſheer, it will be a-weather when the wind comes on the other quarter, as it ought to be until ſhe either ſwing to leeward, or bring the buoy on the other quarter. Now if the ſhip breaks her ſheer with the helm a-weather, it throws her head to the wind ſo ſuddenly as ſcarce to give time to brace the yards about, and very probably ſhe will fall over her anchor before the fore-ſtayſail can be got up.

Machine for drawing.

Plate CCCCLIII.

SHIP BOLTS.



Alex.r Lawson sc.

leſs length and two cables; however, it is adviſable, as a preventive, when ſhips have not room to drive, and the night is dark, to let fall a ſecond anchor under foot, with a range of cable along the deck. If this is not thought neceſſary to be done, the deep-ſea lead ſhould be thrown overboard, and the line frequently handled by the watch, that they may be aſſured ſhe rides faſt.

8 Caution reſpecting the anchor watch.

If at any time the anchor-watch, preſuming on their own knowledge, ſhould wind the ſhip, or ſuffer her to break her ſheer without calling the mate, he ſhould immediately, on the very firſt opportunity, oblige the crew to heave the anchor in ſight; which will prevent the commiſſion of the like fault again; for beſides the ſhare of trouble the watch will have, the reſt of the crew will blame them for neglecting their duty.

9 The particular duty of the chief mate.

Prudent mates ſeldom lie a week in a road-ſtead without heaving their anchor in ſight; even though they have not the leaſt ſuſpicion of its being foul. There are other reaſons why the anchor ſhould be looked at; ſometimes the cable receives damage by ſweeping wrecks or anchors that have been loſt, or from rocks or ſtones; and it is often neceſſary to trip the anchor, in order to take a clearer birth, which ſhould be done as often as any ſhip brings up too near.

Method for the ſafe removal of ſuch SHIPS *as have been driven on ſhore.* For this purpoſe empty caſks are uſually employed to float off the veſſel, eſpecially if ſhe is ſmall, and at the ſame time near the port to which it is propoſed to conduct her. In other caſes, the following method adopted by Mr Barnard* will anſwer.

* Philoſophical Tranſactions, vol. lxx. part 1.

"On January 1, 1779 (ſays Mr Barnard), in a moſt dreadful ſtorm, the York Eaſt Indiaman, of eight hundred tons, homeward bound, with a pepper cargo, parted her cables in Margate roads, and was driven on ſhore, within one hundred feet of the head and thirty feet of the ſide of Margate pier, then drawing twenty-two feet ſix inches water, the flow of a good ſpring tide being only fourteen feet at that place.

"On the third of the ſame month I went down, as a ſhip-builder, to aſſiſt, as much as lay in my power, my worthy friend Sir Richard Hotham, to whom the ſhip belonged. I found her perfectly upright, and her ſhere (or ſide appearance) the ſame as when firſt built, but ſunk to the twelve feet water-mark fore and aft in a bed of chalk mixed with a ſtiff blue clay, exactly the ſhape of her body below that draft of water; and from the rudder being torn from her as ſhe ſtruck coming on ſhore, and the violent agitation of the ſea after her being there, her ſtern was ſo greatly injured as to admit free acceſs thereto, which filled her for four days equal to the flow of the tide. Having fully informed myſelf of her ſituation and the flow of ſpring tides, and being clearly of opinion ſhe might be again got off, I recommended, as the firſt neceſſary ſtep, the immediate diſcharge of the cargo; and, in the progreſs of that buſineſs, I found the tide always flowed to the ſame height on the ſhip; and when the cargo was half diſcharged, and I knew the remaining part ſhould not make her draw more than eighteen feet water, and while I was obſerving the water at twenty-two feet ſix inches by the ſhip's mark, ſhe inſtantly lifted to ſeventeen feet eight inches; the water and air being before excluded by her preſſure on the clay, and the atmoſphere acting upon her upper part equal to ſix hundred tons, which is the weight of water diſplaced at the difference of theſe two drafts of water.

"The moment the ſhip lifted I diſcovered ſhe had received more damage than was at firſt apprehended, her leaks being ſuch as filled her from four to eighteen feet water in an hour and an half. As nothing effectual was to be expected from pumping, ſeveral ſcuttles or holes in the ſhip's ſide were made, and valves fixed thereto, to draw off the water at the loweſt ebb of the tide, to facilitate the diſcharge of the remaining part of the cargo; and, after many attempts, I ſucceeded in an external application of ſheep-ſkin ſewed on a ſail and thruſt under the bottom, to ſtop the body of water from ruſhing ſo furiouſly into the ſhip. This buſineſs effected, moderate pumping enabled us to keep the ſhip to about ſix feet water at low water, and by a vigorous effort we could bring the ſhip ſo light as (when the cargo ſhould be all diſcharged) to be eaſily removed into deeper water. But as the external application might be diſturbed by ſo doing, or totally removed by the agitation of the ſhip, it was abſolutely neceſſary to provide ſome permanent ſecurity for the lives of thoſe who were to navigate her to the river Thames. I then recommended as the cheapeſt, quickeſt, and moſt effectual plan, to lay a deck in the hold, as low as the water could be pumped to, framed ſo ſolidly and ſecurely, and caulked ſo tight, as to ſwim the ſhip independent of her own leaky bottom.

"Beams of fir-timber twelve inches ſquare were placed in the hold under every lower deck beam in the ſhip, as low as the water would permit; theſe were in two pieces, for the conveniency of getting them down, and alſo for the better fixing them of an exact length, and well bolted together when in their places. Over theſe were laid long Dantzic deals of two inches and an half thick, well nailed and caulked. Againſt the ſhip's ſide, all fore and aft, was well nailed a piece of fir twelve inches broad and ſix inches thick on the lower and three inches on the upper edge, to prevent the deck from riſing at the ſide. Over the deck, at every beam, was laid a croſs piece of fir timber ſix inches deep and twelve inches broad, reaching from the pillar of the hold to the ſhip's ſide, on which the ſhores were to be placed to reſiſt the preſſure of the water beneath. On each of theſe, and againſt the lower-deck beam, at equal diſtances from the ſide and middle of the ſhip, was placed an upright ſhore, ſix inches by twelve, the lower end let two inches into the croſs piece. From the foot of this ſhore to the ſhip's ſide, under the end of every lower deck beam, was placed a diagonal ſhore ſix inches by twelve, to eaſe the ſhip's deck of part of the ſtrain by throwing it on the ſide. An upright ſhore of three inches by twelve was placed from the end of every croſs piece to the lower deck beams at the ſide, and one of three inches by twelve on the midſhip end of every croſs piece to the lower deck beam, and nailed to the pillars in the hold. The firm tight bulkheads or partitions were made as near the extremes of the ſhip as poſſible. The ceiling or inſide plank of the ſhip was very ſecurely caulked up to the lower deck, and the whole formed a complete ſhip with a flat bottom within ſide, to ſwim the outſide leaky one; and the bottom being depreſſed ſix feet below the external water, reſiſted the ſhip's weight above it equal to five hundred and eighty-one tons, and ſafely conveyed her to the dry-dock at Deptford."

SHIP-BUILDING.

1 Definition.

SHIP-BUILDING, or NAVAL ARCHITECTURE, is the art of constructing a ship so as to answer a particular purpose either of war or merchandise.

2 History.

To whom the world is indebted for the invention of ships is, like all other things of equal antiquity, uncertain.

A very small portion of art or contrivance was seen in the first ships: they were neither strong nor durable; but consisted only of a few planks laid together, without beauty or ornament, and just so compacted as to keep out the water. In some places they were only the hulks or stocks of trees hollowed, and then consisted only of one piece of timber. Nor was wood alone applied to this use; but any other buoyant materials, as the Egyptian reed papyrus; or leather, of which the primitive ships were frequently composed; the bottom and sides being extended on a frame of thin battens or scantlings, of flexible wood, or begirt with wickers, such as we have frequently beheld amongst the American savages. In this manner they were often navigated upon the rivers of Ethiopia, Egypt, and Sabæan Arabia, even in later times. But in the first of them, we find no mention of any thing but leather or hides sewed together. In a vessel of this kind, Dardanus secured his retreat to the country afterwards called *Troas*, when he was compelled by a terrible deluge to forsake his former habitation of Samothrace. According to Virgil, Charon's infernal boat was of the same composition.

But as the other arts extended their influence, naval architecture likewise began to emerge from the gloom of ignorance and barbarism; and as the ships of those ages were increased in bulk, and better proportioned for commerce, the appearance of those floating citadels of unusual form, full of living men, flying with seemingly expanded wings over the surface of the untravelled ocean, struck the ignorant people with terror and astonishment: and hence, as we are told by Aristophanes, arose the fable of Perseus flying to the Gorgons, who was actually carried thither in a ship! Hence, in all probability, the famous story of Triptolemus riding on a winged dragon is deduced, only because he sailed from Athens, in the time of a great dearth, to a more plentiful country, to supply the necessities of his people. The fiction of the flying horse Pegasus may be joined with these, who, as several mythologists report, was nothing but a ship with sails, and thence said to be the offspring of Neptune the sovereign of the sea; nor does there appear any other foundation for the stories of griffins, or of ships transformed into birds and fishes, which we so often meet with in the ancient poets. So acceptable to the first ages of the world were inventions of this nature, that whoever made any improvements in navigation or naval architecture, building new ships better fitted for strength or swiftness than those used before, or rendered the old more commodious by additional contrivances, or discovered countries unknown to former travellers, were thought worthy of the greatest honours, and often associated into the number of their deified heroes. Hence we have in astronomy the signs of Aries and Taurus, which were no other than two ships: the former transported Phryxus from Greece to Colchos, and the latter Europa from Phœnicia to Crete. Argo, Pegasus, and Perseus, were likewise new ships of a different sort from the former, which being greatly admired by the barbarous and uninstructed people of those times, were translated amongst the stars, in commemoration of their inventors, and metamorphosed into constellations by the poets of their own and of succeeding ages.

The chief parts, of which ships anciently consisted, were three, viz. the belly, the prow, and the stern: these were again composed of other smaller parts, which shall be briefly described in their order. In the description, we chiefly follow Scheffer, who hath so copiously treated this subject, and with such industry and learning collected whatever is necessary to illustrate it, that very little room is left for enlargement by those who incline to pursue this investigation.

1. In the belly, or middle part of the ship, there was τροπις, *carina*, or the "keel," which was composed of wood: it was placed at the bottom of the ship, being designed to cut and glide through the waves, and therefore was not broad, but narrow and sharp; whence it may be perceived that not all ships, but only the μακραι, which ships of war are called, whose bellies were straight and of a small circumference, were provided with keels, the rest having usually flat bottoms. Around the outside of the keel were fixed pieces of wood, to prevent it from being damaged when the ship was first launched into the water, or afterwards struck on any rocks; these were called χελευσματα, in Latin *cunei*.

Next to the keel was φαλκις, the "pump-well, or well-room," within which was contained the αντλιον, or "pump;" through which water was conveyed out of the ship.

After this, there was δευτερω τροπις, or the "second keel," somewhat resembling what is now called the *kelson*; it was placed beneath the pump, and called λεσβιον, χαλκηνε, κλειτοποδιον: by some it is falsely supposed to be the same with φαλκις.

Above the pump was an hollow place, called by Herodotus κοιλη της νηος, by Pollux κυτος and γαστρα, because large and capacious, after the form of a belly; by the Latins, *testudo*. This was formed by crooked ribs, with which it was surrounded, which were pieces of wood rising from the keel upwards, and called by Hesychius νομεις, and by others, εγκοιλια, the belly of the ship being contained within them: in Latin, *costæ*; and in English, *timbers*. Upon these were placed certain planks, which Aristophanes calls εντερωνειας, or εντερωνιδα.

The πλευραι, *latera*, or "sides" of the ship, encompassed all the former parts on both hands; these were composed of large rafters extending from prow to stern, and called ζωστηρες, and ζωμιαματα, because by them the whole fabric was begirt or surrounded.

In both these sides the rowers had their places, called τοιχοι and εδωλια, in Latin *fori* and *transtra*, placed above one another; the lowest was called θαλαμος, and those that laboured therein θαλαμιοι the middle, ζυγα, and the men ζυγιοι; the uppermost θρανοι, whence the rowers

History. rowers were termed θρανιται. In theſe apartments were ſpaces through which the rowers put their oars; theſe were ſometimes one continued vacuity from one end to the other, called τρητοι, but more uſually diſtinct holes, each of which was deſigned for a ſingle oar; theſe were ſtyled τρηματα, τετρηματα, as alſo οφθαλμοι, becauſe not unlike the eyes of living creatures. All of them were by a more general name termed ηχεια, from containing the oars; but ηχεια ſeems to have been another thing, ſignifying the ſpaces between the banks of oars on each ſide, where the paſſengers appear to have been placed. On the top of all there was a paſſage or place to walk, called παρασδος, and παρεξειρεσιαι, as joining to the θρανοι, or uppermoſt bank of oars.

2. Πρωρα, the "prow or fore-deck," whence it is ſometimes called μετωπον, and commonly diſtinguiſhed by other metaphorical titles taken from human faces. In ſome ſhips there is mention of two prows, as alſo two ſterns; ſuch was Danaus's ſhip adorned by Minerva when he fled from Egypt. It was uſual to beautify the prow with gold and various ſorts of paint and colours; in the primitive times red was moſt in uſe; whence Homer's ſhips were commonly dignified with the titles of μιλτοπαρηοι, and φοινικοπαρηοι, or "red-faced;" the blue likewiſe, or ſky-colour, was frequently made uſe of, as bearing a near reſemblance to the colour of the ſea; whence we find ſhips called by Homer κυανοπρωροι, by Ariſtophanes κυανεμβολοι. Several other colours were alſo made uſe of; nor were they barely varniſhed over with them, but very often annealed by wax melted in the fire, ſo as neither the ſun, winds, nor water, were able to deface them. The art of doing this was called from the wax κηρογραφια, from the fire εγκαυστικη, which is deſcribed by Vitruvius, and mentioned in Ovid.

——— *Picta coloribus uſtis*
Cæruleam matrem concava puppis habet.

The painted ſhip with melted wax anneal'd
Had Tethys for its deity ———

In theſe colours the various forms of gods, animals, plants, &c. were uſually drawn, which were likewiſe often added as ornaments to other parts of the ſhips, as plainly appears from the ancient monuments preſented to the world by Bayfius.

The ſides of the prow were termed πτερα, or "wings," and κερατα, according to Scheffer, or rather παρειαι; for ſince the prow is commonly compared to a human face, it will naturally follow that the ſides ſhould be called *cheeks*. Theſe are now called *bows* by our mariners.

3. Πρυμνα, "the hind-deck or poop," ſometimes called ουρα, the "tail," becauſe the hindmoſt part of the ſhip; it was of a figure more inclining to round than the prow, the extremity of which was ſharp, that it might cut the waters; it was alſo built higher than the prow, and was the place where the pilot ſat to ſteer; the outer-bending part of it was called στεγειον, anſwering to our term *quarter*.

They had various ornaments of ſculpture on the prow; as helmets, animals, triumphal wreaths, &c.—The ſtern was more particularly adorned with wings, ſhields, &c. Sometimes a little maſt was erected whereon to hang ribbands of divers colours, which ſerved inſtead of a flag to diſtinguiſh the ſhip; and a weather-cock, to ſignify the part from whence the wind blew.

On the extremity of the prow was placed a round piece of wood called the στροφος, from its bending; and ſometimes οφθαλμος, the "eye" of the ſhip, becauſe fixed in the fore-deck; on this was inſcribed the name of the ſhip, which was uſually taken from the figure painted on the flag. Hence comes the frequent mention of ſhips called *Pegaſi, Scyllæ, bulls, boars, tigers*, &c. which the poets took the liberty to repreſent as living creatures that tranſported their riders from one country to another. History.

The whole fabric being completed, it was fortified with pitch, and ſometimes a mixture of roſin, to ſecure the wood from the waters; whence it comes that Homer's ſhips are everywhere mentioned with the epithet of μελαιναι, or "black." The firſt that made uſe of pitch were the inhabitants of Phæacia, ſince called Corfica; ſometimes wax was employed in the ſame uſe; whence Ovid.

Cæruleæ ceratas accipit unda rates.

The azure waves receive the waxed ſhips.

After all, the ſhip being bedecked with garlands and flowers, the mariners alſo adorned with crowns, ſhe was launched into the ſea with loud acclamations and other expreſſions of joy; and being purified by a prieſt with a lighted torch, an egg and brimſtone, or after ſome other manner, was conſecrated to the god whoſe image ſhe bore.

The ſhips of war of the ancients were diſtinguiſhed from other kinds of veſſels by various turrets and acceſſions of building, ſome to defend their own ſoldiers, and others to annoy the enemy; and from one another, in latter ages, by ſeveral degrees or ranks of oars, the moſt uſual number of which was four or five, which appear not to have been arranged, as ſome imagine, on the ſame level in different parts of the ſhip; nor yet, as others have ſuppoſed, directly above one another's heads; but their ſeats being placed one behind another, aſcended gradually, like ſtairs. Ptolemy Philopater, urged by a vain-glorious deſire of exceeding all the world beſides in naval architecture, is ſaid to have farther enlarged the number of banks to 40; and the ſhip being otherwiſe in equal proportion, this raiſed her to ſuch an enormous bulk, that ſhe appeared at a diſtance like a floating mountain or iſland; and, upon a nearer view, like a prodigious caſtle on the ocean. She was 280 cubits long, 38 broad, and 48 high (each cubit being 1 Engliſh foot 5½ inches), and carried 400 rowers, 400 ſailors, and 3000 ſoldiers. Another which the ſame prince made to ſail on the Nile, we are told, was half a ſtadium long. Yet theſe were nothing in compariſon of Hiero's ſhip, built under the direction of Archimedes; on the ſtructure whereof Moſchion wrote a whole volume. There was wood enough employed in it to make 50 galleys; it had all the variety of apartments of a palace; ſuch as banqueting-rooms, galleries, gardens, fiſh ponds, ſtables, mills, baths, and a temple to Venus. The floors of the middle apartment were all inlaid, and repreſented in various colours the ſtories of Homer's Iliad. The ceilings, windows, and all other parts, were finiſhed with wonderful art, and embelliſhed with all kinds of ornaments. In the uppermoſt apartment there was a ſpacious gymnaſium, or place for exerciſe, and water was conveyed to the garden by pipes, ſome

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ſome of hardened clay, and others of lead. The floors of the temple of Venus were inlaid with agates and other precious ſtones; the inſide lined with cypreſs wood; the windows adorned with ivory paintings and ſmall ſtatues. There was likewiſe a library. This veſſel was adorned on all ſides with fine paintings. It had 20 benches of oars, and was encompaſſed with an iron rampart, eight towers, with walls and bulwarks, furniſhed with machines of war, particularly one which threw a ſtone of 300 pounds, or a dart 12 cubits long, the ſpace of half a mile, with many other particulars related by Athenæus. Caligula likewiſe built a veſſel adorned with jewels in the poop, with ſails of many colours, and furniſhed with large porticoes, bagnios, and banqueting-rooms, beſides rows of vines, and fruit-trees of various kinds. But theſe, and all ſuch monſtrous fabrics, ſerved only for ſhow and oſtentation, being rendered by their vaſt bulk unwieldy and unfit for ſervice. Athenæus informs us, the common names they were known by, were *Cyclades*, or *Ætna*, i. e. "iſlands, or mountains," to which they ſeemed nearly equal in bigneſs; conſiſting, as ſome report, of as many materials as would have compoſed 50 triremes, or ſhips of three banks.

The veſſels employed by the northern nations appear to have been ſtill more imperfect than thoſe of the Romans; for a law was enacted in the reign of the emperor Honorius, 24th September, A. D. 418, inflicting capital puniſhment on any who ſhould inſtruct the barbarians in the art of ſhip-building; a proof at once of the great eſtimation in which this ſcience was then held, and of the ignorance of the barbarians with regard to it.

The fleet of Richard I. of England, when he weighed anchor for the holy war from Meſſina, in Sicily, where he had paſſed the winter, A. D. 1190-1, is ſaid to have conſiſted of 150 great ſhips and 53 galleys, beſides barks, tartans, &c. What kinds of ſhips theſe were is not mentioned. To the cruſades, however pernicious in other reſpects, this ſcience ſeems to owe ſome improvements; and to this particular one we are indebted for Richard's marine code, commonly called the *Laws of Oleron*, from the name of a ſmall iſland on the coaſt of France, where he compoſed them, and which moſt of the nations in Europe have made the baſis of their maritime regulations. Thoſe ſhips, if they merited the name of ſhips, were probably very ſmall, as we find that ſo long after as the time of Edward I. *anno* 1304, 40 men were deemed ſufficient to man the beſt and largeſt veſſels in England; and that Edward the Third, *anno* 1335, ordained the mayor and ſheriffs of London to "take up all ſhips in their port, and all other ports in the kingdom, of the burden of 40 tons and upwards, and to furniſh the ſame with armed men and other neceſſaries of war, againſt the Scots his enemies, confederated with certain perſons of foreign nations." Edward the Third's fleet before Calais, *anno* 1347, conſiſted of 738 Engliſh ſhips, carrying 14,956 mariners, being on an average but 20 men to each ſhip; 15 ſhips and 459 mariners, from Bayonne in Guienne, being 30 men to each ſhip; 7 ſhips and 184 men from Spain, which is 26 men to each ſhip; one from Ireland, carrying 25 men; 14 from Flanders, with 133 men, being ſcarcely 10 men to each ſhip; and one from Guelderland, with 24 mariners. Fifteen of theſe were called the king's own ſhips, manned with 419 mariners, being ſomewhat under 17 to each ſhip.

Fœdera, vol. ii. p. 943.

Ib. vol. iv. p. 664.

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Hiſtorians repreſent the veſſels of Venice and Genoa as the largeſt and the beſt about this time, but they were ſoon exceeded in ſize by the Spaniſh veſſels called *carricks*, ſome of which carried cannon; and theſe again were exceeded by the veſſels built by the northern people, particularly thoſe belonging to the Hanſe-towns.—In the 14th century, the Hanſiatics were the ſovereigns of the northern ſeas, as well without as within the Baltic; and their ſhips were ſo large, that foreign princes often hired them in their wars. According to Hakluyt, an Engliſh ſhip from Newcaſtle, of 200 tons burden, was ſeized in the Baltic by thoſe of Wiſmar and Roſtock, *anno* 1394; and another Engliſh veſſel of the ſame burden was violently ſeized in the port of Liſbon, *anno* 1412.

Fœdera, vol. viii. p. 727.

Ib. vol. xi. p. 358.

Soon after ſhips of a much larger ſize were conſtructed. It is mentioned that a very large ſhip was built, *anno* 1449, by John Taverner of Hull; and in the year 1455, king Henry IV, at the requeſt of Charles king of Sweden, granted a licence for a Swediſh ſhip of the burden of a thouſand tons or under, laden with merchandize, and having 120 perſons on board, to come to the ports of England, there to diſpoſe of their lading, and to relade back with Engliſh merchandize, paying the uſual cuſtoms. The inſcription on the tomb of William Canning, an eminent merchant, who had been five times mayor of Briſtol, in Radcliff-church at Briſtol, *anno* 1474, mentions his having forfeited the king's peace, for which he was condemned to pay 300 merks; in lieu of which ſum, king Edward IV. took of him 2470 tons of ſhipping, amongſt which there was one ſhip of 900 tons burden, another of 500 tons, and one of 400 tons, the reſt being ſmaller.

Ib. vol. xi. p. 364.

In the year 1506, king James IV. of Scotland built the largeſt ſhip which had hitherto been ſeen, but which was loſt in her way to France in the year 1512, owing probably to a defective conſtruction, and the unſkilfulneſs of the crew in managing ſo large a ſhip.—About this time a very large ſhip was likewiſe built in France. In the fleet fitted out by Henry VIII. *anno* 1512, there was one ſhip, the Regent, of 1000 tons burden, one of 500, and three of 400 each. A ſhip ſtill larger than the Regent was built ſoon after, called *Henri Grace Dieu!* In the year 1522 the firſt voyage round the globe was finiſhed.

The Engliſh naval hiſtorians think that ſhips carried cannon on their upper decks only, and had not gun-ports before the year 1545: and it is certain that many of the largeſt ſhips in former times were fitted out from harbours, where ſhips of a moderate ſize now would not have water enough to float them. In 1575 the whole of the royal navy did not exceed 24 ſhips, and the number of merchant-ſhips belonging to England amounted to no more than 135 veſſels above 100 tons, and 656 between 40 and 100 tons. At queen Elizabeth's death, *anno* 1603, there were not above four merchant-ſhips in England of 400 tons burden each.—The largeſt of queen Elizabeth's ſhips of war was 1000 tons burden, carrying but 340 men, and 40 guns, and the

Monſon's Naval Tracts, p. 294.

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the ſmalleſt 600 tons, carrying 150 men and 30 guns. Smaller veſſels were occaſionally hired by her from private owners.

In the memorable ſea-fight of Lepanto between the Turks and Chriſtians, *anno* 1571, no veſſels were employed but galleys; and it would appear from the carcaſes of ſome of them, which are ſtill preſerved in the arſenal at Venice, that even theſe were not ſo large or ſo well conſtructed as thoſe of our times. The Invincible Armada, as Spaniſh vanity ſtyled it, once the terror and admiration of nations, in the pompous and exaggerated deſcriptions of which the Spaniſh authors of thoſe times dwelt with ſo much apparent pleaſure, conſiſted of 130 ſhips, near 100 of which were the ſtatelieſt that had yet been ſeen on the ocean. The largeſt of theſe, however, would be no more than a third rate veſſel in the Britiſh navy, and they were ſo ill conſtructed, that they would neither move eaſily, ſail near the wind, nor be properly worked in tempeſtuous weather. The whole of the naval force collected by Queen Elizabeth to oppoſe this formidable fleet, including hired veſſels, tenders, ſtore-ſhips, &c. amounted to no more than 143.

Ship-building began now to make a conſiderable progreſs in Britain. Both war and trade required an increaſe of ſhipping; ſo that, in the year 1670, the annual charge of the navy was reported to be L 500,000; and in 1678 the navy conſiſted of 83 ſhips, of which 58 were of the line. At this time the exports amounted to ten millions *per annum*; and the balance of trade was two millions. In 1689 there were 173 ſhips, great and ſmall, in the royal navy, and it has been conſtantly increaſing; ſo that in 1761 the ſhips in the navy amounted to 372, of which 129 were of the line; and in the beginning of the year 1795, the total amount was above 430.

3 Ships of the common form found defective,

As ſhips of the common conſtruction are found to be very defective in many particulars, various methods have therefore from time to time been propoſed to remove ſome of the bad qualities they poſſeſſed.—As it would be an endleſs taſk to enumerate the different inventions for this purpoſe, therefore a few of them only will be mentioned.

4 And improvements propoſed.

5 Double ſhips introduced by Sir William Petty, European Magazine for Auguſt 1782.

In 1663 Sir William Petty conſtructed a double ſhip, or rather a ſingle ſhip with a double bottom, which was found to ſail conſiderably faſter than any of the ſhips with which it had an opportunity of being tried. Her firſt voyage was from Dublin to Holyhead; and in her return "ſhe turned into that narrow harbour againſt wind and tide, among rocks and ſhips, with ſuch dexterity as many ancient ſeamen confeſſed they had never ſeen the like." This veſſel with 70 more were loſt in a dreadful tempeſt.

6 And again propoſed by Mr Gordon, p. 54.

This ſubject was again revived by Mr Gordon, in his Principles of Naval Architecture, printed at Aberdeen *anno* 1784; where, having delivered his ſentiments on the conſtruction of large maſts, he ſays: "Theſe experiments likewiſe point out to us methods by which two veſſels may be laterally connected together, though at a conſiderable diſtance from each other, in a manner ſufficiently ſtrong, with very little increaſe of weight or expence of materials, and without expoſing much ſurface to the action or influence of the wind or the waves, or obſtructing their motion in any conſiderable degree, and conſequently without being much oppoſed by them on that account under any circumſtances; and if veſſels are judiciouſly conſtructed with a view to ſuch a junction, it would be no eaſy matter to enumerate all the advantages that may be obtained by this means." He then enumerates the advantages that double veſſels would have over thoſe of the common conſtruction. Soon after double ſhips were actually built by Mr Miller of Dalſwinton.

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7 And lately conſtructed by Mr Miller. Principles of Naval Architecture, p. 76.

Another plan was propoſed by Mr Gordon to make a ſhip ſail faſt, draw little water, and to keep a good wind. For this purpoſe, "the bottom (he ſays) ſhould be formed quite flat, and the ſides made to riſe perpendicular from it, without any curvature; which would not only render her more ſteady, as being more oppoſed to the water in rolling, but likewiſe more convenient for ſtowage, &c. while the ſimplicity of the form would contribute greatly to the eaſe and expedition with which ſhe might be fabricated. Though diminiſhing the draught of water is, *cæteris paribus*, undoubtedly the moſt effectual method of augmenting the velocity with which veſſels go before the wind; yet, as it proportionally diminiſhes their hold of the water, it renders them extremely liable to be driven to leeward, and altogether incapable of keeping a good wind. This defect may, however, be remedied, in a ſimple and effectual manner, by proportionally augmenting the depth of keel, or, as ſo large a keel would be inconvenient on many accounts, proportionally increaſing their number; as, in place of adding a keel eight feet deep to a veſſel drawing ſix feet water, to affix to different parts of her flat bottom, which would be well adapted for receiving them, ſix different keels of two feet deep each at equal diſtances from each other, with proper intervals between; which will be found equally effectual for preventing theſe pernicious effects. Four ſuch, indeed, would have anſwered the purpoſe as well as the eight feet keel, were it not for the ſuperior preſſure or reſiſtance of the lower water (A).

8 Draught of water propoſed to be diminiſhed in order to obtain velocity. &c.

9 Inconveniency of this plan.

10 Remedied by augmenting the depth of the keel.

11 Or by increaſing the number of keels.

Thus then it appears, that a veſſel drawing eight feet water only, keels and all, may be made to keep as good a wind, or be as little liable to be driven to leeward, as the ſharpeſt built veſſel of the ſame length drawing 14, nay 20 or upwards, if a few more keels are added, at the ſame time that ſhe would be little more reſiſted in moving in the line of the keels than a veſſel drawing ſix feet water only. Theſe keels, beſides, would ſtrengthen the veſſel conſiderably, would render her more ſteady, and leſs liable to be overſet, and thereby enable

(A) This is frequently repeated on the authority of Mr Gordon and others. Theory ſays otherwiſe; and the experiments of Sir Iſaac Newton ſhow in the moſt unexceptionable manner, that the reſiſtance of a ball deſcending through the water is the ſame at all depths; nay, the heaping up of the water on the bow, occaſioning a hydroſtatical preſſure in addition to the real reſiſtance, will make the whole oppoſition to an equal ſurface, but of greater horizontal dimenſions, greater, becauſe it bears a greater proportion to the reſiſtance.

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enable her to carry more fail; and Mr. Gordon then enumerates the several advantages that a ship of this construction will possess.

12 The plan further improved by the adoption of sliding keels.

This plan has lately been put into execution by Captain Schank, with this difference only, that instead of the keels being fixed as proposed by Mr. Gordon, Captain Schank constructed them so as to slide down to a certain depth below the bottom, or to be drawn up within the ship as occasion might require.

Captain Schank having communicated his plans to the Navy Board, two vessels were in consequence ordered to be built of 15 tons each, and similar in dimensions, one on the old construction, and the other flat-bottomed, with sliding keels. In 1790 a comparative trial in presence of the commissioners of the navy was made on the river Thames, each having the same quantity of fuel; and although the vessel on the old construction had leeboards, a greater quantity of ballast, and two Thames pilots aboard, yet Captain Schank's vessel with three sliding keels beat the other vessel, to the astonishment of all present, one half of the whole distance sailed; and no doubt she would have beat her much more had she been furnished with a Thames pilot.

13 The utility of sliding keels proved by experiment.

This trial gave so much satisfaction, that a king's cutter of 120 tons was immediately ordered to be built on the same construction, and Captain Schank was requested to superintend its building. This vessel was launched at Plymouth in 1791, and named the *Trial*. The length of this vessel is 66 feet, breadth 21 feet, and depth of the hold seven feet: her bottom is quite flat, and draws only six feet water, with all her guns, stores, &c. whereas all other vessels of her tonnage on the old construction draw 14 feet; so that she can go with safety into almost any harbour or creek. She has three sliding keels inclosed in a case or well; they are each 14 feet in length; the fore and the after keels are three feet broad each, and the middle keel is six feet broad. The keels are moveable by means of a winch, and may be let down seven feet below the real keel; and they work equally well in a storm as in still water. Her hold is divided into several compartments, all water-tight, and so contrived, that should even a plank or two start at sea in different parts of the vessel, she may be navigated with the greatest security to any place. If she should be driven on shore in a gale of wind, she will not soon become a wreck, as her keels will be driven up into their cases, and the ship being flat-bottomed, will not be easily overset; and being able to go into such shallow water, the crew may all be easily saved. By means of her sliding keels she is kept steady in the greatest gale; she is quite easy in a great sea, does not strain in the least, and never takes in water on her deck; and when at anchor, she rides more upright and even than any other ship can do: she sails very fast either before or upon a wind; no vessel she has ever been in company with, of equal size, has been able, upon many trials, to beat her in sailing; and yet her sails seem too small.

14 And actually put in practice upon a larger scale.

It has also been proposed to construct vessels of other materials than wood; and lately a vessel was built whose bottom, instead of being plank, was copper.

Book I. *Containing the Method of delineating the several Scheme of a Ship.* Properties of Ships.

Chap. I. *Of the Properties of Ships.*

15 General principles of ship-building

A ship ought to be constructed so as to answer the particular purpose for which she is intended. It would be an easy matter to determine the form of a ship intended to sail by means of oars; but, when sails are used, a ship is then acted upon by two elements, the wind and water: and therefore it is much more difficult than is commonly imagined to ascertain the form of a ship so as to answer in an unfavourable as well as a favourable wind; the ship at the same time having a cargo of a certain weight and magnitude.

16 Properties that a ship must possess to be a good sailer.

Every ship ought to sail well, but particularly when the wind is upon the beam; for this purpose a considerable length in proportion to the breadth is necessary, and the plane of resistance should be the least possible. The main frame should also be placed in a proper situation; but according to the experiments of Mr. Chapman*, its plane is variable with the velocity of the ship: the mean place of the main frame has, however, been generally estimated to be about one-twelfth of the length of the keel before the middle. Without a sufficient degree of stability a ship will not be able to carry a press of sail: a great breadth in proportion to the length and low upper-works will augment the stability. The following particulars being attended to, the above property will be gained, and the ship will also steer well. The wing transom should be carried pretty high; the fashion-pieces well formed, and not full below the load water-line: the lower part of the stem to be a portion of a circle, and to have a considerable rake: the sternpost to be nearly perpendicular to the keel; and all the upper works kept as low as possible.

* Traité de la Construction des Vaisseaux, p. 40.

17 To make a ship keep a good wind.

Many ships from construction are liable to make much leeway. This may in a great measure be avoided by giving the ship a long keel, little breadth, and a considerable depth in the hold; whence the bow will meet with little resistance in comparison to the side, and therefore the ship will not fall much to the leeward.

18 And to sail smoothly without pitching hard.

Another very great retardation to the velocity of a ship is her pitching. The principal remedy for this is to increase the length of the keel and floor, to diminish the rising afore and abaft, and to construct the hull in such a manner that the contents of the fore-body may be duly proportioned to the contents of the after-body.

19 In ships of war the lower deck guns to be sufficiently high above the water.

In a ship of war the lower tier of guns ought to be of a sufficient height above the water, otherwise it will be impossible to work the lee-guns when it blows hard. This property will be obtained by giving her a long floor-timber, little rising, a full midship frame, light upper works, and the wing transom not too high: And in every ship the extreme breadth ought always to be higher afore and abaft than at midships.

20 Properties of a merchant ship,

A merchant ship, besides being a fast sailor, ought to carry a considerable cargo in proportion to its length, to sail with little ballast, and to be navigated with few hands.

21 To take in a great cargo,

That a ship may take in a considerable cargo, it should

Properties of ships.

should have a great breadth and depth in proportion to its length, a full bottom, and a long and flat floor. But a ship of this construction will neither sail fast, nor carry much sail.

22 And to have stability.

If a ship be filled out much towards the line of floatation, together with low upper works, she will require little ballast: and that ship which is stiff from construction is much better adapted for sailing fast than one which, in order to carry the same quantity of canvas, is obliged to be loaded with a much greater weight: for the resistance is as the quantity of water to be removed, or nearly as the area of a transverse section of the immersed part of the body at the midship frame; and a body that is broad and shallow is much stiffer than one of the same capacity that is narrow and deep. "The advantages (says Mr Gordon) are numerous, important, and obvious. For it is evident, that by enlarging, perhaps doubling, the breadth of vessels, and forming their bottoms flat and well furnished with keels, they must, in the *first* place, become much steadier, roll little, if any, and be enabled to carry greatly more sail, and that in a better direction, at the same time that they would be in no danger of being dismasted or overset, unless the masts were of a most extraordinary height indeed. *Secondly*, They would have little or no occasion for ballast, and if any was used, could incur less danger from its shifting. *Thirdly*, That there would be much more room upon deck, as well as accommodation below; the breadth being so much increased without any diminution of the height above the load-water line. *Fourthly*, That they would deviate much less from the intended course, and penetrate the water much easier in the proper direction: for doubling the breadth, without any increase of weight, would diminish the depth or draught of water one half; and though the extent of the directly opposing surface would be the same as before, yet the vessel in moving would meet with half the former resistance only: for so great is the difference between the pressure, force, or reaction, of the upper and the under water. *Fifthly*, That they would by this means be adapted for lying unsupported in docks and harbours when dry, be rendered capable of being navigated in shallow water, and of being benefited by all the advantages attending that very important circumstance; and it is particularly to be observed, that making vessels which may be navigated in shallow water, may, in many respects, justly be regarded as a matter of equal importance with increasing the number of harbours, and improving them, as having identically the same effects with regard to navigation; at the same time, that the benefits which would result from such circumstances are obtained by this means without either expence, trouble, or inconveniency: besides, it would not only enable vessels to enter many rivers, bays, and creeks, formerly inaccessible to ships of burden, but to proceed to such places as are most land-locked, where they can lie or ride most secure, and with least expence of men and ground tackle. As ships of war would carry their guns well by being so steady, there could be but little occasion for a high topside, or much height of hull above water; and as little or no ballast would be required, there would be no necessity, as in other vessels, for increasing their weight on that account, and thereby pressing them deeper into the water. These are very important circumstances, and would contribute much to improve the sailing of such vessels." From whence it appears, that there would be united, what has hitherto been deemed irreconcileable, the greatest possible stability, which is nearly as the area of a transverse section of the immersed part of the body at the midship frame: and a body that is broad and shallow is much stiffer than one of the same capacity that is narrow and deep. A ship of this construction may take in a considerable cargo in proportion to her size; but if deeply loaded will not sail fast, for then the area of a section of the immersed part at the midship frame will be very considerable; and as the sails of such a ship must necessarily be large, more hands will therefore be required.

Principles of naval Architecture, p. 100.

23 Advantages of a ship of a small draught of water.

24 And to be navigated with few hands.

The less the breadth of a ship, the fewer hands will be necessary to work her; as in that case the quantity of sail will be less, and the anchors also of less weight. We shall gain much (says M. Bouguer) by making the extreme breadth no more than the fifth or sixth part of the length, if, at the same time, we diminish the depth proportionally; and likewise this most surprising circumstance, that by diminishing these two dimensions, or by increasing the length, a ship may be made to go sometimes as fast as the wind.

Traité du Navire.

25 Impossible to unite all the qualities in the same ship.

In order to obtain the preceding properties, very opposite rules must be followed; and hence it appears to be impossible to construct a ship so as to be possessed of them all. The body, however, must be so formed, that as many of these properties may be retained as possible, always observing to give the preference to those which are most required. If it is known what particular trade the ship is to be employed in, those qualities are then principally to be adhered to which are most essentially necessary for that employment.

26 Small ships inferior to large ones in point of sailing, &c.

It may easily be demonstrated that small ships will not have the same advantages as large ones of a similar form, when employed in the same trade: for a large ship will not only sail faster than a small one of a similar form, but will also require fewer hands to work her. Hence, in order that a small ship may possess the same advantages as a large one, the corresponding dimensions will not be proportional to each other. The reader will see in Chapman's *Architectura Navalis Mercatoria* ample tables of the several dimensions of ships, of different classes and sizes, deduced from theory combined with experiments. Tables of the dimensions of the principal ships of the British navy, and of other ships, are contained in the Ship-builder's Repository, and in Murray's Treatise on Ship-building.

Chap. II. *Of the different Plans of a Ship.*

When it is proposed to build a ship, the proportional size of every part of her is to be laid down; from whence the form and dimensions of the timbers, and of every particular piece of wood that enters into the construction, is to be found. As a ship has length, breadth, and depth, three different plans at least are necessary to exhibit the form of the several parts of a ship: these are usually denominated the *sheer plan*, the *half breadth* and *body plans*.

27 Sheer draught, or elevation.

The *sheer plan* or *draught*, otherwise called the *plan of elevation*, is that section of the ship which is made by a vertical plane passing through the keel. Upon this plan are laid down the length of the keel; the height and rake of the stem and sternpost; the situation

Different Plans of a Ship.

and height of the midſhip and other frames; the place of the maſts and channels; the projection of the head and quarter gallery, and their appendages; and in a ſhip of war the poſitions and dimenſions of the gun-ports. Several imaginary lines, namely, the upper and lower height of breadth lines, water lines, &c. are alſo drawn in this plan.

28 Half breadth plan or horizontal plane.

The *half-breadth* or *floor plan*, or, as it is frequently called the *horizontal* plane, contains the ſeveral half-breadths of every frame of timbers at different heights; ribbands, water lines, &c. are alſo deſcribed on this plane.

29 Body plan, or projection.

The *body* plan, or *plane of projection*, is a ſection of the ſhip at the midſhip frame or broadeſt place, perpendicular to the two former. The ſeveral breadths, and the particular form of every frame of timbers, are deſcribed on this plane. As the two ſides of a ſhip are ſimilar to each other, it is therefore unneceſſary to lay down both; hence the frames contained between the main frame and the ſtem are deſcribed on one ſide of the middle line, commonly on the right hand ſide, and the after frames are deſcribed on the other ſide of that line.

30 The various lines laid down on theſe plans.

Several lines are deſcribed on theſe planes, in order the more readily to aſſiſt in the formation of the timbers; the principal of which are the following:

The *top-timber line*, is a curve limiting the height of the ſhip at each timber.

The *top-timber half-breadth line*, is a ſection of the ſhip at the height of the top-timber line, perpendicular to the plane of elevation.

The *height of breadth lines*, are two lines named the *upper* and *lower* heights of breadth. Theſe lines are deſcribed on the plane of elevation to determine the height of the broadeſt part of the ſhip at each timber; and being deſcribed in the body plan, limits the height and breadth of each frame at its broadeſt part.

Main half breadth, is a ſection of the ſhip at the broadeſt part, perpendicular to the ſheer plan, and repreſents the greateſt breadth at the outſide of every timber.

Water lines, are lines ſuppoſed to be deſcribed on the bottom of a ſhip when afloat by the ſurface of water; and the uppermoſt of theſe lines, or that deſcribed by the water on the ſhip's bottom when ſufficiently loaded, is called the *load water line*. According as the ſhip is lightened, ſhe will riſe higher out of the water, and hence new water lines will be formed. If ſhe be lightened in ſuch a manner that the keel may preſerve the ſame inclination to the ſurface of the water, theſe lines will be parallel to each other; and if they are parallel to the keel, they will be repreſented by ſtraight lines parallel to each other in the body plan; otherwiſe by curves. In the half-breadth plan, theſe lines are curves limiting the half-breadth of the ſhip at the height of the correſponding lines in the ſheer plan. In order to diſtinguiſh the lines, they are uſually drawn in green.

Rib-band lines, are curves on a ſhip's bottom by the interſection of a plane inclined to the plane of elevation; and are denominated *diagonal* or *horizontal*, according as they are meaſured upon the diagonal, or in a direction perpendicular to the plane of elevation. Both theſe anſwer to the ſame curve on the ſhip's bottom, but give very different curves when deſcribed on the half breadth plan.

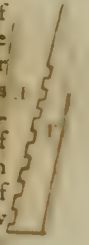
Frames, are circular pieces of timber bolted together, and raiſed upon the keel at certain diſtances, and to which the planks are faſtened. A frame is compoſed of one floor timber, two or three futtocks, and a top-timber on each ſide: which being united together, form a circular incloſure, and that which incloſes the greateſt ſpace is called the *midſhip* or *main* frame. The arms of the floor-timber of this frame form a very obtuſe angle; but in the other frames this angle decreaſes with the diſtance of the frame from midſhips. Thoſe floor timbers which form very acute angles are called *crutche*. The length of the midſhip floor timber is in general about half the length of the main frame.

Different Plans of a Ship.

31 Frames, compoſed of a floor timber, futtocks, and top timber.

A frame of timbers is commonly formed by arches of circles called *ſweeps*. There are generally five ſweeps: 1*ſt*, The *floor ſweep*; which is limited by a line in the body plan perpendicular to the plane of elevation, a little above the keel; and the height of this line above the keel at the midſhip frame is called the *dead riſing*. The upper part of this arch forms the head of the floor timber. 2*d*, The *lower breadth ſweep*; the centre of which is in the line repreſenting the lower height of breadth. 3*d*, The *reconciling ſweep*. This ſweep joins the two former, without interſecting either; and makes a fair curve from the lower height of breadth to the riſing line. If a ſtraight line is drawn from the upper edge of the keel to touch the back of the floor ſweep, the form of the midſhip frame below the lower height of breadth will be obtained. 4*th*, The *upper breadth ſweep*; the centre of which is in the line repreſenting the upper height of breadth of the timber. This ſweep deſcribed upwards forms the lower part of the top timber. 5*th*, The *top timber ſweep* is that which forms the hollow of the top-timber. This hollow is, however, very often formed by a mould, ſo placed as to touch the upper breadth ſweep, and paſs through the point limiting the half breadth of the top timber.

32 Sweeps of the ſeveral parts of a frame.



33 Names of frames.

The main frame, or as it is uſually called *dead flat*, is denoted by the character ⊕. The timbers before dead-flat are marked A, B, C, &c. in order; and thoſe abaft dead-flat by the figures 1, 2, 3, &c. The timbers adjacent to dead-flat, and of the ſame dimenſions nearly, are diſtinguiſhed by the characters (A), (B), &c. and (1), (2), &c. That part of the ſhip abaft the main frame is called the *after body*; and that before it the *fore body*.

All timbers are perpendicular to the half-breadth plan. Thoſe timbers whoſe planes are perpendicular to the ſheer plan, are called *ſquare timbers*; and thoſe whoſe planes are inclined to it are called *canted timbers*.

The *riſing line*, is a curve drawn in the ſheer plan, at the heights of the centres of the floor ſweeps in the body plan. As, however, this line, if drawn in this manner, would extend beyond the upper line of the figure, it is therefore uſually ſo drawn that its lower part may touch the upper edge of the keel. This is performed by taking the heights of each of the centres in the body plan, from the height of the centre of the ſweep of dead-flat, and ſetting them off on the correſponding timbers in the ſheer plan from the upper edge of the keel.

Half breadth of the riſing, is a curve in the floor plan, which limits the diſtances of the centres of the floor ſweeps from the middle line of the body plan.

The

Fig. 1.

PIESES of the HULL.

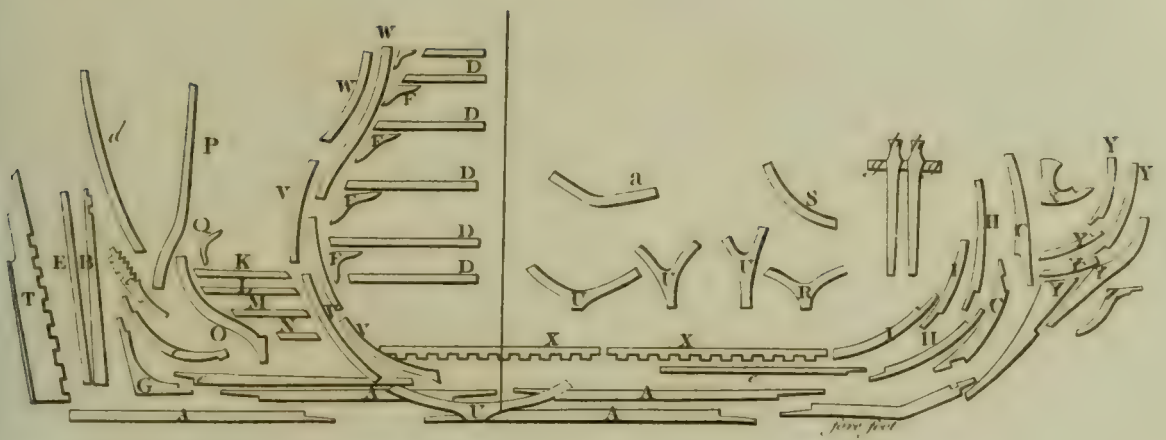
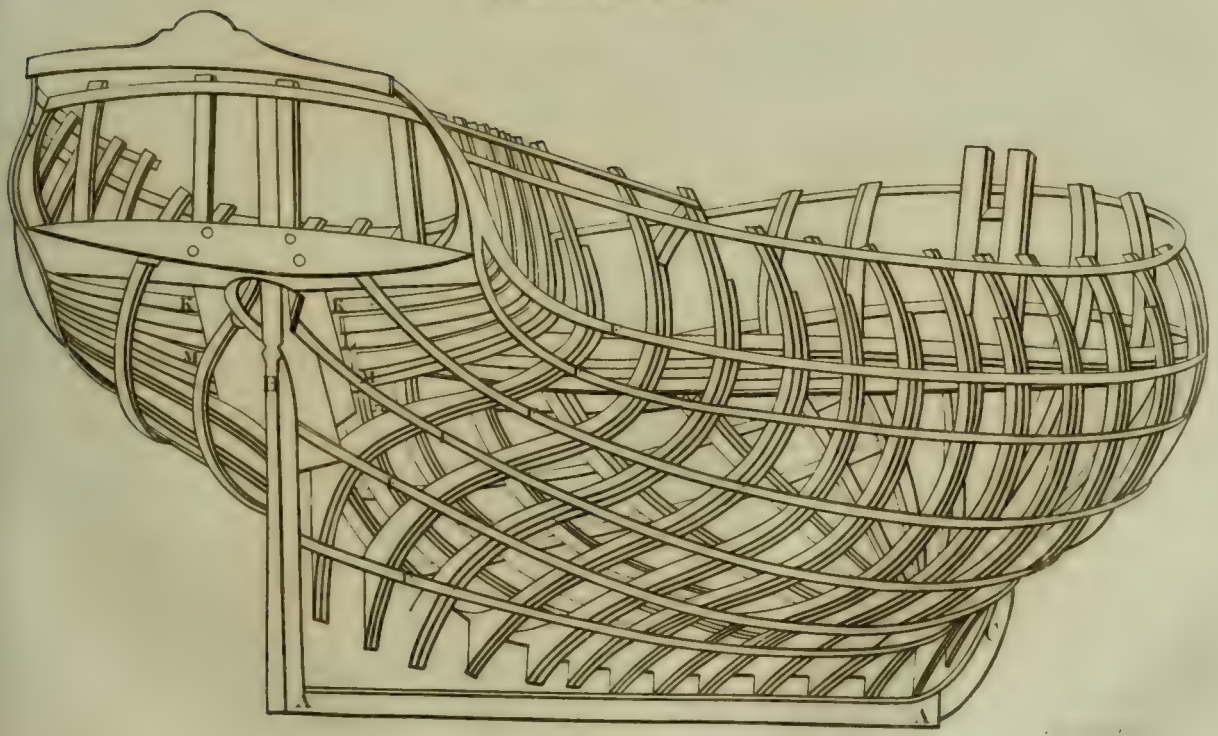


Fig. 2.

FRAMES of a SHIP.



Different Plans of a Ship.

The rising of the floor, is a curve drawn in the sheer plan, at the height of the ends of the floor timbers. It is limited at the main frame or dead flat by the dead rising, and in flat ships is nearly parallel to the keel for some timbers afore and abaft the midship frame; for which reason these timbers are called *flats*: but in sharp ships it rises gradually from the main frame, and ends on the stem and post.

Cutting down line, is a curve drawn on the plane of elevation. It limits the depth of every floor timber at the middle line, and also the height of the upper part of the dead wood afore and abaft.

Timber and room, or *room and space*, is the distance between the moulding edges of two timbers, which must always contain the breadth of two timbers and an interval of about two or three inches between them. In forming the timbers, one mould serves for two, the foreside of the one being supposed to unite with the aftside of the other, and so make only one line, which is called the *joint of the timbers*.

34 Principal pieces that compose a ship.

In order to illustrate the above, and to explain more particularly the principal pieces that compose a ship, it will be necessary to give a description of them. These pieces are for the most part represented according to the order of their disposition in fig. 1. Plate CCCCLIV.

A, Represents the pieces of the keel to be securely bolted together and clinched.

B, The sternpost, which is tenanted into the keel, and connected to it by the knee G.

E, The back of the post, which is also tenanted into the keel, and securely bolted to the post; the intention of it is to give sufficient breadth to the post, which seldom can be got broad enough in one piece. C is the false post, which is fayed (B) to the fore part of the sternpost.

C, The stem, in two pieces, to be scarfed together. The stem is joined to the fore foot, which makes a part of both.

H, The apron in two pieces, to be scarfed together, and fayed on the inside of the stem, to support the scarf thereof; and therefore the scarf of the apron must be at some distance from that of the stem.

I, The stemson, in two pieces, to support the scarf of the apron.

D, The beams which support the deck; and F the knees by which the beams are fastened to the sides of the ship.

K, The wing transom: it is fayed across the sternpost, and bolted to the head of it, and its extremities are fastened to the fashion pieces. L, is the deck transom, parallel to the wing transom. M, N, Two of the lower transoms: these are fastened to the sternpost and fashion pieces in the same manner as the wing transom. Q, The knee which fastens the transom to the ship's side. And, O, The fashion-piece, of which there is one on each side. The keel of the fashion piece is connected with the dead-wood, and the head is fastened to the wing transom.

R, S, Breast-hooks: these are fayed in the inside to the stem, and to the bow on each side of it, to which they are fastened with proper bolts. There are generally four or five in the hold, in the form of that marked R, and one in the form of that marked S, into which the lower deck planks are rabbeted: There is also one immediately under the hause holes, and another under the second deck.

Different Plans of a Ship.

T, The rudder, which is joined to the sternpost by the rudder irons, upon which it turns round in the googings, fastened to the sternpost for that purpose. There is a mortise cut in the head of the rudder, into which a long bar is fitted called the *tiller*, and by which the rudder is turned.

U, A floor timber; it is laid across the keel, to which it is fastened by a bolt through the middle. V, V, V, V, The lower, the second, third, and fourth futtocks. W, W, The top timbers. These represent the length and scarf of the several timbers in the midship frame.

X, The pieces which compose the kelson. They are scarfed together in the same manner as the keel, and placed over the middle of the floor-timbers, being scored about an inch and a half down upon each side of them, as represented in the figure.

Y, The several pieces of the knee of the head; the lower part of which is fayed to the stem, and its keel is scarfed on the head of the forefoot It is fastened to the bow by two knees, called *cheeks*, in the form of that represented by Z; and to the stem, by a knee called a *standard*, in the form of that marked ⊕.

a, The cathead, of which there is one on each side of the bow, projecting so far as to keep the anchor clear of the ship when it is hove up.

b, The bits, to which the cable is fastened when the ship is at anchor.

d, The side counter-timbers, which terminate the ship abaft within the quarter gallery.

e, *e*, Two pieces of dead wood, one afore and the other abaft, fayed on the keel.

Fg. 2. is a perspective representation of a ship framed and ready for the planking; in which A, A is the keel; B, the sternpost; C, the stem; K, L, M, the transoms; F, F, F, F, F, F, the ribbands.

Chap. III. *Containing Preliminary Problems*, &c.

The general dimensions of a ship are the *length*, *breadth* and *depth*.

35 Proportional dimensions of a ship.

To ascertain those dimensions that will best answer the intended purpose is, no doubt, a problem of considerable difficulty; and, from theory, it may be shown, that there are no determinate proportions subsisting between the length, breadth and depth, by which these dimensions may be settled; yet, by combining theory and practice, the proportional dimensions may be approximated to pretty nearly.

36 To be inferred from theory combined with practice

As ships are constructed for a variety of different purposes, their principal dimensions must therefore be altered accordingly, in order to adapt them as nearly as possible to the proposed intention; but since there is no fixed standard whereby to regulate these dimensions, the methods therefore introduced are numerous, and in a great measure depend upon custom and fancy.

With regard, however, to the proportional dimen-

(B) To *fay*, is to join two pieces of timber together.

Preliminary Problems.

sions, they perhaps may be inferred from the circle. Thus, if the extreme breadth be made equal to the diameter, the length at the load water line, or the distance between the rabbets at the stem and post at that place, may be made equal to the circumference of the same circle; and the depth of the hold equal to the radius, the upper works being continued upwards according to circumstances. A ship formed from these dimensions, with a bottom more or less full according as may be judged necessary, will no doubt answer the proposed intention. Nevertheless, one or other of these dimensions may be varied in order to gain some essential property, which the trade that the vessel is intended for may require.

37 And also from the circle.

† Practical Seamanship page 25.

The following hints are given by Mr Hutchinson † towards fixing rules for the best construction of ships bottoms.

1. "I would recommend (says he), to prevent ships bottoms from hogging* upwards amidship, to have the fore and after part of their keels deep enough, that the upper part may be made to admit a rabbet for the garboard streak, that the main body and bearing part of the ships bottoms may be made to form an arch downwards in their length, suppose with the same sheer as their bends, at the rate of about 2 inches for every 30 feet of the extreme length of the keel towards the midship or main frame, which may be reckoned the crown of the arch; and the lower part of the keel to be made straight, but laid upon blocks so that it may form a regular convex curve downwards at the rate of an inch for every 30 feet of the extreme length of the keel, the lowest part exactly under the main frame; which curve, I reckon, is only a sufficient allowance for the keel to become straight below, after they are launched afloat, by the pressure of the water upwards against their floors amidship, which causes their tendency to hog. And certainly a straight keel is a great advantage in sailing, as well as to support them when laid upon level ground or on straight blocks in a repairing dock, without taking damage.

* See Book ii. Chap. 2.

2. "As square sterned ships, from experience, are found to answer all trades and purposes better than round or pink sterned ships, I would recommend the fore part of the sternpost on account of drawing the water lines in the draught, only to have a few inches rake, that the after part may stand quite upright perpendicular to the keel: and for the rake of the stem I would propose the rabbet for the hudding ends for the entrance, and bows from the keel upwards, to form the same curve as the water line from the stem at the harpin towards the main breadth, and the bows at the harpin to be formed by a sweep of a circle of half the three-fourths of the main breadth; and the main transom to be three-fourths of the main-breadth; and the buttocks, at the load or sailing mark aft, to be formed, in the same manner as the bows at the harpin, with a sweep of a circle of half the three-fourths of the main breadth, to extend just as far from the stem and stern post as to admit a regular convex curve to the main frame, and from these down to the keel to form regular convex water-lines, without any of those unnatural, hollow, concave, ones, either in the entrance or run; which rules, in my opinion, will agree with the main body of the ship, whether she is designed to be built full for burden or sharp below for sailing.

3. "This rule for raking the stem will admit all the water-lines in the ship's entrance to form convex curves all the way from the stem to the midship or main frame, which answers much better for sailing as well as making a ship more easy and lively in bad weather. And the bows should flange off, rounding in a circular form from the bends up to the gunwale, in order to meet the main breadth the sooner, with a sweep of half the main breadth at the gunwale amidships; which will not only prevent them greatly from being plunged under water in bad weather, but spread the standing fore-rigging the more, to support these material masts and sails forward to much greater advantage than in those over sharp bowed ships, as has been mentioned. And as the sailing trim of ships in general is more or less by the stern, this makes the water-lines of the entrance in proportion the sharper to divide the particles of water the easier, so that the ship may press through it with the least resistance.

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4. "The run ought to be formed shorter or longer, fuller or sharper, in proportion to the entrance and main body, as the ship is designed for burden or sailing fast. The convex curves of the water lines should lessen gradually from the load or sailing mark aft, as has been mentioned, downwards, till a fair straight taper is formed from the after part of the floor to the sternpost below, without any concavity in the water lines; which will not only add buoyancy and burden to the after body and run of the ship, but, in my opinion, will help both her sailing and steering motions; for the pressure of the water, as it closes and rises upon it to come to its level again, and fill up that hollow which is made by the fore and main body being pressed forward with sail, will impinge, and act with more power to help the ship forward in her progressive motion, than upon those unnatural concave runs, which have so much more flat dead wood, that must, in proportion, be a hindrance to the stern being turned so easily by the power of the helm to steer the ship to the greatest advantage."

Many and various are the methods which are employed to describe the several parts of a ship. In the following problems, however, those methods only are given which appear to be most easily applied to practice, and which, at the same time, will answer any proposed purpose.

PROB. I. To describe in the plane of elevation the sheer or curvature of the top-timbers.

Plate CCCCLV.

38 The place of the main frame about one-twelfth before the middle of the ship.

Let QR (fig. 3.) be the length of the ship between the wing transom and the rabbet of the stem. Then since it is generally agreed, especially by the French constructors, that the broadest part of the ship ought to be about one-twelfth of the length before the main frame or dead flat; therefore make R⊕ equal to five-twelfths of QR, and ⊕ will be the station of the main frame: space the other frames on the keel, and from these points let perpendiculars be drawn to the keel. Let ⊗P be the height of the ship at the main frame, VF the height at the aftermost frame, and RK the height at the stem. Through P draw EPL parallel to the keel; describe the quadrants PGI, PMN, the radius being P⊕; make PH equal to EF, and PO equal KL, and draw the parallels GH, OM: Divide GH similar to ⊕C, and OM similar to ⊕R. Through these points of division draw lines perpendicular to EL, and the several portions of these perpendiculars contained between EL and the arch will be the risings of the top-

39 Method of describing the top-timber line.

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top timber line above EL. A curve drawn through these points will form the top-timber line.

This line is more easily drawn by means of a curved or bent ruler, so placed that it may touch the three points F, P, and K.

PROB. II. To describe the stem.

40 The stem,

Let K (fig. 3.) be the upper part of the stem, thro' which draw KS parallel to the keel, and equal to twice KR: Through the termination of the wales on the stem draw TW parallel to QR. Then from the centre S, with the distance SK, describe an arch: Take an extent equal to the nearest distance between the parallels WT, QR; and find the point W, such that one point of the compass being placed there, the other point will just touch the nearest part of the above arch; and from this point as a centre describe an arch until it meets the keel, and the stem will be formed.

PROB. III. To describe the sternpost.

41 And post.

Set off QV (fig. 3.) for the rake of the post: draw VX perpendicular to the keel, and equal to the height of the wing transom, join QX, and it will represent the aft side of the post.

PROB. IV. To describe the half breadth line.

42 Main half breadth line.

Let MN (fig. 4.) be the given length: Make N⊗ equal to five-twelfths of MN; draw the line ⊕P perpendicular to MN, and equal to the proposed extreme half breadth. Let ME be the round aft of the stern or wing transom; make EO perpendicular to MN, and equal to the given half breadth at the stern, which is generally between two thirds and three-fourths of the main half breadth; and describe the arch MO, the centre of which is in the middle line. Space the frames (A), A, B, &c. and (1), 1, 2, &c. From the centre ⊕, with the radius ⊕P, describe the quadrant PRS; describe also the quadrant PCT. Through the point O draw ORU parallel to MN; divide the straight line RU similar to M⊗; and through these points of division draw lines perpendicular to MN, and meeting the arch. Transfer these lines to the correspondent frames each to each, and a curve drawn through the extremities will represent that part of the side contained between the main frame and the stern. Again, thro' Q, the extremity of the foremost frame, draw QV parallel to MN. Or make PV a fourth or third part of PU, according as it is intended to make the ship more or less full towards the bow. Divide VC similar to ⊗C; through these points draw lines perpendicular to MN, and terminating in the quadrantal arch: Transfer these lines to the corresponding timbers in the fore part, and a curve drawn through the extreme points will limit that part of the ship's side contained between P and Q. Continue the curve to the next timber at X. From Q draw QZ perpendicular to QX; make the angle ZNQ equal to ZQN, and the point Z will be the centre of the arch forming the bow. Remark, if it is proposed that the breadth of the ship at the frames adjacent to the main frame shall be equal to the breadth at the main frame; in this case, the centres of the quadrantal arches will be at the points of intersection of these frames with the line MN; namely at (A) and (1). Also, if the height of the ship at the frames (A) and (1) is to be the same as at dead flat, the quadrantal arches in fig. 3. are to be described from the points of intersection of these frames with the line EL.

These rules, it is evident, are variable at pleasure; and any person acquainted with the first principles of mathematics may apply calculation to find the radii of the several sweeps.

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PROB. V. To describe the main frame or dead-flat.

43 Of the midship frame.

This frame is that which contains the greatest space, and the particular form of each of the other frames depends very much on it. If the ship is intended to carry a great burden in proportion to her principal dimensions, this frame is made very full; but if she is intended to sail fast, it is usually made sharp. Hence arises diversity of opinions respecting its form; each constructor using that which to him appears preferable. In order to save repetition, it is judged proper to explain certain operations which necessarily enter into all the different methods of constructing this frame.

44 General precepts for describing it

In the plane of the upper side of the keel produced, draw the line AB (fig. 5.) equal to the proposed breadth of the ship; bisect AB in C, and draw AD, CE, and BF, perpendicular to AB. Then, since the two sides of a ship are similar, it is therefore thought sufficient to describe the half of each frame between the main frame and the stern on one side of the middle line CE, and the half of each of those before the main frame on the other side of it. The first half is called the *after-body*, and the other the *fore-body*. The after-body is commonly described on the left side of the middle line; and the fore body on the right side of it: hence the line AD is called the *side line* of the *after* body, and BF the side line of the *fore* body. Make AD and BF each equal to the height of the ship at the main frame. Make AG, BG, and AH, BH, equal to the lower and upper heights of breadth respectively, taken from the sheer plan. Let I I be the load water line, or line of floatation when the ship is loaded, and KK the height of the rising line of the floor at this frame. Make CN, CO, each equal to half the length of the floor timber, and N, O, will be the heads of the floor timber, thro' which draw perpendiculars to AB. Make C *m*, E *m*, each equal to half the thickness of the sternpost, and C *n*, E *n*, equal to half the thickness of the stern, and join *m m*, *n n*.

Method I. *Of describing a main frame.*—From the centre *a* (fig. 5.), in the lower breadth line, describe the lower breadth sweep G *e*: make N *b* equal to the proposed radius of the floor sweep, and from the centre *b* describe the floor sweep N *f*. Let the radius of the reconciling sweep be A *g*, equal to about the half of AC; then make A *h* equal to N *b*, and A *m*, equal to G *a*. Now from the centre *a*, with an extent equal to *g m*, describe an arch, and from the centre *b*, with the extent *g h*, describe an arch intersecting the former in *c*, which will be the centre of the reconciling sweep *e f*. Join N *m*, by an inverted curve, the centre of which may be in the line *b* N produced downwards; or it may be joined by two curves, or by a straight line if there is little rising; and hence the lower part of the main frame will be described.

In order to form the top timber, make F *k* equal to such part of the half breadth, agreeable to the proposed round of the side, as one-seventh; join H *k*, and make *k i* equal to about two-thirds of H *k*: make the angle H *i l* equal to *i* H *l*; and from the centre *l* at the

distance

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distance *l* H describe the arch H *i*; and from the centre *o*, the intersection of *l i* and *k* F produced, describe the arch *i k*, and the top timber will be formed.

II. *To describe a main frame of an intermediate capacity, that is, neither too flat nor too sharp.*—Divide the line AX (fig. 6), which limits the head of the floor timber, into three equal parts; and make *a b* equal to one of them. Divide the line *d* B, the perpendicular distance between the load water line and the plane of the upper side of the keel, into seven equal parts; and set off one of these parts from *d* to *c*, and from *c* to *m*. Let GH be the lower deck, join G *m*, and produce it to *q*. Draw the straight line V *a*, bisect it in *n*, and from the points *n*, *a*, describe arches with the radius G *q* intersecting each other in P, which will be the centre of the arch *n a*. The centre of the arch V *n* is found by describing arches downwards with the same radius.

With an extent equal to once and a half of B *e*, describe arches from the points *b*, *e*, intersecting each other in A, and from this point as a centre describe the arch *e b*; make *a l* equal to *d m*, and join A *m*, A *l*. Then, in order to reconcile two arches so as to make a fair curve, the centres of these arches, and of the points of contact must be in the same straight line. Hence the point *k* will be the centre of the arch *d m*, and *o* the centre of the arch *a l*. The arch *l m* is described from the centre A.

To form the top timber, set back the tenth part of the half breadth from K to S upon the line of the second deck; then with an extent equal to two-thirds of the whole breadth describe an arch through the points S and H, the upper height of breadth. Again, make Mi equal to the fifth part of the half breadth; describe an arch of a circle through the points S and T, taking the diagonal GB for the radius. As this arch is inverted in respect of the arch *d* S, the centre will be without the figure. Hence one-half of the main frame is formed, and the other half is described by similar operations.

Remark. This frame may be made more or less full by altering the several radii.

III. *To describe a main frame of a circular form.*—Let the several lines be drawn as before: Then make O *a* (fig. 7.) equal to the half breadth G *a*, and from the centre *a*, with the radius G *a*, describe the arch *b* G *c* O. Let *d* be the head of the floor-timber, and *d x* the rising. Assume the point *f* in the arch, according to the proposed round of the second futtock, and describe the arch *d f*; the centre of which may be found as in the former method: from the centre *a*, with the distance *a d*, describe the arch *d c* O; make *d c* equal to one-third of *d* O, and the angle *d c b* equal to *c d b*, and from the centre *b* describe the arch *d c*. The inverted arch *c* O may be described as before.

Plate CCCCLVI.

IV. *To describe a very full main frame.*—Let the vertical and horizontal lines be drawn as before: let *b*, fig. 8. be the floor-head, and *b x* the rising. Divide G *c* into two equal parts in the point *d*, and upon *c d* describe the square *d b a c*, in which inscribe the quadrant *d e a*. Divide the line *b d* into any number of equal parts in the points O, N, M, L, and draw the lines L*m*, M*e*, N *n*, O *b*, perpendicular to *d b*. Divide the line G C, the depth of the hold, the rising being deducted, into the same number of equal parts in the points E, F, I, K, and make the lines E *p*, F *q*, I *r*, K *s*, in the frame, equal to the lines O *b*, N*n*, M*e*, L*m*, in the squares each to each respectively; and through the points C, *p*, *q*, *r*, *s*, *b*, describe a curve. The remaining parts of the frame may be described by the preceding methods.

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V. *To describe the main frame of a ship intended to be a fast sailer.* The principal lines being drawn as before, let the length of the floor-timber be equal to half the breadth of the ship, and the rising one-fifth or one-sixth of the whole length of the floor-timber, which lay off from *x* to E, fig. 9. Through the point E draw the line T *x* perpendicular to GC, and *d* E perpendicular to A G. Join T *d*, which bisect in B, and draw BF perpendicular thereto, and meeting CG produced in F, from the centre F, at the distance F T, describe the semicircle T *d* D. Divide GT into any number of parts, VW, &c. and bisect the intervals D V, DW, &c. in the points X, Z, &c; then, from the centre X, with the extent XV, describe the semicircle D *b* V, intersecting AG in *b*. Let VP be drawn perpendicular to GT, and *b* P, perpendicular to AG, and the point of intersection P will be one point through which the curve is to pass. In like manner proceed for the others, and a curve drawn through all the points of intersection will be part of the curve of the main frame. The remaining part of the curve from E to Y will be composed of two arches, the one to reconcile with the former part of the curve at E, and the other to pass through the point Y, the centre of which may be found by any of the preceding methods. In order to find the centre of that which joins with the curve at E, make TR equal to the half of GD, and join ER, in which a proper centre for this arch may be easily found.

The portion G *b* E of the curve is a parabola, whose vertex is G and parameter GD.

For G D : G *b* :: G *b* : GV by construction.

Hence DG × GV = G b^2, which is the equation for a parabola.

VI. *To describe a main frame of a middling capacity.*—Let the length of the floor timber be equal to one-half of the breadth of the ship. Make O *d*, fig. 10. equal to one-fourth of the length of the floor timber, and draw the perpendicular *d c* equal to the rising, and divide it into two equal parts in the point *e*. Describe an arch through *e*, and the extremity *a* of the floor timber, the radius being equal to the half breadth, or more or less according to the proposed round of the floor head.—Then with the radius O *l*, half the length of the floor timber, describe the arch *e* Y.

Draw *l m* perpendicular to OA: bisect A *n* in *p*, and draw the perpendicular *p q*. From the middle of A *p* draw the perpendicular *r s*, and from the middle of A *r* draw the perpendicular *t u*. Make *n z*, *p g*, each equal to *l n*: make the distances *p y*, *r b*, each equal to *a g*; *r* F, *t* E, each equal to *a b*; and *t x* equal to *a* E. Then a curve drawn through the points *a*, *z*, *y*, F, *x*, T, will form the under part of the midship frame.

We shall finish these methods of describing the main frame of a ship with the following remark from M. Vial du Clairbois†. "It seems (says he) that they have affected to avoid straight lines in naval architecture; yet, geometrically speaking, it appears that a main frame formed of straight lines will have both the advantage and simplicity over others." To illustrate this, draw the straight line M N (fig. 9.) in such a manner that the mixtilineal space M *a d* may be equal to the mix-

† Architecture Navale, p. 22.

SHIP BUILDING

Plate CCCCLV

Fig. 3.

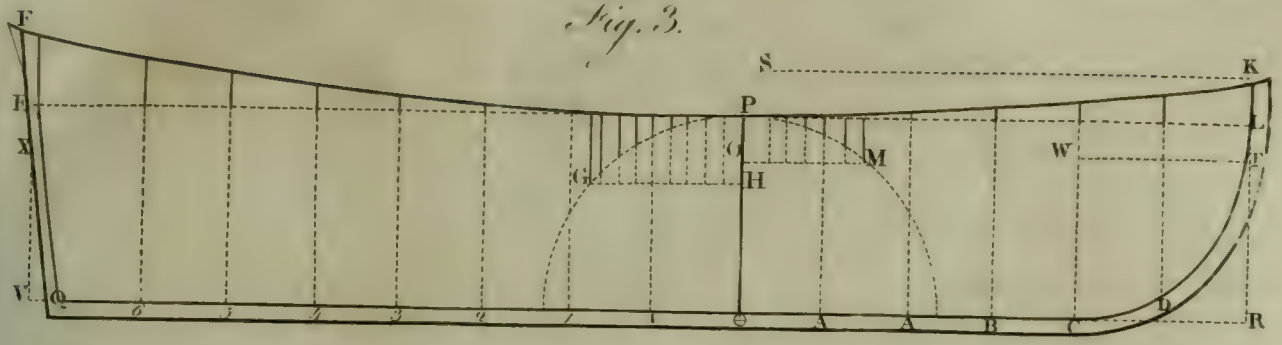


Fig. 4.

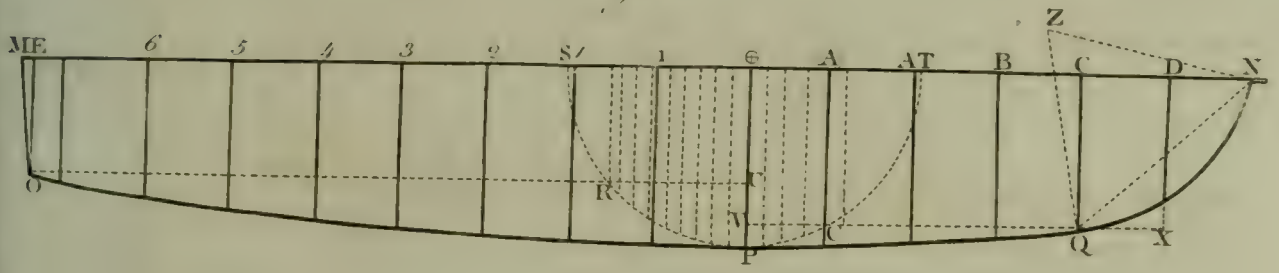


Fig. 5.

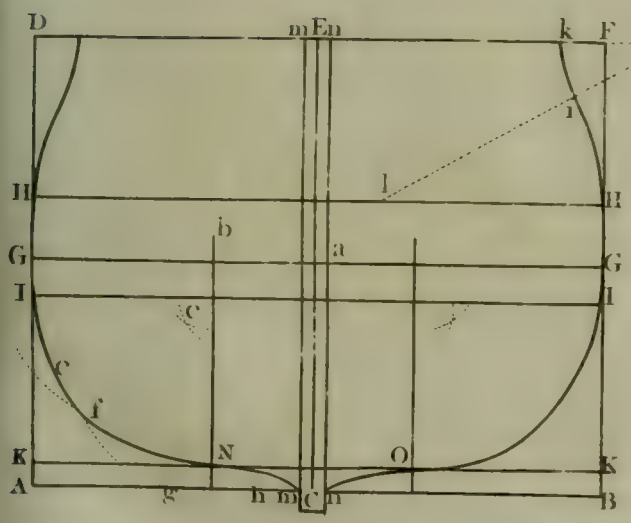
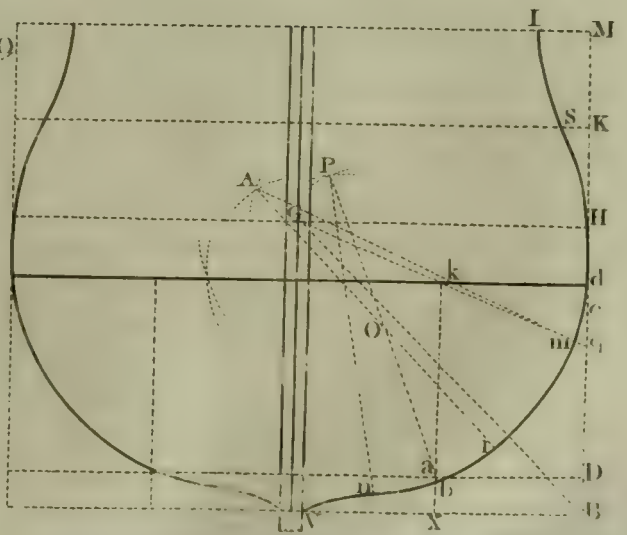


Fig. 6.



Preliminary Problems.

mixtilineal ſpace DNY. Hence the capacity of the main frame formed by the ſtraight lines MN, NY will be equal to that of the frame formed by the curve M *a* D Y; and the frame formed by the ſtraight lines will for the moſt part be always more ſuſceptible of receiving a bow that will eaſily divide the fluid. It is alſo evident, that the cargo or ballaſt, being lower in the frame formed of ſtraight lines than in the other, it will therefore be more advantageouſly placed, and will enable the ſhip to carry more ſail (c); ſo that having a bow equally well or better formed, ſhe will ſail faſter.

Traité du Navire de Bouguer, p. 601.

PROB. VI. To deſcribe a ſtern having a ſquare tuck.

Let AB (fig. 11.) be the middle line of the poſt, and let CD be drawn parallel thereto at a diſtance equal to half the thickneſs of the poſt. Make CE equal to the height of the lower part of the faſhion-piece above the keel: make CT equal to the height of the extremity G of the tranſom above the plane of the keel produced, and CH equal to the height of the tranſom on the poſt, HT being equal to above one-ninth or one-tenth of GT, and deſcribe the arch GH, the centre of which will be in BA produced: make EK equal to five-twelfths of ET: through K draw KL perpendicular to CD, and equal to EK; and with an extent equal to EL deſcribe the arch EL. Make GI equal to the half of ET, and from the centre I deſcribe the arch GM, and draw the reconciling curve ML.—Let the curve of the faſhion-piece be produced upwards to the point repreſenting the upper height of breadth, as at O. Make ON equal to the height of the top-timber, and BN equal to the half-breadth at that place, and join ON. Through N and the upper part of the counter, let arches be deſcribed parallel to GH. The taffarel, windows, and remaining part of the ſtern, may be finiſhed agreeable to the fancy of the artiſt.

In fig. 12. the projection of the ſtern on the plane of elevation is laid down, the method of doing which is obvious from inſpection.

If the tranſom is to round aft, then ſince the faſhion pieces are always ſided ſtraight, their planes will interſect the ſheer and floor planes in a ſtraight line. Let *G g* (fig. 14.) be the interſection of the plane of the faſhion-piece with the floor plane. From the point *g* draw *g* W perpendicular to *g* M: make *y k* equal to the height of the tuck, and W *k* being joined will be the interſection of the plane of the faſhion-piece with the ſheer plane. Let the water lines in the ſheer plane produced meet the line *k* W in the points *a*, *s*, *b*, and draw the perpendiculars *aa*, *ſs*, *bb*. From the points *a*, *s*, *b*, (fig. 14.) draw lines parallel to G *g* to interſect each correſponding water line in the floor plane in the points 3, 2, 1. From the points G, 3, 2, 1 in the floor plane draw lines perpendicular to *g* M, interſecting the water lines (fig. 13) in the points G, 3, 2, 1; and through theſe points deſcribe the curve G 3 2 1 *l*; and WG 3 2, 1 *k* will be the projection of the plane of the faſhion-piece on the ſheer plane. Through the points G, 3, 2, 1 (fig. 13) draw the lines GF, 3 A, 2 S, 1 H, perpendicular to W *k*; and make the lines WF, *a* A, *s* S, *b* H, equal to the lines *g* G, *a* 3, *s* 2, *b* 1 (fig. 14.) reſpectively, and WFASH *k* will be the true form of the plane of the aft ſide of the faſhion-piece. When it is in its proper poſition, the line WF will be in the ſame plane with the ſheer line; the line *a* A in the ſame plane with the water line *a* 3; the line *s* S in the ſame plane with the water line *s* 2; and the line *b* H in the ſame plane with the water line *b* 1. If lines be drawn from the ſeveral points of interſection of the water lines with the rabbet of the port (fig. 13.), perpendicular to *g* M, and curved lines being drawn from theſe points to G, 3, 2, 1 (fig. 14.) reſpectively, will give the form and dimenſions of the tuck at the ſeveral water lines,

Plate CCCLVII.

Preliminary Problems.

PROB. VII. To bevel the faſhion-piece of a ſquare tuck by water-lines.

As the faſhion-piece both rakes and cants, the planes of the water-lines will therefore interſect it higher on the aft than on the fore-ſide: but before the heights on the fore-ſide can be found, the breadth of the timber muſt be determined; which let be *b n* (fig. 15.) Then as it cants, the breadth in the direction of the water-line will exceed the true breadth. In order to find the true breadth, from the aft-ſide of the faſhion-piece as directed in the laſt problem.

Let *t* 5 (fig. 13.) be the aft ſide of the rabbet on the outſide of the poſt, WM the common ſection of the plan of the faſhion-piece and the ſheer-plan. Before this laſt line can be determined, the ſeveral water-lines 1, 2, 3, 4, and 5, muſt be drawn parallel to the keel, which may repreſent ſo many tranſoms—Let theſe water lines be formed and ended at the aft-ſide of the rabbet, as in fig. 14. where the rounds aft of the ſeveral tranſoms are deſcribed, limiting the curves of the water lines. Now the line WM muſt rake ſo as to leave room for half the thickneſs of the poſt, at the tuck: in order to which, produce W *g* to *r*; make *r g* half the thickneſs of the poſt; through *r* draw a line parallel to *g* M to interſect *g* G in *b*: then with the radius *r b*, from *x* the point of the tuck as a centre, deſcribe an arch, and draw the line WM juſt to touch the back of that arch.

The line WM being drawn, let any point *k* in it be aſſumed at pleaſure: from *k* draw *k y* perpendicular to *g* M: through *y* draw *y f* (fig. 14.) parallel to *g* G, interſecting the line M *f* drawn perpendicular to *g* M in the point *f*. From M draw M *i* perpendicular to *y f*, and from *y* draw *y n* perpendicular to WM (fig. 13.) Make M *n* (fig. 15) equal to M *i* (fig. 14); then MI (fig. 15.) being equal to *y k* (fig. 13), join *n* 1, and the angle 1 *n* M will be the bevelling to the horizontal plane. Again, make M *z* = M *f* (fig. 15.) reſpectively equal to *y n* (fig. 13.) and M *f* (fig. 14.), and join *z f*; and the angle M *z f* will be the bevelling to the ſheer plane.

The bevelling being now found, draw the line *a b* (fig. 15.) parallel to *z n*, *a z* or *b n* being the ſcantling of the timber. Then *n x* will be the breadth of the timber on the horizontal plane, and *z e* its breadth on the ſheer plane, and *a c* what it is within a ſquare.

Now as the lines *g* G, *a* 3, *s* 2, *b* 1, *y i*, repreſent the

(c) It is not a general rule, that lowering the cargo of a ſhip augments her ſtability. This is demonſtrated by the Chevalier de Borda, in a work publiſhed by M. de Goimpy upon this ſubject. See alſo *L'Architecture Navale per M. Vial du Clairbois.* p. 23.

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the aft side of the fashion-piece on the horizontal plane (fig. 14.), dotted lines may be drawn parallel to them to represent the fore-side, making *n x* (fig. 15.) the perpendicular distance between the lines representing fore and aft sides of the fashion-piece. By these lines form the fore-side of the fashion-piece in the same manner as the aft-side was formed. The water lines on the fore-side of the plane of the fashion-piece must, however, be first drawn in fig. 13. thus: Draw the lines *e b*, *c d* parallel to W M, and whose perpendicular distances therefore may be equal to *a c* and *z e* (fig. 15.) respectively. Draw a line parallel to W F (fig. 13.) through the point where the line *c d* intersects the fifth water line. Draw a line parallel to *a* A through the point where the fourth water line intersects the line *c d*; in like manner proceed with the other water lines. The fore-side of the fashion-piece is now to be described by means of these new water lines, observing that the distances in the floor plane must be set off from the line *e b*, and not from WM, as in the former case; and a curve described through the points 5, 3, 2, 1, where these distances reach to, will represent the fore-side of the fashion-piece.

The nearest distance between the points 5, 3, 2, 1, and the aft side of the fashion-piece is what the bevelling is beyond the square when both stock and tongue of the bevel are perpendicular to the timber. Make M *p* (fig. 16.) equal to the breadth of the timber, and M 5 equal to the perpendicular distance of the point 5 (fig. 13.) from the aft side of the fashion-piece, and join 5 *p*. In like manner proceed with the others, and the bevellings at these parts will be obtained; but, in order to avoid confusion, the perpendiculars 4, 3, 2, (fig. 13.), instead of being laid off from M (fig. 16.), were set off from points as far below M as the other extremities of the lines draw from these points are below the point *p*.

Prob. VIII. To describe the transoms of a round poop.

The transoms are fastened to the stern-post in the same manner that the floor-timbers are fastened to the keel, and have a rising called the *flight* similar to the rising of the floor-timbers. The upper transom is called the *wing* transom, the next the *deck* transom, and the others the *first*, *second*, and *third* transoms, in order. The wing transom has a round aft and a round up: the round up of the deck transom is the same as that of the beams.

The fashion-piece of a square tuck must be first described, together with the three adjacent frames, by the method to be explained. The part of the stern above the wing transom is to be described in the same manner as before, and may therefore be omitted in this place. The part below the keel of the fashion-piece is also the same in both cases. Let fig 17. represent the fashion-piece of a square tuck, and the three adjoining frames. Divide the interval A B into four equal parts in the points C, D, E, and draw the perpendiculars AF, CG, D H, E I, and B K: these will be portions of water lines answering to the several transoms.

Plate CCCCLVIII.

Let these water lines be described on the floor plan (fig. 18.), in which ABC represents the wing transom. Describe the arch *b* C to reconcile the curves A *b* and CE. Let LFG be the water-line answering to the lower part of the fashion-piece, the distance between the points L and A being equal to the excess of the projection of the point A beyond that of B (fig. 20.). Draw C K (fig. 18.) perpendicular to AM, and make the angle KCM equal to about 25 degrees, and CN will be the projection of the fashion-piece on the floor-plane. Make AB (fig. 19.) equal to AB (fig. 17.) Divide it into four equal parts, and draw the perpendiculars AF, CH, DI, EK, and BG. Make AF equal to CM, and BG equal to MN, and draw the curve FHIKG, having a less curvature than the fashion-piece of the square tuck *a c p g n*. Make MO, MP, MQ, equal to CH, DI, and EK respectively. Divide AL (fig. 18) into four equal parts, and to these points of division draw curves through the points O, P, Q, so as to partake partly of the curvature of A *b* C E and partly of that of LNF, but most of the curvature of that to which the proposed curve is nearest; and hence the form of the several transoms will be obtained.

In order to represent the curve of the fashion-piece on the plane of projection, make the lines AF, CG, DH, EI, and BK (fig. 17.) respectively equal to the perpendicular distance of the points C, O, P, Q, and N. From the line AN (fig. 18.), and through the extremities of these lines, draw the curve FGHIK.

It remains to lay down the projection of the fashion-piece on the plane of elevation. In order to which, divide the line AB, fig. 20. (equal to AB, fig. 17.) into four equal parts, and through the points of division draw the perpendiculars AF, CG, DH, EI, and BK; make AF (fig. 20.) equal to the perpendicular distance of the point C from the line BL (fig. 18.) In like manner make the lines CG, DH, EI, and B K (fig. 20.) respectively equal to the perpendicular distances of the points O, P, Q, and N, from the line BL (fig. 18.); and a curve drawn through these points will be the projection of the fashion-piece on the plane of elevation.

Prob. IX. To describe the intermediate frames in the after body.

For this purpose the midship and stern frames must be drawn in the plane of projection. As the main frame contains the greatest capacity, and the stern frame is that having the least, it hence follows that the form and dimensions of the intermediate frames will be between these; each frame, however, partaking most of the form of that to which it is nearest.

Let ACDE (fig. 21.) be the main frame on the plane of projection, and FGH the stern frame; and let there be any convenient number of intermediate frames, as *nine*. Draw the floor ribband CF, and the breadth ribband GD. Divide the curves CD, FG, each into the same number of equal parts, as three, in the points K, M; L, N; and draw the second and third ribbands KL, MN. In order to divide these ribbands so as to form fair curves in different sections, various methods have been proposed. One of the best of these, being that which is chiefly employed by the French constructors, is by means of an equilateral triangle, which is constructed as follows.

Draw the line ME (fig. 22.), limited at M, but produced towards E: take M 1 equal to any convenient extent; make 1, 2 equal to thrice that extent, 2, 3 equal to five times, and 3, 4 equal to seven times the above extent; and continue this division to E, always increasing by two, until there be as many points as there

Fig. 7.

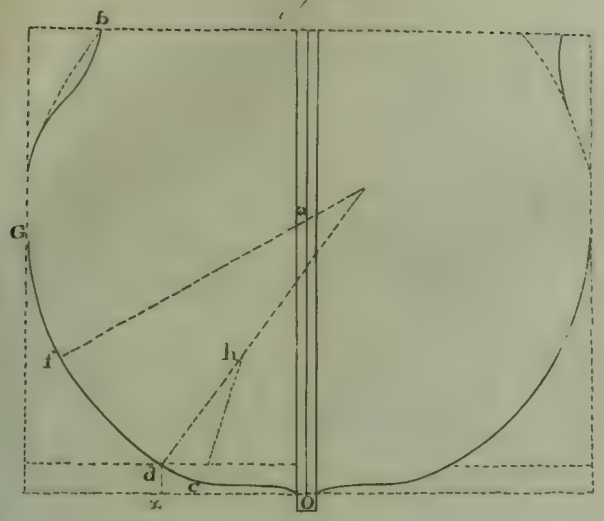


Fig. 8.

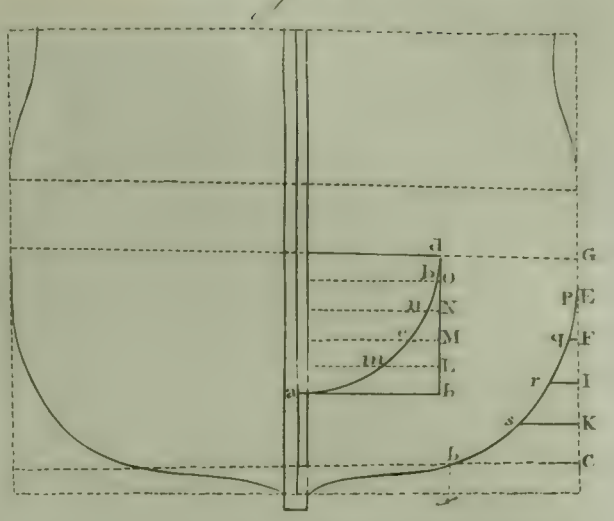


Fig. 9.

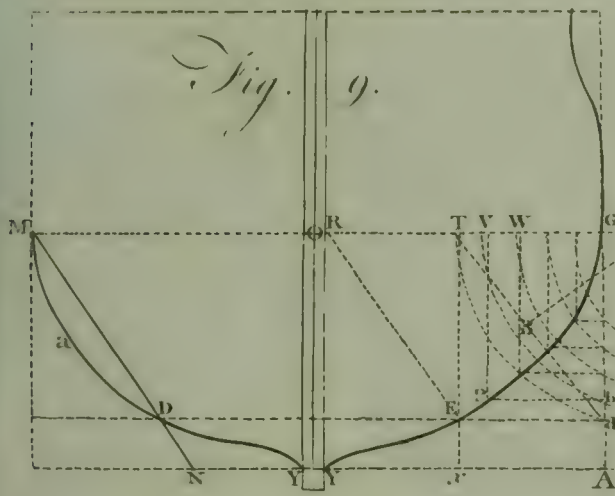


Fig. 10.

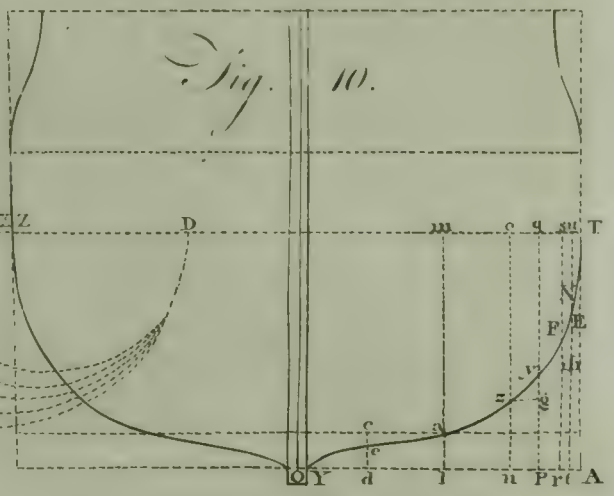


Fig. 11.

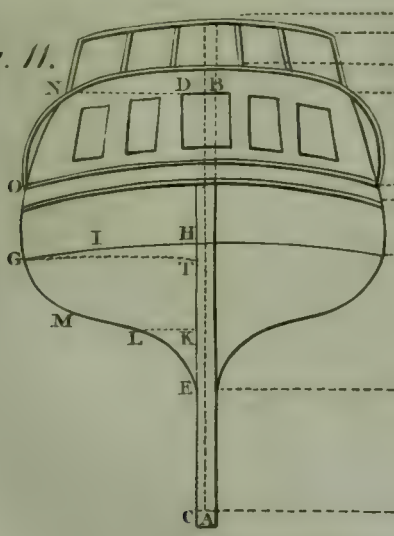
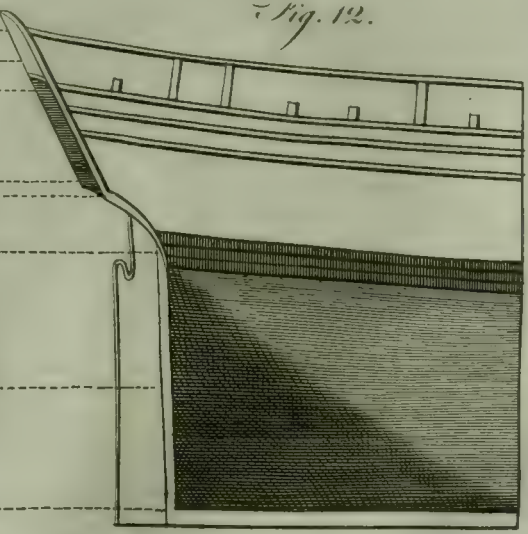


Fig. 12.



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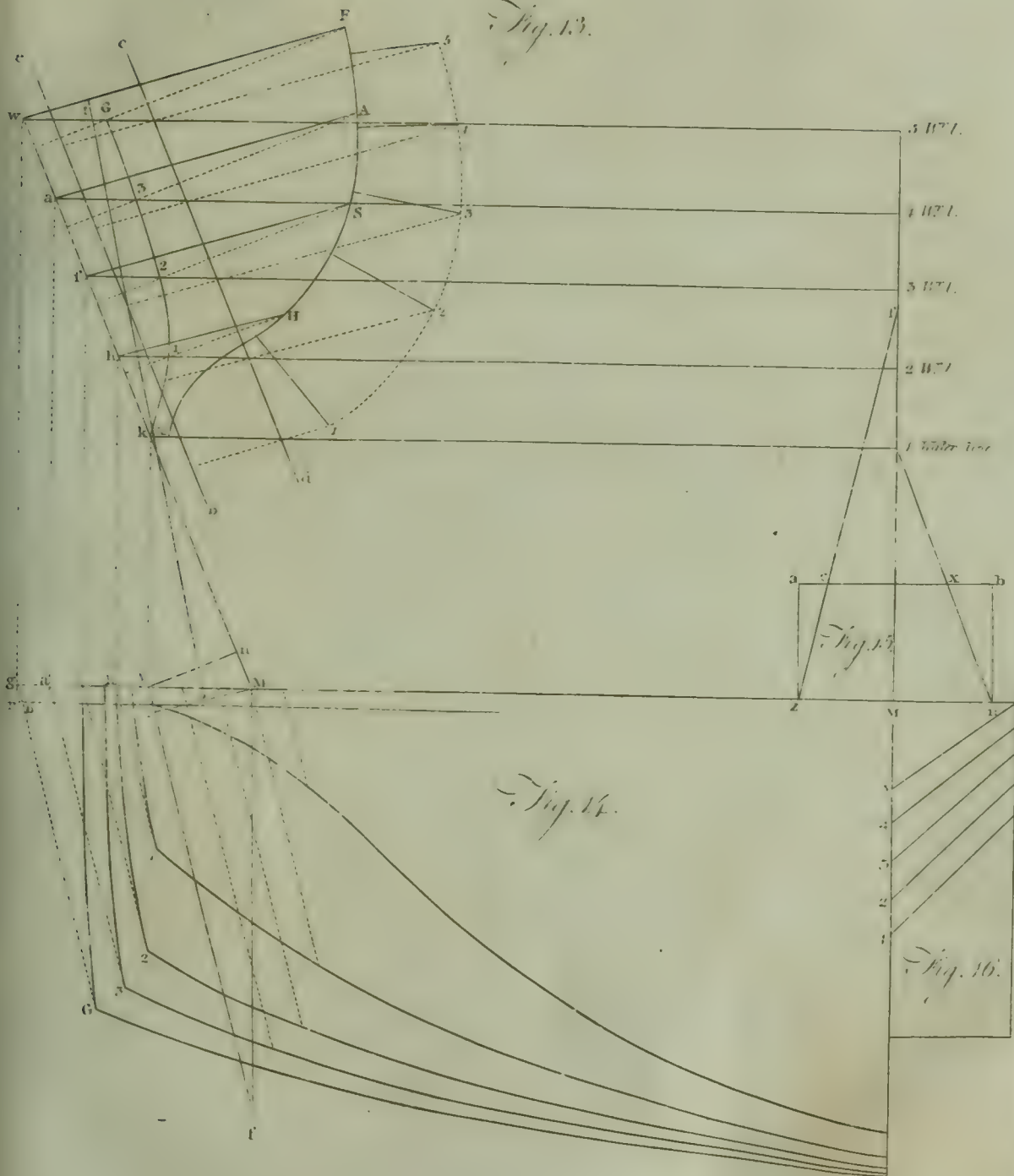
SHIP-BUILDING.



Preliminary Problems.

are frames, including the main and ſtern frames. Upon ME deſcribe the equilateral triangle MSE, and draw lines from the vertex S to each point of diviſion; then the line SM will be that anſwering to the main frame, and SE that correſponding to the poſt; and the other lines will be thoſe anſwering to the intermediate frames in order.

Let fig. 23. be the projection of part of the ſtern on the plane of elevation, together with the eighth and ninth frames. From the points L, N, G, (fig. 21.) draw the lines LO, NP, GQ, perpendicular to the plane of the upper edge of the keel. Make AB (fig. 23.) equal to AF (fig. 21.), and draw the water line BCD. Draw the line BC (fig. 22.) ſo that it may be parallel to the baſe of the triangle, and equal to CD (fig. 23.), which produce indefinitely towards H. Make BD equal to BC (fig. 23.), and draw the dotted line SD (fig. 22.) The ribband FC (fig. 21.) is to be applied to the triangle, ſo that it may be parallel to the baſe, and contained between the line MS and the dotted line SD. Let *c f* repreſent this line; then transfer the ſeveral diviſions from *c f* to the ribband CF (fig. 21.), and number them accordingly. Again, make EF (fig. 23.) equal to LO (fig. 21.), and draw the water line FGH; make BF (fig. 22.) equal to FG (fig. 23.), and draw the dotted line SF; apply the ſecond ribband LK to the triangle, ſo that the extremity K may be on the line SM, and the other extremity L on the dotted line SF, and making with SM an angle of about 62½ degrees. Let *k l* be this line, and transfer the diviſions from it to the ribband KL. In like manner make IK (fig. 23.) equal to NP (fig. 21.), and draw the water line KLM. Make BG (fig. 22.) equal to KL (fig. 23.), and draw the dotted line SG; then the ribband MN is to be applied to the triangle in ſuch a manner that its extremities M and N may be upon the lines SM, SG reſpectively, and that it may make an angle of about 68 degrees with the line SM; and the diviſions are to be transferred from it to the ribband MN. The ſame proceſs is to be followed to divide the other ribbands, obſerving to apply the fourth ribband to the triangle, ſo that it may make an angle of 86 degrees with the line SM; the fifth ribband to make an angle of 65 degrees, and the ſixth an angle of 60 degrees with the line SM.

The quantities of theſe angles are, however, far from being preciſely fixed. Some conſtructors, in applying the ribbands to the triangle, make them all parallel to its baſe; and others vary the meaſures of theſe angles according to fancy. It may alſo be remarked, that a different method of dividing the baſe of the triangle is uſed by ſome. It is certainly proper to try different methods; and that is to be preferred which beſt anſwers the intended purpoſe.

Beſide the frames already mentioned, there are other two laid down by ſome conſtructors in the ſeveral plans, called *balance frames*. The after balance frame is placed at one fourth of the length of the ſhip before the ſtern-poſt; and the other, commonly called the *loof frame*, at one fourth of the ſhip's length aft of a perpendicular to the keel from the rabbet of the ſtem. Let the dotted line at X, between the fifth and ſixth frames, (fig. 23.) be the place of the after balance frame in the plane of elevation. Then, in order to lay down this frame in the plane of projection, its repreſentation muſt be previouſly drawn in the triangle. To accompliſh this, draw the line SV (fig. 22.) ſo that the internal 5V may have the ſame ratio to 5 6 (fig. 22.) that 5 X has to 5 6 (fig. 23.) (D). Then the ſeveral points in the ribbands in the plane of projection anſwering to this frame are to be found by means of the triangle in the ſame manner as before.

Preliminary Problems.

The loof frame is nearly of the ſame dimenſions as the after balance frame, or rather of a little greater capacity, in order that the centre of gravity of that part of the ſhip may be nearly in the plane of the midſhip frame. Hence the loof frame may be eaſily drawn in the plane of projection, and hence alſo the other frames in the fore body may be readily deſcribed.

PROB. X. To deſcribe the frames in the fore body.

Draw the middle line of the ſtem AB (fig. 24.); make AC, BD each equal to half the thickneſs of the ſtem, and draw the line CD; deſcribe alſo one half of the main frame CEFGHI. Let *e*E, *f*F, *g*G, *b*H, be water lines at the heights of the ribbands on the main frame; alſo let *a* be the termination of the floor ribband, and *b* that of the breadth ribband on the ſtem. Divide the interval *a b* into three equal parts in the points *c*, *d*, and draw the ribbands *a*E, *c*F, *d*G, and *b*H. Make *e i*, *f k*, *g l*, *b m* (fig. 24.) equal to *e i*, *f k*, *g l*, *b m* (fig. 21.) reſpectively, and draw the curve C *i k l m*, which will be the projection of the loof frame. Or ſince it is neceſſary that the capacity of the loof frame ſhould be a little greater than that of the after balance frame, each of the above lines may be increaſed by a proportional part of itſelf, as one tenth or one-twentieth, as may be judged proper.

Conſtruct the triangle (fig. 25.) in the ſame manner as fig. 22. only obſerving, that as there are fewer frames in the fore than in the after body, its baſe will therefore be divided into fewer parts. Let there be eight frames in the fore body, then there will be eight diviſions in the baſe of the triangle beſide the extremes.

Let fig. 26. repreſent the ſtem and part of the fore-body in the plane of elevation, and let O be the place of the loof frame. Divide the interval 4, 5 (fig. 25.) ſo that 4, 5 may be to 4Z as 4, 5 to 4, o (fig. 26.), and draw the dotted line SZ, which will be the line denoting the loof frame in the triangle.

Draw the lines AB, CD, EF, GH (fig. 26.) parallel to the keel, and whoſe perpendicular diſtances therefrom may be equal to C *a*, C *c*, C *d*, C *b*, (fig. 24.) the interſections of theſe lines with the rabbet of the ſtem, namely, the points I, K, L, M will be the points of termination of the ſeveral ribbands on the ſtem in the plane of elevation. Divide 8 A (fig. 25.) ſo that 8 B, 8 C, 8 D, and 8 E, may be reſpectively equal to BI, DK, FL, and HM (fig. 26.), and draw the dotted lines SB, SC, SD, SE (fig. 25.) Apply the edge of a ſlip of card to the firſt ribband (fig. 24.), and mark

(D) It is evident, from the method uſed to divide the baſe of the triangle, that this proportion does not agree exactly with the conſtruction: the difference, however, being ſmall, is therefore neglected in practice.

Preliminary Problems.

thereon the extremities of the ribband *a*, E, and alſo the point of interſection of the loof frame. Then apply this ſlip of card to the triangle in ſuch a manner that the point *a* may be on the dotted line SB, the point E on the line SM, and the point anſwering to the loof frame on the dotted line SZ; and mark upon the card the ſeveral points of interſection of the lines S1, S 2, &c. Now apply the card to the ribband *a*E (fig. 24.) as before, and tranſfer the ſeveral points of diviſion from it to the ribband. In like manner proceed with the other ribbands; and lines drawn through the correſponding points in the ribbands will be the projection of the lower part of the frames in the fore body. The projections of the top-timbers of the ſeveral frames may be taken from the half breadth plan; and hence each top-timber may be eaſily deſcribed.

In large ſhips, particularly in thoſe of the French navy, a different method is employed to form the top-timbers in the fore body, which is as follows:

Plate CCCLIX.

Let BI (fig. 27.) be one fourth of the breadth of the ſhip, and draw IK parallel to AB. Take the height of the foremoſt frame from the plane of elevation, and lay it off from A to B: from the point B draw BH perpendicular to AB, and equal to half the length of the wing tranſom. Let E be the place of the breadth ribband on the main frame, and F its place on the ſtem at the height of the wing tranſom. With a radius equal to five-ſixths of half the greateſt breadth of the ſhip deſcribe the quadrant EFG (fig. 28.): Make EH equal to FG (fig. 27.), the point F being at the height of the wing tranſom. Through H draw HO perpendicular to EH, and interſecting the circumference in O; then draw OL parallel to HE, and EL parallel to HO. Divide EL into as many equal parts as there are frames in the fore body, including the main frame, and from theſe points of diviſion draw the perpendiculars 11, 22, &c. meeting the circumference as in the figure. Take the diſtance 11, and lay it off from G (fig. 27.) towards F to the point 1; and from the ſame point G lay off towards F the ſeveral perpendiculars contained between the ſtraight line and the curve to the points 2, 3, &c. and through theſe points draw lines parallel to EG.

Take any line AB (fig. 29.) at pleaſure: divide it equally in two in the point 8; divide 8 B in two parts in the point 7, and continue this method of diviſion until there are as many points as there are frames in the fore body, including the main frame. Upon AB conſtruct the equilateral triangle ACB, and draw the lines C8, C7, &c. Place a ſlip of card on the parallel *a* K 8 (fig. 27.), and mark thereon the points oppoſite to *a*, K, and 8; and let them be denoted accordingly. Then apply this ſlip of card to the triangle, ſo that the point *a*, which is that anſwering to the rabbet of the ſtem, may be on the line AC; that the point anſwering to K may be on C 8, and the extremity 8 on the line CB; and mark on the card the points of interſection of the lines C 7, C 6, &c. and number them accordingly. Now apply this ſlip of card to the ſeventh parallel (fig. 23.), the point *a* being on the line CD, and mark on this parallel the point of interſection 7; ſlide the card down to the ſixth parallel, to which tranſfer the point n° 6. In like manner proceed with the other parallels.

The point K, at the interſection of the line IK with the eighth parallel, is one point through which the eighth frame paſſes. From this point upwards a curve is to be deſcribed ſo as to reconcile with the lower part of this frame already deſcribed, and the upper part, forming an inverted arch, which is to terminate at H. This top-timber may be formed by two ſweeps, whoſe radii and centres are to be determined partly from circumſtances and partly according to fancy. It however may be more readily formed by hand.

Let LM (fig. 27.) be the line of the ſecond deck at the main frame, and let LN be the difference of the draught of water, if any. Make GN (fig. 28.) equal to LN; draw NM perpendicular to GN, meeting the circle in M; and through the points G and M draw the parallels GV and MV; divide GN as before, and from the ſeveral points of diviſion draw perpendiculars terminating in the curve. Tranſfer theſe perpendiculars from L upwards (fig. 27.), and through the points thus found draw the lines 11, 22, &c. parallel to LM. Apply a ſlip of card to the eighth parallel, and mark upon it the point anſwering to the ſtem, the eighth and main frames: carry this to the triangle, and place it ſo that theſe points may be on the correſponding lines. Then the points of interſection of the lines C 7, C 6, &c. are to be marked on the card, which is now to be applied firſt to the eighth parallel (fig. 27.), then to the ſeventh, &c. tranſferring the ſeveral points of diviſion in order as before.

Draw the line HO (fig. 27.); mark its length on a ſlip of card, and apply it to the triangle, ſo that it may be parallel to its baſe, and its extremities one on the eighth and the other on the main frame: mark on the card the points of interſection of the ſeveral intermediate lines as before; then apply the card to HO, and tranſfer the diviſions.

There are now three points determined through which each top-timber muſt paſs, namely, one in the breadth ribband, one in the fifth, and one in the upper ribband. Through theſe curves are to be deſcribed, ſo as to reconcile with the lower part of the frame, and partake partly of the curvature of the eighth frame, and partly of that of the main frame, but moſt of that of the frame to which it is neareſt: and hence the plane of projection is ſo far finiſhed, that it only remains to prove the ſeveral frames by water lines.

Another method of deſcribing the frames in the body plan is by ſweeps. In this method it is neceſſary, in the firſt place, to deſcribe the height of the breadth lines, and the riſing of the floor, in the plane of elevation. The half breadth lines are next to be deſcribed in the floor plan. The main frame is then to be deſcribed by three or more ſweeps, and giving it ſuch a form as may be moſt ſuitable to the ſervice the ſhip is deſigned for. The lower, upper, and top-timber heights of breadth, and the riſings of the floor, are to be ſet upon the middle line in the body plan, and the ſeveral half breadths are then to be laid off on lines drawn through theſe points perpendicular to the middle line. A mould may then be made for the main frame, and laid upon the ſeveral riſings, as in whole mouldings, explained in Chapter V. with this difference, that here an under breadth ſweep is deſcribed to paſs through the point which limits the half-breadth of the timber, the centre of which will be in the breadth line of that timber. The proper centres for all the frames being found, and

Fig. 17.

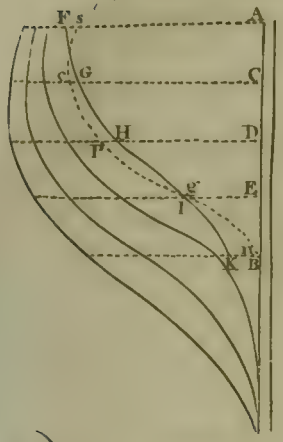


Fig. 18.

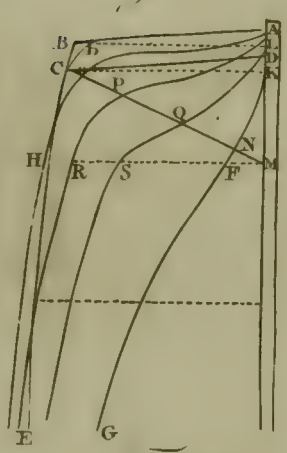


Fig. 19.

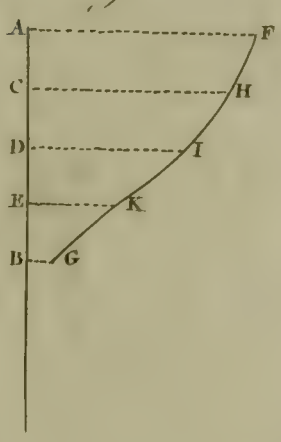


Fig. 20.

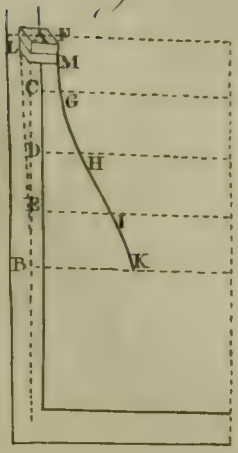


Fig. 21.

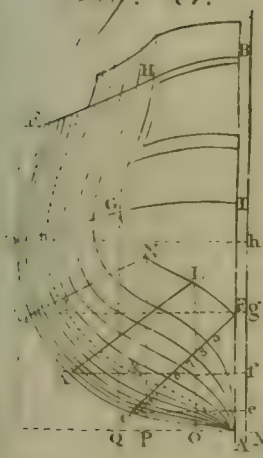


Fig. 22.

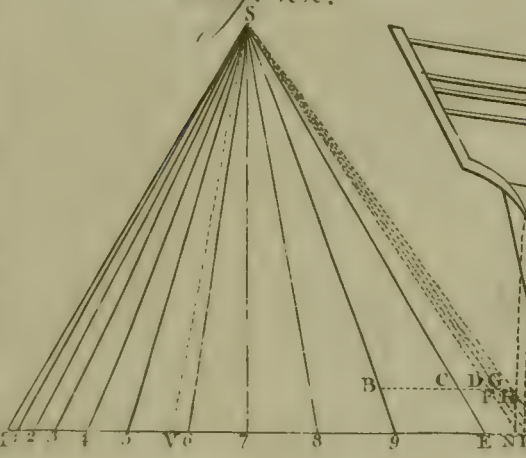


Fig. 23.

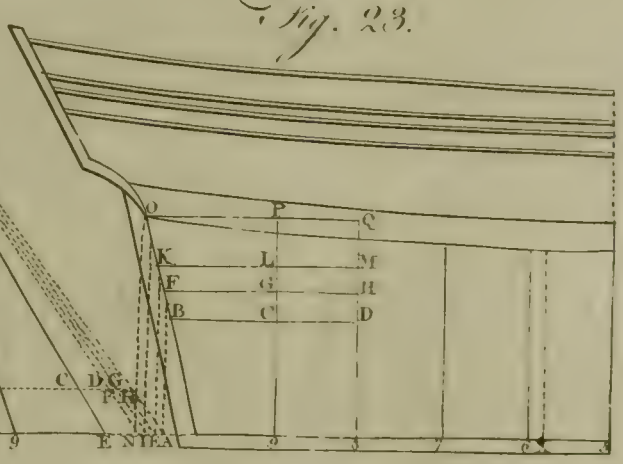


Fig. 24.

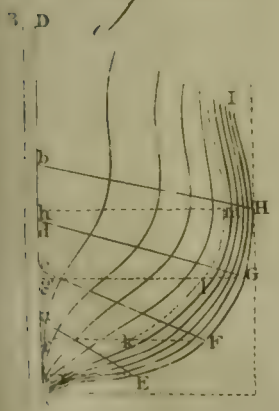


Fig. 25.

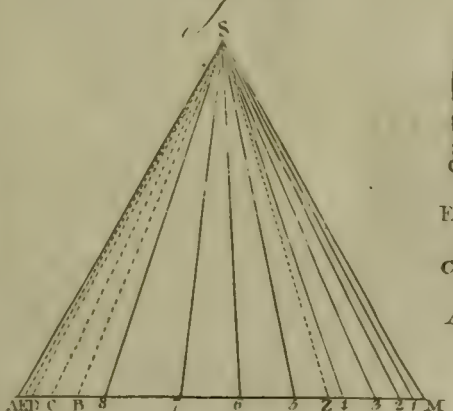


Fig. 26.

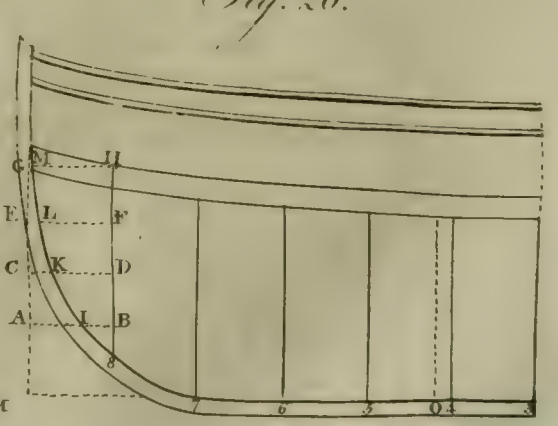


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Fig. 27.

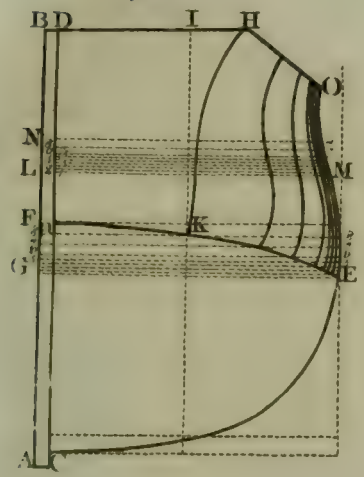


Fig. 28.

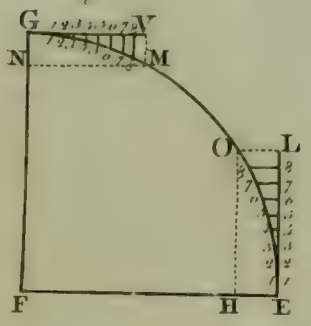


Fig. 29.

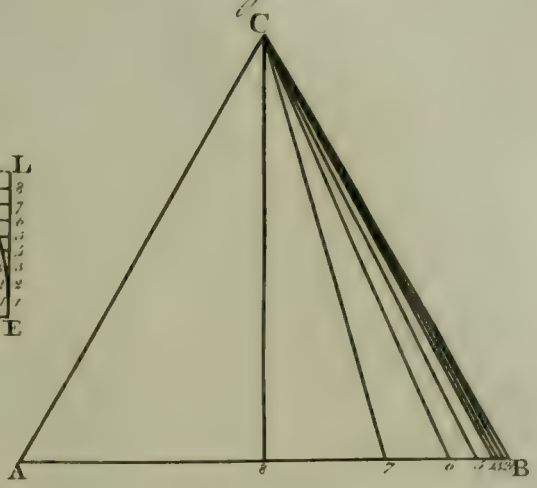
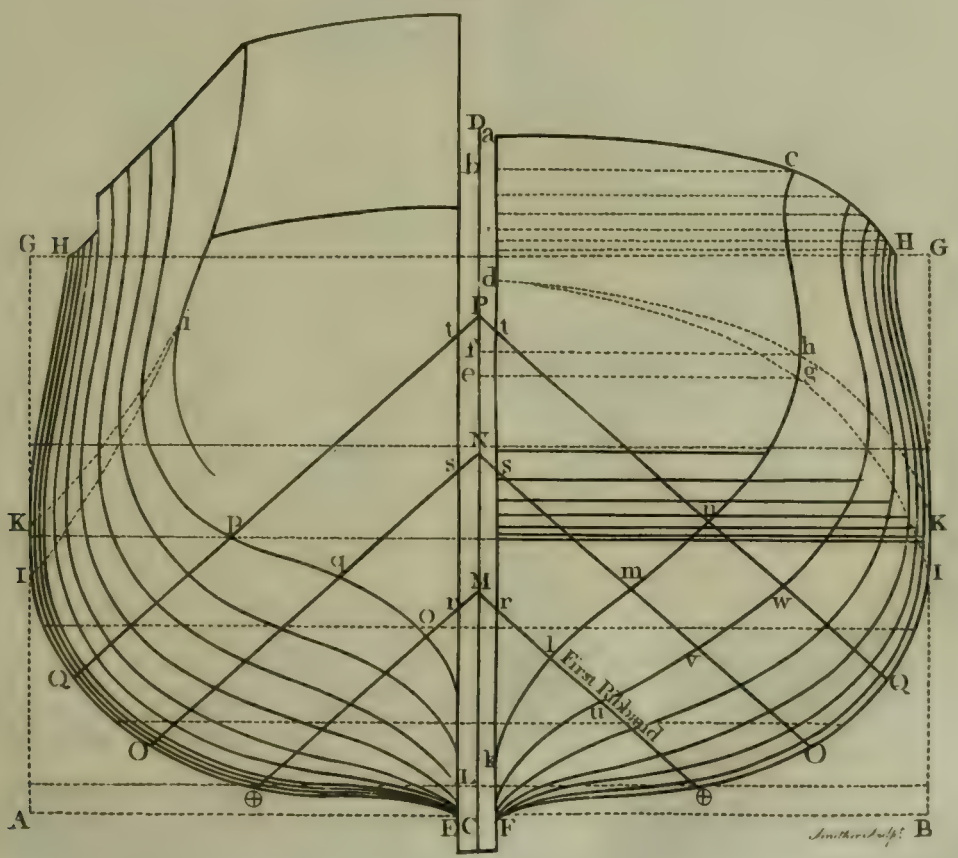


Fig. 32.



Preliminary Problems.

the arches described, the bend mould must be so placed on the rising line of the floor, that the back of it may touch the back of the under breadth sweep. But the general practice is, to describe all the floor sweeps with compasses, as well as the under breadth sweeps, and to reconcile those two by a mould which is an arch of a circle, its radius being the same with that of the reconciling sweep by which the midship frame was formed. It is usual for all the floor sweeps to be of the same radius; and in order to find their centres a line is formed on the floor plan for the half breadth of the floor. As this line cannot be described on the surface of a ship, it is therefore only an imaginary line. Instead of it some make use of a diagonal in the body plane to limit the half breadth of the floor upon every rising line, and to erect perpendiculars at the several intersections, in the same manner as for the midship frame.

After the sweeps are all described, recourse is had to moulds, or some such contrivance, to form the hollow of the timbers, much in the same manner as in whole moulding; and when all the timbers are formed, they must be proved by ribband and water lines, and altered, if necessary, to make fair curves.

The preceding methods of describing the several planes or sections of a ship being well understood, it will be a very easy matter to construct draughts for any proposed ship: and as the above planes were described separately and independent of each other, it is therefore of little consequence which is first described. In the following application, however, the plane of elevation will be first drawn, then part of the floor plan, and lastly the body plan: and in connecting these plans the most rational and simple methods will be employed.

Chap. IV. *Application of the foregoing Rules to the Construction of Ships.*

Sect. I. *To construct a Ship intended to carry a considerable Burden in Proportion to her general Dimensions, and to draw little Water.*

Dimensions.

	F.	In.
Length between the wing transom and a perpendicular from the rabbet of the stem at the height of breadth line	80	0
Main half breadth moulded	11	0
Half breadth at the height of breadth line at the stern	7	6
Top-timber half breadth	0	6
Height of the stem above the upper edge of the keel	17	0
Height of the breadth line at the stem	13	6
Height of the breadth line at the stern	12	3
Upper height of breadth at the main frame	7	4
Lower height of breadth	5	10
Height of middle line of wales at the stem	10	0
Height of middle line of wales at the main frame	6	10
Height of middle line of wales at the stern	10	6
Breadth of the wales	1	9
Height of top-timber at midships	14	0
——— at stern	18	0

Draw the line *a b* (fig. 37.) equal to 80 feet, from a convenient scale: divide it into as many equal parts plus one as there are to be frames, which let be 16, and through each point of division draw perpendiculars. Make *b c* equal to 17 feet, the perpendicular height of the top of the stem above the upper edge of the keel, and describe the stem by Prob. II. Make *a d* equal to 10½ feet, the height of the middle line of the wales at the stern, and *a e* equal to the proposed rake of the post, which may be about 2 feet; join *d e*; and draw the line *f g* representing the aft-side of the post. Describe the counter and stern by Problem VI. and VII. Make ⊕*h* equal to 14 feet, the top-timber height at the main frame, and *i k* equal to 18 feet, the height at the stern; and through the three points *e*, *h*, *k*, describe the curve limiting the top-timbers by Problem I. Make *b d* equal to 10 feet, the height of the middle line of the wales at the stem, and ⊕H equal to 6 feet 10 inches, the height at the main frame; and the curve *d* H *d* being described will represent the middle line of the wales. At the distance of 10½ inches on each side of this line draw two curves parallel thereto, and the wales will be completed in this plan. Make *b l* equal to 13½ feet, the height of the breadth line at the stem; *a m* equal to 12½ feet, the height at the stern; and I⊕ K⊕ equal to 5 feet 10 inches and 7 feet 4 inches respectively; and draw the upper breadth line *l* K *m* and lower breadth line *l* I *m*. From the line *a b* lay downwards the breadth of the keel, which may be about one foot, and draw the line L*t* parallel to *a b*.

Let the line L *r*, which is the lower edge of the keel, represent also the middle line of the floor plan. Produce all the perpendiculars representing the frames: make ⊗ M (fig. 31) equal to 11 feet, the main half breadth at midships; through *m* (fig. 30.) draw the line *m* N perpendicular to *a b*, and make *p* N equal to 7½ feet, and draw the main half breadth line NM *r* by Problem IV. Describe also the top-timber half breadth line PO *r*, ⊕ O being equal to 10½ feet, and form the projecting part of the stem *q r s t*.

In order that the top-timber line may look fair on the bow, and to prevent the foremost top-timbers from being too short, it is necessary to lift or raise the sheer from the round of the bow to the stem. For this purpose the following method is usually employed: Produce the circular sheer before the stem in the plane of elevation at pleasure; then place a batton to the round of the bow in the half breadth plan, and mark on it the stations of the square timbers and the side of the stem; apply the batton to the sheer plan, and place it to the sheer of the ship, keeping the stations of the timbers on the batton well with those on the sheer plan for several timbers before dead-flat, where they will not alter; then mark the other timbers and the stem on the sheer line produced; through these points draw lines parallel to the keel, to intersect their corresponding timbers and the stem in the sheer plan: then a curve described these last points will be the sheer of the ship round the bow, lifted as required: and the heights of the timbers thus lengthened are to be transferred to the body plan as before.

Draw the line AB (fig. 32.) equal to 22 feet, the whole breadth; from the middle of which draw the perpendicular CD: make CE equal to half the thickness

Application of the foregoing Rules to the Construction of Ships. Plate CCCLX

Application of the foregoing Rules to the Conſtruction of Ships.

of the poſt, and CF equal to half that of the ſtem, and from the points A, E, F, B, draw lines parallel to CD. Make AG, BG each equal to 14 feet, the height at the main frame, and draw the line GG parallel to AB. Make GH, GH each equal to half a foot, the difference between the main and top timber half breadths. From A and B ſet up the heights of the lower and upper breadth lines to I and K, and draw the ſtraight lines IK, IK. Let CL be the riſing at the main frame, and ⊕, ⊕ the extremities of the floor timber. Hence, as there are now five points determined in each half of the main frame, it may be very eaſily deſcribed.

Make CM equal to L⊕, join M⊕, and draw the other ribbands NO, PQ. In order, however, to ſimplify this operation, the rectilineal diſtance ⊕I was biſected, and through the points of diviſion the lines NO, PQ were drawn parallel to the floor ribband M⊕.

Take the diſtance *b c* (fig. 30.), and lay it off from F to (fig. 32.); alſo make F *b* (fig. 32.) equal to F *u* (fig. 30.); through *b* draw *bc* parallel to AB, and equal to FR (fig. 31). In like manner take the heights of each top-timber from fig. 30. and lay them off from C towards D (fig. 32); through theſe points draw lines parallel to AB, and make them equal each to each, to the correſponding half breadth lines taken from the floor plan: Then through the ſeveral points *a*, *c*, &c. thus found, draw a line *a c* H, which will be the projection of the top-timber line of the fore body in the body plan. Proceed in the ſame manner to find the top timber line in the after body.

Tranſfer the height of the main-breadth line on the ſtem *b l* (fig. 30.) from F to *d* (fig. 32). Tranſfer alſo the heights of the lower and upper breadth lines at timber F (fig. 30.), namely, FW, FX, from F to *e* and *f* (fig. 32.); through which draw the parallel *eg*. *fh*; make them equal to FS (fig. 31.), and draw the ſtraight line *g h*. In this manner proceed to lay down the portions of the extreme breadth at each frame, both in the fore and in the after body in the body plan, and draw the upper and lower breadth lines *d b* K, *d g* I in the fore body and K *i*, I *i* in the after body. Hence the portions of the ſeveral top-timbers contained between the top-timber and main breadth lines may be eaſily deſcribed. It was before remarked that their forms were partly arbitrary. The midſhip top-timber has generally a hollow, the form of which is left entirely to the artiſt, though in ſome ſhips, eſpecially ſmall ones, it has none. It is the common practice to make a mould for this hollow, either by a ſweep or ſome other contrivance, which is produced conſiderably above the top timber line, in a ſtraight line or very near one: The midſhip top timber is formed by this mould, which is ſo placed that it breaks in four with the back of the upper breadth ſweep. The other top-timbers are formed by the ſame mould, obſerving to place it ſo that the ſtraight part of it may be parallel to the ſtraight part of the midſhip timber, and moved up or down, ſtill keeping it in that direction till it juſt touches the back of the upper breadth ſweep. Some conſtructors begin at the after timber, after the mould is made for the midſhip top-timber, becauſe they think it eaſier to keep the ſtraight part of the mould parallel to this than to the midſhip timber: and by this means the top ſide is kept from winding. Others, again, make a mark upon the mould where the breadth line of the mid hip timber croſſes it, and with the ſame mould they form the after timber: this will occaſion the mark that was made on the mould when at the main frame to fall below the breadth line of the after timber, and therefore another mark is made at the height of the breadth line at the after timber; the ſtraight part of the mould is then laid obliquely acroſs the breadth lines of the top-timbers, in ſuch a manner that it may interſect the breadth line of the midſhip timber at one of theſe marks and the breadth line of the after timber at the other mark; then the ſeveral interſections of the breadth lines of the timbers are marked upon the mould; which muſt now be ſo placed in forming each timber, that the proper mark may be applied to its proper breadth, and it muſt be turned about ſo as juſt to touch the upper breadth ſweep. Any of theſe methods may make a fair ſide, and they may be eaſily proved by forming another intermediate half breadth line.

Application of the foregoing Rules to the Conſtruction of Ships.

The remaining parts of the frames may be deſcribed by either of the methods laid down in Problems IX. and X. In order, however, to illuſtrate this ſtill farther, it is thought proper to ſubjoin another method of forming the intermediate frames, the facility of which will recommend it.

Take FZ (fig. 30.), and lay it from F to *k* (fig. 32.); then deſcribe the lower part of the foremoſt frame, making it more or leſs full according as propoſed; and interſecting the ribbands in the points *l*, *m*, *n*. Deſcribe alſo the aftermoſt frame *o*, *p*, *q*. Make *α β* (fig. 30) equal to F *r* (fig. 32.), and produce it to *a* (fig. 31.): alſo draw *γ δ*, and *ε ζ* (fig. 30.) equal to E *r* and E *s* (fig. 32.) reſpectively; and produce them to *b* and *c*: Make F *e*, F *f*, F R (fig. 31.) equal to M *l*, N *m*, P *n* (fig 32.) each to each. Let alſo ⊕*b*, ⊕*i*, ⊕*k*, and 9 *l*, 9 *m*, 9 *n* (fig. 31) be made equal to M ⊕, NO, PQ, and M *o*, N *q*, P *p* (fig. 32); then through theſe points trace the curves *a e n b l b*, *r f i m c*, and *r* R *k n p*, and they will be the projections of the ribbands in the floor plane. Now tranſfer the ſeveral intervals of the frames contained between the middle line and the ribbands (fig. 31.) to the correſponding ribbands in the body plan (fig. 32). Hence there will be five points given in each frame, namely, one at the lower breadth line, one at each ribband, and one at the keel; and conſequently theſe frames may be eaſily deſcribed. In order to exemplify this, let it be required to lay down the frame E in the plane of projection. Take the interval E *n* (fig. 31.), and lay it from M to *u* (fig. 32). Lay off alſo E *v*, E *e* (fig. 31.) from N to *v* and from P to *n* (fig. 32.); then through the points F, *u*, *v*, *n* and the lower breadth line deſcribe a curve, and it will be the repreſentation of the frame E in the body plan. In like manner the other frames may be deſcribed.

The ribbands may now be tranſferred from the body plan to the plane of elevation, by taking the ſeveral heights of the interſection of each ribband with the frames, and laying them off on the correſponding frames in the floor plan; and if the line drawn through theſe points make a fair curve, it is preſumed that the curves of the frames are rightly laid down in the body plan. Only one of theſe ribbands, namely, the firſt, is laid down in fig. 30. Theſe curves may alſo be farther proved, by drawing water lines in the plane of elevation,

Application of the foregoing Rules to the Conſtruction of Ships.

vation, and in the body plan, at equal diſtances from the upper edge of the keel. Then the diſtances between the middle line of the body plan, and the ſeveral points of interſection of theſe lines with the frames, are to be laid off from the middle line in the floor plan upon the correſponding frames; and if the line drawn through theſe points form a fair curve, the frames are truly drawn in the body plan.

In figs. 30. and 32. there are drawn four water lines at any equal diſtances from the keel, and from each other. Theſe lines are then transferred from fig 32. to fig. 31.; and the lines paſſing through theſe points make fair curves.

The tranſoms are deſcribed by Problem VIII. it is therefore unneceſſary to repeat the proceſs. A riſing line of the floor timbers is commonly drawn in the plane of elevation.

As this is intended only as an introductory example, ſeveral particulars have therefore been omitted; which, however, will be exemplified in the following ſection.

SECT. IV. *To deſcribe the ſeveral Plans of a Ship of War propoſed to carry 80 Guns upon two Decks.*

As it is propoſed in this place to ſhow the method of deſcribing the plans of a ſhip of a very conſiderable ſize, it therefore ſeems proper to give the dimenſions of every particular part neceſſary in the delineation of theſe plans. The ſeveral plans of this ſhip are contained in Plate CCCCLXI. figs 33, and 34. But as it would very much confuſe the figures to have a reference to every operation, and as the former example is deemed a ſufficient illuſtration, the letters of reference are upon theſe accounts omitted in the figures.

PRINCIPAL DIMENSIONS.

Ship Builder's Repoſitory.

	F.	In.
Lengths.—Length on the gun or lower deck from the aft part of the rabbet of the ſtem to the aft part of the rabbet of the poſt	182	0
Length from the foremoſt perpendicular to dead flat	63	11¼
Length from the foremoſt perpendicular to timber Y	4	0
Length from after perpendicular to timber 37	3	4
Room and ſpace of the timbers	2	8¾
Length of the quarter deck from the aft part of the ſtern	95	0
Length of the forecaſtle from the fore part of the beak-head	49	0
Length of round-houſe deck from the aft part of the ſtern	51	8
Heights.—Height of the gun or lower deck from the upper edge of the keel to the under ſide of the plank at dead flat	24	0
Height of the gun or lower deck from the upper edge of the keel to the under ſide of the plank at foremoſt perpendicular	26	3
Height of the gun or lower deck from the upper edge of the keel to the under ſide of the plank at after perpendicular	26	3
Height from the upper ſide of the gun-deck plank to the under ſide of the upper deck plank, all fore and aft	7	0
Height from the upper ſide of the upper deck plank to the under ſide of the greater deck plank, afore	6	10
Height from the upper ſide of the upper deck plank to the under ſide of the greater deck plank, abaft	6	11
Height to the under ſide of forecaſtle plank, afore and abaft	6	6
Height from the upper ſide of the quarter-deck plank to the under ſide of the round-houſe plank, afore	6	9
Height from the upper ſide of the quarter-deck plank to the under ſide of the round-houſe plank, abaft	6	10
Height of the lower edge of the main wales at foremoſt perpendicular	24	6
Height of the lower edge of the main wales at dead flat	20	0
Height of the lower edge of the main wales at after perpendicular	26	6
Height of the lower edge of the channel wales at foremoſt perpendicular	32	6
Height of the lower edge of the channel wales at dead flat	29	0
Height of the lower edge of the channel wales at after perpendicular	34	0
Height of the upper ſide of the wing tranſom	28	4
Height of the touch of the lower counter at the middle line	33	5
Height of the touch of the upper counter at the middle line	36	2
Height of the top timber line at the after part of the ſtern timber	44	7
Breadths.—Main wales in breadth from lower to upper edge	4	6
Channel wales in breadth from lower to upper edge	3	0
Waiſt rail in breadth	0	7
Diſtance between the upper edge of the channel wales and the under edge of the waiſt rail	2	0
Sheer rail in breadth	0	6
Diſtance between the ſheer rail and the rail above from timber 13 to the ſtern	2	5
Diſtance between the ſheer rail and the rail above from timber 7 to timber 11	1	4
Diſtance between the ſheer rail and the rail above from timber C to the forepart of beak-head	1	2
And the ſaid rail to be in breadth	0	6
Plank ſheer to be in thickneſs	0	2½
Centres of the maſts.—From the foremoſt perpendicular to the centre of the mainmaſt on the gun-deck	103	2
From the foremoſt perpendicular to the centre of the foremaſt on the gun-deck	20	5
From the after perpendicular to the centre of the mizenmaſt on the gun-deck	28	6
Stem.—The centre of the ſweep of the ſtem abaft timber P	0	4
Height of ditto from the upper edge of the keel	26	1
Stem-moulded	1	3
Foremoſt part of the head afore the perpendicular	2	4
Height of ditto from the upper edge of the keel	38	3
Stern-poſt.—Aft part of the rabbet afore the		

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per-

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	F.	In.
perpendicular on the upper edge of the keel.	3	4
Aft part of the port abaft the rabbet at the upper edge of the keel	2	6
Aft part of the port abaft the rabbet at the wing tranſom	1	1
Stern port fore and aft on the keel	3	1
Ditto ſquare at the head	2	0½
Counters.—The touch of the lower counter at the middle line, abaft the aft part of the wing tranſom	7	6
Round aft of the lower counter	1	4
Round up of the lower counter	0	9
The touch of the upper counter at the middle line, abaft the aft part of the wing tranſom	9	9
Round aft of the upper counter	1	3½
Round up of the upper counter	0	10
Aft part of the ſtern-timber at the middle line, at the height of the top timber line, abaft the aft part of the wing tranſom	12	6
Round aft of the wing tranſom	0	6
Round up of the wing tranſom	0	5½

		F.	In.
Draught of water.—Load draught of water from the upper edge of the keel	afore	20	5
	abaft	20	5
Channels.—Foremoſt end of the fore channel afore timber R		1	0
The channel to be in length		37	0
And in thickneſs at the outer edge		0	4½
The dead eyes to be 12 in number and in diameter		1	6
Foremoſt end of the main channel afore timber 9		0	10
The channel to be in length		38	0
And in thickneſs at the outer edge		0	4½
The dead eyes to be 14 in number and in diameter		1	6
Foremoſt end of the mizen-channel abaft timber 27		2	4
The channel to be in length		20	0
And in thickneſs at the outer edge		0	4
The dead eyes to be 7 in number and in diameter		1	0

Application of the foregoing Rules to the Conſtruction of Ships.

Dimensions of the ſeveral Parts of the Bodies.

Fore Body.	*Timbers Names.*													
	⊕		C		G		L		P		T		W		Y	
	Ft.	In.	Ft.	In.	Ft.	In.	Ft.	In.	Ft.	In	Ft.	In.	Ft.	In.	Ft.	In.
Lower height of breadth	22	6	22	6	22	7	23	0	23	11	25	7	26	10	28	8
Upper height of breadth	24	10	24	10	24	10	24	10½	25	3½	26	4½	27	4½	29	0
Height of the top-timber line	37	5	37	7	38	0	38	5	39	1	39	10	40	4	40	9
Height of the riſing line *	0	0	0	5½	3	10	9	10	18	6						
Height of the cutting down	2	3½	2	3½	2	3½	2	8	3	10	6	4				
Main half breadth	24	5½	24	5½	24	4½	24	0½	23	2½	20	2	17	□	11	0½
Top-timber half breadth	20	11	20	10	20	9	20	6	20	0	18	9½	17	10	16	6
Half breadth of the riſing	8	7	8	4	6	5½	2	9	5	7 Outſide						
Length of the lower breadth ſweeps	19	2	18	9	18	3	17	3	15	11	14	1	12	7	12	0
Firſt diagonal line	7	9	7	8¾	7	7	7	1	6	3	3	8				
Second ditto	13	9	13	8½	13	4½	12	1	10	3	7	1½	4	6		
Third ditto	20	0	19	11	19	2	17	7	15	1	11	1	8	3¾	3	4½
Fourth ditto	23	4½	23	4½	23	0	21	8½	18	11	14	8½	11	5	6	0
Fifth ditto	24	8	24	8	24	4½	23	5½	21	2½	17	1	13	8½	7	11
Sixth ditto																
Seventh ditto	24	1½	24	1½	24	0	23	9	22	10	20	10½	18	6½	14	7

* Riſing height 11 feet 10 inches at dead flat, from which all the other riſings muſt be ſet off.

After

After Body.	*Timbers Names.*																					
	1		5		9		13		17		21		25		29		33		35		37	
	Ft.	In.	Ft.	In.	Ft.	In.	Ft.	In.	Ft.	In.	Ft.	In.	Ft.	In.	Ft.	In.	Ft	In	Ft	In.	Ft.	In.
Lower height of breadth -	22	6	22	6	22	6	22	7½	22	9	23	0½	23	7½	24	6	25	10¾	26	9½	28	3
Upper ditto - -	24	10	24	10	24	10	24	11	25	1	25	4	25	8	26	3	27	1	27	9	28	8
Height of the top timber line -	37	5	37	5	37	6	37	10	38	3½	38	11	39	8	40	6	41	5	42	0	42	6
Height of the cutting down -	2	3½	2	3½	2	3½	2	3½	2	4	2	7½	3	5	5	2½	8	7				
Height of the rising -	0	2½	0	8½	1	9½	3	6½	6	0	10	1	17	0								
Main half breadth - -	24	5¼	24	4¾	24	4¼	24	3¼	24	1	23	8½	23	0½	21	10						
Half breadth of the rising -	8	6	8	3	7	9	6	10½	5	3½	2	8	2	6	Outfid.							
Top-timber half breadth -	20	11	20	10	20	9½	20	9	20	7	20	3	19	5	18	2	16	8	15	10½	15	0½
Topſides half breadth -											19	7	18	4	17	0	15	10	14	11	14	3
Length of lower breadth ſweeps	19	2	19	2	19	0	18	7	17	1	16	0	14	5	12	5	9	10½	7	11	4	8
Firſt diagonal - -	7	9	7	8¼	7	7	7	5	7	2½	6	7	5	9	4	7	2	10	1	8½	0	7
Second ditto - -	13	9	13	8½	13	6	13	1	12	6	11	2	9	7	7	7	4	8½	3	1	0	11
Third ditto - -	20	0	19	11½	19	7½	19	0	18	1½	16	6	14	2	11	5½	7	8¼	5	5	2	1½
Fourth ditto - -	23	4½	23	3	23	1½	22	6½	21	11	20	3	18	0½	15	3½	11	4	8	7	4	6½
Fifth ditto - -	24	8	24	7	24	6	24	1½	23	6½	22	3½	20	6½	18	2	14	4	11	5	7	0
Sixth ditto - -																	18	8½	16	0	11	8
Seventh ditto - -											23	9½	23	0	21	8½	20	0	18	11	17	8½

Diagonal Lines for both the Fore and After Bodies.

Fore and After Bodies.	*Names of the Diagonal Lines*													
	1ſt		2d		3d		4th		5th		6th		7th	
	Ft.	In.	Ft.	In.	Ft.	In.	Ft.	In.	Ft.	In.	Ft.	In.	Ft.	In
Height up the middle line -	6	11	11	4	16	5½	20	8	23	5¾	27	5	43	9
Diſtance from the middle line on the baſe line	4	8	9	1	15	6								
Height up the ſide line - -							0	9½	6	7	12	7½	32	8½

I. *Of the Sheer Draught or Plane of Elevation.*

Draw a ſtraight line (fig. 33.) to repreſent the upper edge of the keel, erect a perpendicular on that end to the right, and from thence ſet off 182 feet, the length on the gun deck, and there erect another perpendicular; that to the right is called the *foremoſt* perpendicular, and the other the *after* one: upon theſe two perpendiculars all the foremoſt and aftermoſt heights muſt be ſet off, which are expreſſed in the dimenſions.

Then ſet off the diſtance of the main frame or dead flat from the foremoſt perpendicular, and at that place erect a third perpendicular, which muſt be diſtinguiſhed by the character ⊕. From dead flat the room and ſpace of all the timbers muſt be ſet off; but it will only be neceſſary to erect a perpendicular at every frame timber; which in the fore body are called *dead flat*, A, C, E, &c. and in the after body (2), 1, 3, 5, &c.: hence the diſtance between the frame perpendiculars will be double the room and ſpace expreſſed in the dimenſions. Then ſet off the heights of the gun deck afore at midſhip or dead flat, and abaft from the upper ſide of the keel; and a curve deſcribed through theſe three points will be the upper ſide of the gun-deck. Set off the thickneſs of the gun-deck plank below that; and another curve being drawn parallel to the former, the gun-deck will then be deſcribed at the middle line of the ſheer plan.

The centre of the ſtem is then to be laid down by means of the table of dimenſions; from which centre, with an extent equal to the neareſt diſtance of the upper edge of the keel, deſcribe a circle upwards: deſcribe alſo another circle as much without the former as the ſtem is moulded. Then ſet off the height of the head of the ſtem, with the diſtance afore the perpendicular, and there make a point; and within that ſet off the moulding of the ſtem, and there make another point: from this laſt mentioned point let a line paſs downwards, interſecting the perpendicular at the height of the gun-deck, and breaking in fair with the inner circle, and the after part of the ſtern is drawn. Draw another line from the foremoſt point downwards, parallel to the former, and breaking in fair with the outer circle; then the whole ſtem will be formed, except the after or lower end, which cannot be determined till hereafter.

The ſtern-poſt muſt be next formed. Set off on the upper edge of the keel a ſpot for the aft part of the rabbet taken from the dimenſions, and from that forward ſet off another point at the diſtance of the thickneſs of the plank of the bottom, which is 4½ inches; and from this laſt mentioned point draw a line upwards, interſecting the perpendiculars at the height of the lower deck;

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deck; then ſet up the perpendicular the height of the wing tranſom, and draw a level line, and where that line interſects, the line firſt drawn will be the aft ſide of the wing tranſom; on the upper part of the middle line ſet off from that place the diſtance of the aft ſide of the ſtern-poſt; ſet off alſo the diſtance of the after part from the rabbet on the upper edge of the keel, and a line drawn through theſe two points will be the aft ſide of the poſt. A line drawn parallel to the firſt drawn line at the diſtance of 4½ inches, the thickneſs of the plank on the bottom, will be the aft ſide of the rabbet: and hence the ſtern-poſt is deſcribed, except the head, which will be determined afterwards.

From the dimenſions take the ſeveral heights of the upper-deck above the gun-deck, afore, at midſhip, and abaft, and ſet them off accordingly; through theſe points deſcribe a curve, which will be the under ſide of the upper deck; deſcribe alſo another curve parallel thereto, at the diſtance of the thickneſs of the plank, and the upper deck will be then repreſented at the middle line of the ſhip.

Set off the height of the lower counter, at the middle line, from the upper edge of the keel, and draw a horizontal line with a pencil; then on the pencil line ſet off the diſtance the touch of the lower counter is abaft the aft ſide of the wing tranſom: from this point to that where the fore part of the rabbet of the ſtern-poſt interſects the line drawn for the upper part of the wing tranſom, draw a curve at pleaſure, which curve will repreſent the lower counter at the middle line. The height of the upper counter is then to be ſet off from the upper edge of the keel, and a horizontal line is to be drawn as before, ſetting off the diſtance the touch of the upper counter is abaft the aft ſide of the wing tranſom; and a curve deſcribed from thence to the touch of the lower counter will form the upper counter at the middle line.

Both counters being formed at the middle line, the upper part of the ſtern timber above the counters is to be deſcribed as follows: On the level line drawn for the upper ſide of the wing tranſom ſet off the diſtance of the aft ſide of the ſtern timber at the middle line from the aft ſide of the wing tranſom, at the height of the top-timber line, and erect a perpendicular: then upon this perpendicular, from the upper edge of the keel, ſet off the height at the middle line of the top timber line at the after ſide of the ſtern timber; through this point draw a ſtraight line to the touch of the upper counter, and the upper part of the ſtern timber will be deſcribed.

As the ſtern rounds two ways, both up and aft, the ſtern timber at the ſide will conſequently alter from that at the middle line, and therefore remains to be repreſented. Take the round up of the upper counter from the dimenſions, and ſet it below the touch at the middle, and with a pencil draw a level line; take alſo the round aft, and ſet it forward from the touch on the touch line, and ſquare it down to the pencil line laſt drawn, and the point of interſection will be the touch of the upper counter at the ſide. In the ſame manner find the touch of the lower counter; and a curve, ſimilar to that at the middle line, being deſcribed from the one touch to the other, will form the upper counter at the ſide.

Take the round up of the wing tranſom, and ſet it off below the line before drawn for the height of the wing tranſom, and draw another horizontal line in pencil: then take the round aft of the wing tranſom, and ſet it forward on the upper line from the point repreſenting the aft ſide of the wing tranſom; ſquare it down to the lower line, and the interſection will be the touch of the wing tranſom: then a curve, ſimilar to that at the middle line, being drawn from the touch of the wing tranſom to the touch of the lower counter at the ſide, will be the lower counter at the ſide. Draw a line from the upper counter upwards, and the whole ſtern timber at the ſide will be repreſented. But as the ſtraight line drawn for the upper part of the ſide timber ſhould not be parallel to that at the middle line, its rake is therefore to be determined as follows.

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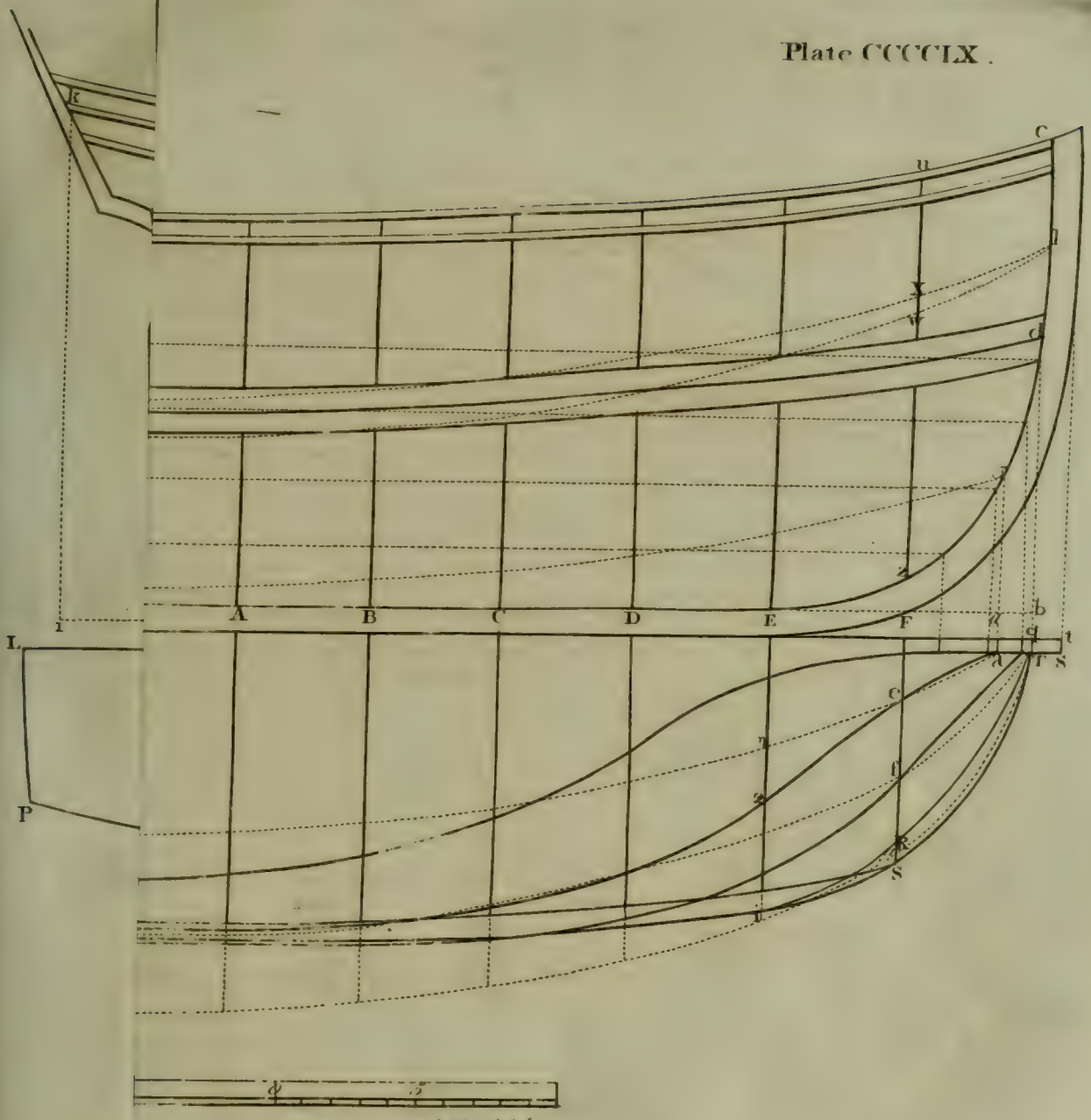
Draw a line at pleaſure, on which ſet off the breadth of the ſtern at the upper counter; at the middle of this line ſet off the round aft of the upper counter, then through this point and the extremities of the ſtern deſcribe a curve. Now take the breadth of the ſtern at the top timber line, and through the point where that breadth will interſect the curve for the round aft of the ſtern draw a line parallel to that firſt drawn, and the diſtance from the line laſt drawn to the curve at the middle of the line is the diſtance that the ſide timber muſt be from the middle line at the height of the top-timber line.

The ſheer is to be deſcribed, which is done by ſetting off the heights afore, at midſhips, and abaft, and a curve deſcribed through theſe three points will be the ſheer. But in order that the ſheer may correſpond exactly with the dimenſions laid down, it will be neceſſary to proceed as follows: The perpendicular repreſenting timber dead flat being already drawn, ſet off from that the diſtances of the other frame timbers, which is double the room and ſpace, as the frames are only every other one; and erect perpendiculars, writing the name under each: then on each of theſe perpendiculars ſet off the correſponding heights of the top-timber line taken from the table of dimenſions for conſtructing the bodies; and through theſe points a curve being deſcribed, will repreſent the ſheer of the ſhip or top timber line agreeable to the dimenſions.

The quarter-deck and forecaſtle are next to be deſcribed, which may be done by taking their reſpective heights and lengths from the dimenſions, and deſcribing their curves. In the ſame manner alſo, the round-houſe may be drawn. The decks being deſcribed repreſenting their heights at the middle, it is then neceſſary to repreſent them alſo at the ſide. For this purpoſe take the round of the decks from the dimenſions, and ſet them off below the lower line drawn for the middle, and a curve deſcribed both fore and aft, obſerving to let it be rather quicker than the former, will be the repreſentation of the decks at the ſide.

The ports come next under conſideration. In the placing of them due attention muſt be paid, ſo as to preſerve ſtrength; or that they ſhall be ſo diſpoſed as not to weaken the ſhip in the leaſt, which is often done by cutting off principal timbers, placing them in too large openings, having too ſhort timbers by the ſide of them, &c. The frames repreſented by the lines already drawn muſt be firſt conſulted. Then with a pencil draw two curves, for the lower and upper parts of the lower deck poſts, parallel to the line repreſenting the lower deck; the diſtances of theſe lines from the

Plate CCCCLX.



Smither Sculp.

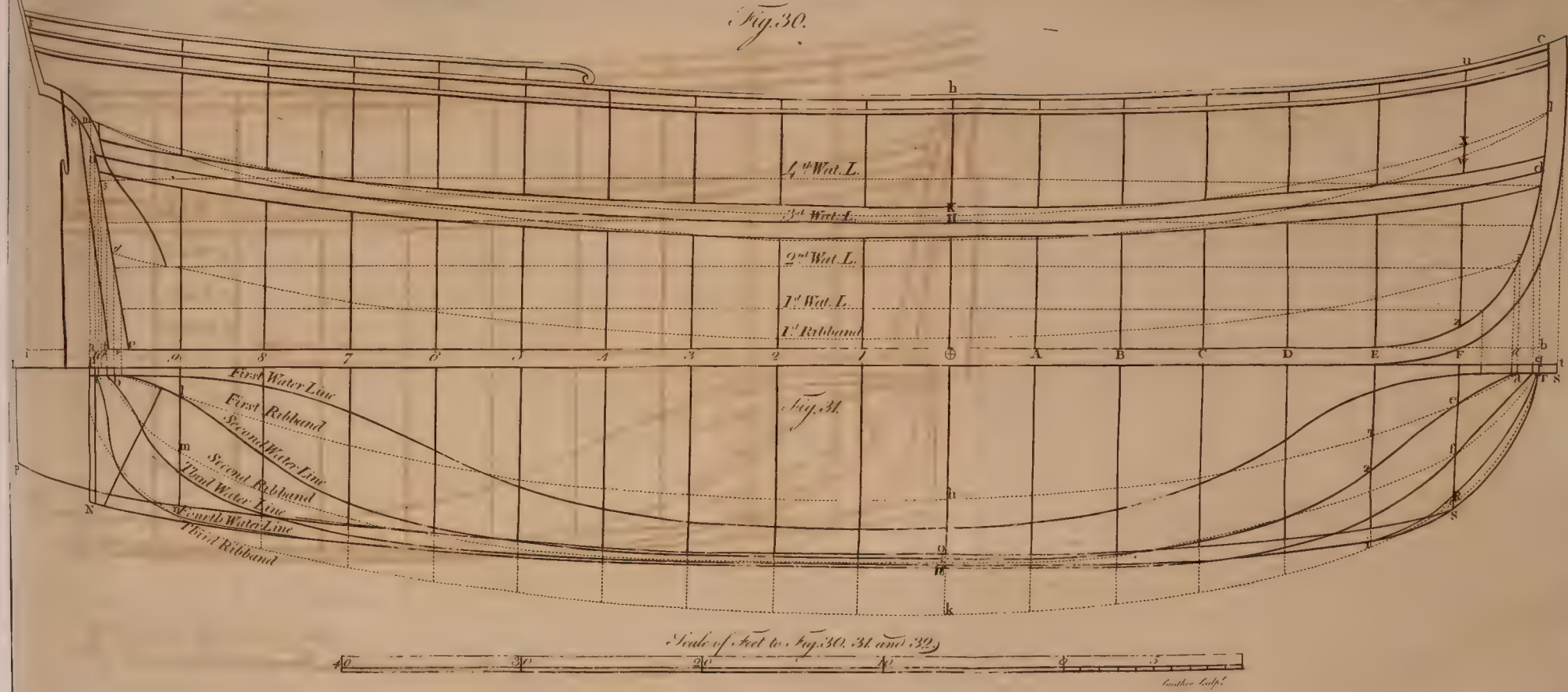


Fig. 30.
4th Wat. L.
3rd Wat. L.
2nd Wat. L.
1st Wat. L.
1st Ribband
Fig. 31.
First Water Line
First Ribband
Second Water Line
Second Ribband
Third Water Line
Fourth Water Line
Third Ribband
Scale of Feet to Fig. 30. 31. and 32.

Application of the foregoing Rules to the Construction of Ships.

the deck are to by taken from the dimenſions, obſerving, however, to add to theſe heights the thickneſs of the deck, as the deck line at the ſide repreſents the under part of the deck.

The foremoſt port is then to be deſcribed, obſerving to place it as far aft as to give ſufficient room for the manger; the moſt convenient place will therefore be to put it between the frames R and T, and equally diſtant from each. It will then be placed in the moſt conſpicuous point of ſtrength, as it will have a long top-timber on the aft ſide and a long fourth futtock on the fore ſide of it. The ſecond port may be placed in like manner between the next two frames, which will be equally well ſituated for ſtrength as the former; and by proceeding in this manner, the ports on the gun-deck may alſo be placed, taking care to have two frames between every two ports, all fore and aft.

The upper deck ports are then to be deſcribed; and in order to diſpoſe of them in the ſtrongeſt ſituation poſſible, they muſt be placed over the middle between the gun-deck ports, ſo that every frame in the ſhip will run up to the top of the ſide, by their coming between a gun and upper deck port; and every port will be between the frames, which will in a great meaſure contribute towards the ſtrength of the ſhip. With regard to the ports on the quarterdeck, it is not of ſuch material conſequence if they cut the head of the frame, as in placing them the ſituation of the dead eyes muſt be conſidered, placing a port where there is a vacancy between the dead eyes large enough to admit of one; obſerving always to place them as nearly as poſſible at equal diſtances from each other; and where it happens that they do not fall in the wake of a frame, then that frame muſt by all means be carried up to the top of the ſide.

The neceſſary length of the round-houſe being determined in the dimenſions, it may be ſet off; obſerving however, to let it be no longer than is juſt ſufficent for the neceſſary accommodations, as the ſhorter the round-houſe the works abaft may be kept lower, and a low ſnug ſtern is always accounted the handſomeſt. Then ſet off the round of the deck at the foremoſt end, below the line drawn; the deck at the ſide may be deſcribed by another curve drawn quite aft. Now, from the point for the round of the deck to the ſtern timber, draw a curve parallel to the top-timber line, and that will be the extreme height of the top of the ſide abaft, which height continues to range fair along to the foremoſt end of the round-houſe, and at that place may have a fall about 14 inches, which may be turned off with a drift ſcroll. At the fore part of the quarter-deck, the topſide may have a riſe of 14 inches, which may alſo be turned off with a ſcroll. But as the raiſing of the topſide only 14 inches at that place will not be ſufficient to unite with the heights abaft, it will therefore be neceſſary to raiſe 14 inches more upon that, and break it off with a ſcroll inverted on the firſt ſcroll, and continue theſe two lines, parallel to the top-timber line, to the diſtance of about ſeven feet aft. At the foremoſt end of the round-houſe there is a break of 14 inches already mentioned, and in order to make that part uniform with the breaks at the foremoſt end of the quarter-deck, there muſt be ſet down 14 inches more below the former; and at theſe two heights continue two curves parallel to the top-timber line, from the aft part of the ſtern to the ends of the two curves already drawn at the foremoſt end of the quarter-deck. If they ſhould happen not to break in fair with them, they muſt be turned off with a round; but to make them appear more handſome, the lower line may be turned off with a ſcroll. Theſe lines being drawn will repreſent the upper edges of the rails.

The height of the top ſide at the fore part of the ſhip muſt next be conſidered; which, in order to give a proper height for the forecaſtle, muſt have a riſe there of 14 inches, the break being at the after end of the forecaſtle, and turned off as before. But as this part of the ſhip is ſtill conſiderably lower than the after part, it will be neceſſary to give another of eight inches upon the former, and turn it off with a ſcroll inverted. Hence this part of the ſhip will appear more uniform to the after part

The finiſhing parts, namely the wales, ſtern, head, rails, &c. remain to be deſcribed. The wales may be firſt drawn; and as the ſtrength of the ſhip depends very much on the right placing of them, great care muſt therefore be taken that they may be as little as poſſible wounded by the lower deck ports, and ſo placed that the lower deck bolts ſhall bolt in them, and alſo that they come as near as poſſible on the broadeſt part of the ſhip. In the firſt place, therefore, the height of breadth lines muſt be choſen for our guide. Theſe heights of breadth are to be taken from the dimenſions, and ſet off on the reſpective frames, and curves drawn through theſe points will be the upper and lower heights of the breadth lines. The height of the wales may now be determined; which in general is in ſuch a manner that the upper height of breadth line comes about ſix inches below their upper edge, and the wales are then placed right upon the breadth lines. Take the heights and breadths of the wales afore, at midſhips, and abaft from the table of dimenſions; draw curves through the points thus found, and the wales will be repreſented.

The channel wales are then to be deſcribed. They are principally intended to ſtrengthen the top ſide, and muſt be placed between the lower and upper deck ports; and the lower edge of them at midſhips ſhould be placed as low as poſſible, in order to prevent them from being cut by the upper deck ports afore and abaft. Take their heights and breadths from the dimenſions; lay them off, and deſcribe curves through the correſponding points, and the channel wales will be repreſented.

Lay off the dimenſions of the waſte rail found in the table; and through the points draw a line parallel to the top-timber line all fore and aft. This rail terminates the lower part of the paint work in the top ſide, as all the work above this rail is generally painted, and the work of the top ſide below it payed with a varniſh, except the main wales, which are always payed with pitch.

Take the draught of water from the dimenſions, and draw the load water-line, which is always done in green. Divide the diſtance between the load water-line and the upper edge of the keel into five equal parts, and through theſe points draw four more water-lines

Set off the centres of the maſts on the gun-deck; their rake may likewiſe be taken from the dimenſions. Set off alſo the centre of the bowſprit, letting it be

Application of the foregoing Rules to the Conſtruction of Ships.

four feet from the deck at the after part of the ſtem, which will give ſufficient height for a light and airy figure.

Draw the knight-heads ſo as to be ſufficiently high above the bowſprit to admit of a cheek between them for the better ſecurity of the bowſprit. The timber heads may alſo be drawn above the forecaſtle, obſerving to place them moſt convenient for the timbers of the frame, being thoſe which come over the upper deck ports, as they may be allowed long enough to form handſome heads. There ſhould be one placed abaft the cat-head, to which the foremoſt block is to be bolted, and there may be two ports on the forecaſtle formed by them, and placed where it is moſt convenient to the dead eyes.

Deſcribe the channels, taking their lengths and thickneſſes from the dimenſions, and place their upper edges well with the lower edge of the ſheer rail. The dead eyes may then be drawn, obſerving to place them in ſuch a manner that the chains may not interfere with the ports; and the preventer plates muſt all be placed on the channel wales, letting them be of ſuch a length that the preventer bolt at each end may bolt on each edge of the channel wales. It muſt alſo be obſerved to give each of the chains and preventer plates a proper rake, that is, to let them lie in the direction of the ſhrouds, which may be done in the following manner: Produce the maſt upwards, upon which ſet off the length of the maſt to the lower part of the head; theſe ſtraight lines drawn from that point through the centre of each dead eye will give the direction of the chains and preventer braces.

The fenders may be then drawn, obſerving to place them right abreaſt of the main hatchway, in order to prevent the ſhip's ſide from being hurt by whatever may be hoiſted on board. The proper place for them will therefore be at timber 3; and the diſtance between them may be regulated by the diſtance between the ports. The cheſt-tree may alſo be drawn, which muſt be placed at a proper diſtance abaft the foremaſt, for the conveniency of hauling home the fore tack. It may therefore be drawn at the aft ſide of timber C, from the top of the ſide down to the upper edge of the channel wales; and the fenders may reach from the top of the ſide down to the upper edge of the main wales. As the fenders and cheſt-tree are on the outſide of the planks, wales, &c. the lines repreſenting the wales, &c. ſhould not be drawn through them.

Draw the ſteps on the ſide, which muſt be at the fore part of the main drift or break, making them as long as the diſtance between the upper and lower deck ports will admit of. They may be about ſix inches aſunder, and five inches deep, and continued from the top of the ſide down to the middle of the main wales.

In order to deſcribe the head, the height of the beak-head muſt be firſt determined, which may be about two feet above the upper deck. At that place draw a horizontal line, upon which ſet off the length of the beak-head, which may be 7½ feet abaft the fore part of the ſtem, and from thence ſquare a line up to the forecaſtle deck; which line will repreſent the aft part of the beak-head, and will likewiſe terminate the foremoſt end of the forecaſtle. The length of the head may now be determined, which by the proportions will be found to be 15 feet ſix inches from the fore part of the ſtem. Set it off from the fore part of the ſtem, and erect a perpendicular, which will be the utmoſt limits of the figure forward: then take the breadth of the figure from the proportions, which is four feet four inches, and ſet it off forward; and another perpendicular being drawn will ſhew the utmoſt extent of the hair bracket forward, or aft part of the figure. Then draw the lower cheek, letting the upper edge be well with the upper edge of the main wale, and the after end ranging well with the beak-head line; ſet off the depth of it on the ſtem; which is about 11 inches, and let a curved line paſs from the after end through the ſpirt on the ſtem, and to break in fair with the perpendicular firſt drawn for the length of the head, the fore part of the curve will then repreſent the poſition of the figure.

Application of the foregoing Rules to the Conſtruction of Ships.

The upper cheek may be next drawn; but, in order to know the exact place of it on the ſtem, the place of the main rail muſt firſt be ſet off on the ſtem, the upper edge of which may be kept on a level with the beak-head; then ſetting off the depth of it below that, the place for the upper cheek may be determined, letting it be exactly in the middle between that and the lower cheek: then, by drawing curves for the upper and lower edges of the cheek from the after end parallel to the lower cheek, to break in fair with the perpendicular, drawn for the back of the figure: then the upper cheek will be formed. The upper part may run in a ſerpentine as high as where the ſhoulder of the figure is ſuppoſed to come, at which place it may be turned off with a ſcroll. The diſtance from the ſcroll to the heel of the figure is called the hair-bracket.

The head of the block may be formed by continuing the line at the breaſt round to the top of the hair-bracket, obſerving to keep the top of it about ſix inches clear of the under ſide of the bowſprit.

Having the diſtance ſet off on the ſtem for placing the main rail, it may next be deſcribed, keeping the bag of it as level as poſſible for the conveniency of the gratings, and letting the foremoſt end riſe gradually according to the riſe of the upper cheek and hair-bracket, and may turn off on the round of the ſcroll before drawn for the hair-bracket. To form the after end, ſet off the ſize of the head of the rail abaft the beak-head line, and erect a perpendicular; then deſcribe the arch of a circle from that perpendicular to break in fair with the lower ſide of the rail in the middle, and alſo another from the beak-head perpendicular, to break in fair with the upper ſide of the rail at the middle, obſerving to continue the head of it ſufficiently high to range with the timber heads above the forecaſtle.

The head timbers are next to be drawn, placing the ſtem timber its own thickneſs abaft the ſtem, and the foremoſt muſt be ſo placed that the fore ſide may be up and down with the heel of the block or figure, which has not yet been ſet off. Take therefore the diſtance from the breaſt to the heel on a ſquare which is ſeven feet, and erect a perpendicular from the lower part of the lower cheek to the lower part of the upper cheek; which perpendicular will terminate the foremoſt end of the lower cheek and the heel of the figure, and will alſo terminate the lower end of the hair-bracket: then, by continuing the ſame perpendicular from the upper part of the lower deck to the under part of the main rail, the fore ſide of the foremoſt head timber will be deſcribed; and by ſetting off its thickneſs aft, the other ſide may be drawn. The middle head timber may be ſpaced between the two former ones; and there may alſo be one timber

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timber placed abaft the ſtem, at a diſtance from the ſtem, equal to that between the others, and the lower end of it may ſtep on the upper edge of the lower rail.

To deſcribe the middle and lower rails, divide the diſtance between the lower part of the main rail and the upper part of the upper cheek equally at every head timber; and curves being deſcribed through theſe points will form the middle and lower rails. The after end of the lower rail muſt terminate at the after edge of the after head timber.

The cat-head ought to be repreſented in ſuch a manner as to come againſt the aft ſide of the head of the main rail, to rake forward four inches in a foot, and to ſleeve up $5\frac{1}{2}$ inches in a foot, and about one foot ſix inches ſquare. The lower part of it comes on the plank of the deck at the ſide, and the ſupporter under it muſt form a fair curve to break in with the after end of the middle rail.

The hawſe holes muſt come between the cheeks, which is the moſt convenient place for them; but their place fore and aft cannot be exactly determined until they are laid down in the half-breadth plan.

The knee of the head is to project from the breaſt of the figure about two inches; and particular care muſt be taken that in forming it downwards it be not too full, as it is then liable to rub the cable very much: it may therefore have no more ſubſtance under the lower cheek at the heel of the figure than is juſt ſufficient to admit of the bobſtay holes, and may be $3\frac{1}{2}$ feet diſtant from the ſtem at the load water-line, making it run in an agreeable ſerpentine line from the breaſt down to the third water line, where it may be $1\frac{1}{2}$ feet from the ſtem. By continuing the ſame line downwards, keeping it more diſtant from the ſtem as it comes down, the *gripe* will be formed. The lower part of it muſt break in fair with the under part of the falſe keel; and the breadth of the gripe at the broadeſt place will be found by the proportions to be $4\frac{1}{2}$ feet. As the aft part of the gripe is terminated by the fore foot, or foremoſt end of the keel, it will now be proper to finiſh that part as follows: From the line repreſenting the upper edge of the keel ſet down the depth of the keel, through which draw a line parallel to the former, and it will be the lower edge of the keel. From that point, where the aft ſide of the ſtem is diſtant from the upper edge of the keel by a quantity equal to the breadth of the keel at midſhips, erect a perpendicular, which will limit the foremoſt end of the keel; and the after or lower end of the ſtem may be repreſented by ſetting off the length of the ſcarf from the foremoſt end of the keel, which may be ſix feet. Set down from the line repreſenting the lower edge of the keel the thickneſs of the falſe keel, which is ſeven inches; and a line drawn through that point parallel to the lower edge of the keel will be the under edge of the falſe keel, the foremoſt end of which may be three inches afore the foremoſt end of the main keel.

The head being now finiſhed, proceed next to the ſtern, the ſide and middle timbers of which are already drawn. —From the ſide timber ſet off forward 14 feet, the length of gallery, and draw a pencil line parallel to the ſide timber; draw alſo a line to interſect the touch of the upper counter at the ſide, producing it forwards parallel to the ſheer as far as the pencil line firſt drawn; and this line will repreſent the upper edge of the gallery rim. From which ſet down eight inches, the breadth of the gallery rail, and draw the lower edge of the rail. At the diſtance of eight inches from the fore ſide of the ſide timber draw a line parallel thereto; and from the point of interſection of this line with the upper edge of the gallery rim, draw a curve to the middle timber parallel to the touches of the upper counter, which line will repreſent the upper edge of the upper counter rail as it appears on the ſheer draught. The lower edge of this rail may be formed by ſetting off its depth from the upper edge. In the ſame manner the lower counter rail may be deſcribed: then take the diſtance between that and the upper counter rail, and ſet it off below the rim rail; and hence the rail that comes to the lower ſtool may be drawn, keeping it parallel to the rim rail. Underneath that, the lower finiſhing may be formed, making it as light and agreeable as poſſible.

Application of the foregoing Rules to the Conſtruction of Ships.

Set off from the middle timber on the end of the quarter-deck the projection of the balcony, which may be about 2 feet, and draw a line with a pencil parallel to the middle timber. On this line ſet off a point $1\frac{1}{2}$ inches below the under ſide of the quarter-deck, from which draw a curve to the ſide timber parallel to the upper counter rail, which curve will repreſent the lower ſide of the foot ſpace rail of the balcony as it appears in the ſheer draught.

Take the diſtance between the point of interſection of the upper edge of the upper counter with the middle line, and the point of interſection of the under ſide of the foot ſpace rail with the middle line, which ſet up on a perpendicular from the upper edge of the rim rail at the foremoſt end. Through this point draw a line parallel to the rim rail to interſect the lower part of the foot ſpace rail, and this line will repreſent the lower edge of the rail that comes to the middle ſtool, and will anſwer to the foot ſpace rail. Then between this line and the rim rail three lights or ſaſhes may be drawn, having a muntin or pillar between each light of about 14 inches broad, and the lower gallery will be finiſhed. Set off the depth of the middle ſtool rail above the line already drawn for the lower edge, and the upper edge may be drawn. Then ſet off the ſame depth above the curve drawn for the lower edge of the foot ſpace rail, and the upper edge of that rail may then be drawn.

The quarter-piece muſt be next deſcribed, the heel of which muſt ſtep on the after end of the middle ſtool. Draw a line with a pencil parallel to the middle timber, and at a diſtance therefrom, equal to the projection of the balcony. Upon this line ſet up from the round houſe deck the height of the upper part of the ſtern or taff rail, which may be four feet above the deck. At that height draw with a pencil a horizontal line, and from its interſection with the line firſt drawn deſcribe a curve to the middle ſtool rail, obſerving to make the lower part of this curve run nearly parallel to the ſide timber, and the lower part about three inches abaft the ſide timber; and this curve will repreſent the aft ſide of the quarter-piece at the outſide. There ſet off the thickneſs of the quarter-piece, which is one foot ſix inches, afore the curve already drawn; and another curve being deſcribed parallel to it from the lower part to the top of the ſheer, and the quarter-piece

Application of the foregoing Rules to the Conſtruction of Ships.

at the outſide will be repreſented. On the horizontal line drawn for the upper part of the taff-rail ſet off forward the thickneſs of the taff rail, which is one foot; then draw a curve down to the head of the quarter-piece parallel to the firſt, and that part of the taff-rail will be deſcribed. Inſtead of a fair curve, it is cuſtomary to form the upper part of the taff-rail with one or two breaks, and their curves inverted. Either way may, however, be uſed according to fancy.

Set off the depth of the taff-rail, which may be about 3½ feet, on the line drawn for the projection; from the upper part, and from this point, deſcribe a curve as low as the heel of the quarter-piece, and about five inches abaft it at that place; obſerving to make it run nearly parallel to the after edge of the quarter-piece; and the after part of the quarter-piece, which comes neareſt to the ſide, will be repreſented.

Set up on the line drawn for the projection of the balcony the height of the upper part of the balcony or breaſt rail, which is 3½ feet from the deck; ſet off the thickneſs of the rail below that, and deſcribe the balcony, keeping it parallel to the foot ſpace rail, and terminating it at the line drawn for the after part of the quarter-piece neareſt the ſide; and the whole balcony will then be repreſented.

The upper gallery is then to be deſcribed. In order to this, its length muſt be determined, which may be 11 feet. Set off this diſtance from the ſide timber forward with the ſheer; and at this point draw a line parallel to the ſide timber, which line will repreſent the fore part of the gallery. Then take the diſtance between the upper part of the foot ſpace rail and the upper part of the breaſt rail on a perpendicular, and ſet it off on a perpendicular from the upper part of the middle ſtool rail on the line drawn for the fore part of the gallery, from which to the fore part of the quarter piece draw a ſtraight line parallel to the rail below, which line will be the upper edge of the upper rim rail; and its thickneſs being ſet off, the lower edge may alſo be drawn. From the upper edge of that rail ſet up an extent equal to the diſtance between the lower rim rail and middle ſtool rail, and deſcribe the upper ſtool rail, the after end of which will be determined by the quarter piece, and the fore end by the line for the length of the gallery. There may be three faſhes drawn between theſe two rails as before; and hence the upper gallery will be framed.

The upper finiſhing ſhould be next drawn, the length of which may be 1½ foot leſs than the upper gallery. Draw a line parallel to the rake of the ſtern for the fore end of it, and let the upper part of the top ſide be the upper part of the upper rail, from which ſet down three inches for the thickneſs of the rail, and deſcribe it. Deſcribe alſo another rail of the ſame length and thickneſs as the former, and eight inches below; from the end of which a ſerpentine line may be drawn down to the upper ſtool rail, and the upper finiſhing will be completed.

The ſtern being now finiſhed, the rudder only remains to be drawn. The breadth of the rudder at the lower part is to be determined from the proportions, and ſet off from the line repreſenting the aft part of the ſtern poſt; which line alſo repreſents the fore part of the rudder. Then determine on the lower hance, letting it be no higher than is juſt ſufficient, which may be about one foot above the load water-line, and ſet off its breadth at that place taken from the proportions. Then a line drawn from thence to the breadth ſet off at the lower part will be the aft ſide of the rudder below the lower hance. There may alſo be another hance about the height of the lower deck. The uſe of theſe breaks or hances is to reduce the breadth as it riſes toward the head. The aft part may be drawn above the lower hance, the break at the lower hance being about ten inches, and the break at the upper hance ſix inches.—The back may be then drawn. It is of elm, about four inches thick on the aft part. That thickneſs being ſet off, and a line drawn from the lower hance to the lower end, will repreſent the back. The head of the rudder ſhould be as high as to receive a tiller above the upper deck. Therefore ſet off the ſize of the head above the upper deck, and draw a line from thence to the break at the upper hance, and the aft part of the rudder will be repreſented all the way up. The bearding ſhould be drawn, by ſetting off the breadth of it at the keel from the fore ſide of the rudder, which may be nine inches. Set off alſo the breadth at the head of the wing tranſom, which may be a foot. Then a line being drawn through theſe two points, from the lower part of the rudder to about a foot above the wing tranſom, and the bearding will be repreſented. As the bearding is a very nice point, and the working of the rudder depending very much upon it, it ſhould always be very particularly conſidered. It has been cuſtomary to beard the rudder to a ſharp edge at the middle line, by which the main piece is reduced more than neceſſary. The rudder ſhould, however, be bearded from the ſide of the pintles, and the fore ſide made to the form of the pintles.

Application of the foregoing Rules to the Conſtruction of Ships.

The pintles and braces may next be drawn. In order to which determine the place of the upper one, which muſt be ſo diſpoſed that the ſtraps ſhall come round the head of the ſtandard, which is againſt the head of the ſtern-poſt on the gun-deck, and meet at the middle line. By this means there is double ſecurity both to the brace and ſtandard. To obtain thoſe advantages, it muſt therefore be placed about four inches above the wing tranſom; the ſecond muſt be placed juſt below the gun-deck ſo as to bolt in the middle of the deck tranſom, and the reſt may be ſpaced equally between the lower one, which may be about ſix inches above the upper edge of the keel. The number of them are generally ſeven pair upon this claſs of ſhips; but the number may be regulated by the diſtance between the ſecond and upper one, making the diſtance between the reſt nearly the ſame. The length of all the braces will be found by ſetting off the length of the lower one, which may be eight feet afore the back of the ſtern-poſt, and alſo the length of the third, which is four feet and a half afore the back of the ſtern-poſt; and a line drawn from the one extremity to the other will limit the intermediate ones, as will appear on the ſheer draught. The braces will ſeem to diminiſh in length very much as they go up; but when meaſured or viewed on the ſhape of the body, they will all be nearly of an equal length. The length of the ſtraps of the pintles which come upon the rudder may all be within four inches of the aft ſide of the rudder; and the rudder being a flat ſurface, they will appear of the proper lengths.

II. *Of the half-breadth and body plans.*——The half-breadth

Application of the foregoing Rules to the Conſtruction of Ships.

breadth plan muſt be firſt drawn. Then produce the lower edge of the keel both ways, and let it alſo repreſent the middle line of the half breadth plan. Produce all the frames downwards, and alſo the fore and after perpendiculars. Then from the place in the sheer plan, where the height of breadth-lines interſect the ſtem, ſquare down to the middle line the fore and aft part of the rabbet and the fore part of the ſtem. Take from the dimenſions what the item is ſided at that place, and ſet off half of it from the middle line in the half breadth plan, through which draw a line parallel to the middle line through the three lines ſquared down, and the half-breadth of the ſtem will be repreſented in the half-breadth plan. Take the thickneſs of the plank of the bottom, which is 4½ inches, and deſcribe the rabbet of the ſtem in the half-breadth plan.

From the points of interſection of the height of breadth lines with the counter timber at the ſide, and with the counter timber at the middle line, draw lines perpendicular to the middle line of the half-breadth plan, from which ſet off the half breadth of the counter on the line firſt drawn; and from this point to the interſection of the line laſt drawn, with the middle line draw a curve, and the half breadth of the counter will be repreſented at the height of breadth, which will be the broadeſt part of the ſtern.

Take the main half breadth of timber dead flat from the dimenſions, and lay it off from the middle line on dead flat in the half-breadth plan. Take alſo from the dimenſions the main half breadth of every timber, and ſet off each from the middle line on the correſponding timbers in the half-breadth plain. Then a curve drawn from the end of the line repreſenting the half breadth of the counter though all the points, ſet off on the timbers, and terminating at the aft part of the ſtern, will be the main half breadth line. Take from the dimenſions the top-timber half-breadth, and deſcribe the top-timber half-breadth line in the half-breadth plan, in the ſame manner as the main half-breadth line.

Take from the dimenſions the half breadth of the riſing, and ſet it off from the middle line on the correſponding timbers in the half-breadth plan, obſerving, where the word *outſide*, is expreſſed in the tables, the half breadth for that timber muſt be ſet off above or on the outſide of the middle line. Then a curve drawn through theſe points will be the half breadth of riſing in the half-breadth plan.

Plate CCCCLXII.

It will now be neceſſary to proceed to the body plan. Draw a horizontal line (fig. 35.), which is called the *baſe line*, from the right hand extremity of which erect a perpendicular. Then ſet off on the baſe line the main half-breadth at dead flat, and erect another perpendicular, and from that ſet off the half breadth again, and erect a third perpendicular. The firſt perpendicular, as already obſerved, is called the ſide line of the fore body; the ſecond the middle line; and the third the ſide line of the after body.

Take from the dimenſions the heights of the diagonals up the middle line, and ſet them from the baſe up the middle line in the body plan. Take alſo their diſtances from the middle line on the baſe, and ſet them off. Set off alſo their heights up the ſide lines, and draw the diagonals. Then take from the ſheer plan the heights of the lower height of breadth line, and ſet them off upon the middle line in the body plan; through theſe points lines are to be drawn parallel to the baſe, and terminating at the ſide lines. In like manner proceed with the upper height of breadth line.

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The riſing is next to be ſet off on the body plan; it muſt, however, be firſt deſcribed in the ſheer plan: Take, therefore, the heights from the dimenſions, and ſet them off on the correſponding timbers in the ſheer plan, and a curve deſcribed through theſe points will be the riſing line in the ſheer plan. Then take from the dimenſions the riſing heights of dead flat. Set it off in the body plan, and draw a horizontal line. Now take all the riſing heights from the ſheer plan, and ſet them off in the body plan from the line drawn for the riſing height of dead flat, and draw horizontal lines through theſe points. Take from the half-breadth plan the half-breadths of the riſing, and ſet them off from the middle line in the body plan, and the centres of the floor ſweeps of the correſponding timbers will be obtained.

From the half-breadth plan take the main half-breadth lines, and ſet them off from the middle line in the body plan on the correſponding lines before drawn for the lower height of breadth; and from the extremities of theſe lines ſet off towards the middle line the lengths of the lower breadth ſweeps reſpectively.

Take from the dimenſions the diſtance of each frame from the middle line on the diagonals, and ſet them off from the middle line on their reſpective diagonal lines. Now theſe diſtances being ſet off, and the lower breadth and floor ſweeps deſcribed, the ſhape of the frames below the breadth line may eaſily be drawn as follows: Place one point of a compaſs in the diſtance ſet off for the length of the lower breadth ſweep, and extend the other to the point which terminates the breadth, and deſcribe an arch of a circle downwards, which will interſect the points ſet off on the upper diagonal lines, letting it paſs as low as convenient. Then fix one point of the compaſſes in the centre of the floor ſweep, and extend the other to the point ſet off on the fourth diagonal, which is the floor head; and deſcribe a circle to interſect as many of the points ſet off on the diagonals as it will. Then draw a curve from the back of the lower breadth ſweep, through the points on the diagonals, to the back of the floor-ſweep. Deſcribe alſo another curve from the back of the floor-ſweep through the points on the lower diagonals, and terminating at the upper part of the rabbet of the keel, and that part of the frame below the breadth will be formed. In like manner deſcribe the other frames.

Through the extremities of the frames at the lower height of breadth draw lines parallel to the middle line, and terminating at the upper height of breadth line and from thence ſet off the upper breadth ſweeps; now fix one point of the compaſs in the centre of the upper breadth ſweeps ſucceſſively, and the other point to the extremities of the frames, and deſcribe circles upwards. Then from the ſheer plan take off the heights of the top timber lines, and ſet them off in the body plan, drawing horizontal lines; upon which ſet off the top-timber half-breadths taken from the correſponding timbers in the half-breadth plan; and by deſcribing curves from the back of the upper breadth ſweeps through the points ſet off on the ſeventh or upper diagonal; and interſecting the top timber half-breadths, the timbers will then be formed from the

keel

keel to the top of the ſide. The upper end of the timbers may be determined by taking the ſeveral heights of the upper part of the top ſide above the top-timber line, and ſetting them off above the top-timber line on the correſponding timbers in the body plan. The lower parts of the timbers are ended at the rabbet of the keel as follows: With an extent of 4½ inches, the thickneſs of the bottom, and one leg of the compaſſes at the place where the line for the thickneſs of the keel interſects the baſe line; with the other leg deſcribe an arch to interſect the keel line and the baſe. Then fix one point at the interſection of the arch and keel, and from the point of interſection of the keel and baſe deſcribe another arch to interſect the former. Then from the interſection of theſe arches draw one ſtraight line to the interſection of the keel and baſe, and another to the interſection of the lower arch and the keel, and the rabbet of the keel will be deſcribed at the main frame. All the timbers in the middle part of the ſhip which have no riſing terminate at the interſection of the upper edge of the rabbet with the baſe line; but the lower part of the timbers, having a riſing, end in the centre of the rabbet, that is, where the two circles interſect. Thoſe timbers which are near the after end of the keel muſt be ended by ſetting off the half-breadth of the keel at the port in the half-breadth plan, and deſcribe the tapering of the keel. Then at the correſponding timbers take off the half-breadth of the keel; ſet it off in the body plan, and deſcribe the rabbet as before, letting every timber end where the two circles for its reſpective rabbet interſect.

To deſcribe the ſide counter or ſtern timber, take the height of the wing tranſom, the lower counter, upper counter, and top-timber line at the ſide; from the ſheer plan tranſfer them to the body plan, and through theſe points draw horizontal lines. Divide the diſtance between the wing tranſom and lower counter into three equal parts, and through the two points of diviſion draw two horizontal lines. Draw alſo a horizontal line equidiſtant from the upper counter and the top-timber line in the ſheer plan, and tranſfer them to the body plan.

Now, from the point of interſection of the aft ſide of the ſtern timber at the ſide, with the wing tranſom at the ſide in the ſheer plan, draw a line perpendicular to the middle line in the half-breadth plan. Draw alſo perpendicular lines from the points where the upper and lower tranſoms touch the ſtern-poſt; from the points of interſection of the ſtern timber with the two horizontal lines drawn between, and from the interſection of the ſtern timber with the horizontal line drawn between the upper counter and top-timber line. Then curves muſt be formed in the half-breadth plan for the ſhape of the body at each of theſe heights. In order to which, begin with the horizontal or level line repreſenting the height of the wing tranſom in the body plan. Lay a ſlip of paper to that line, and mark on it the middle line and the timbers 37, 35, 33, and 29; tranſfer the ſlip to the half-breadth plan, placing the point marked on it for the middle line exactly on the middle in the half-breadth plan, and ſet off the half-breadths on the correſponding timbers 37, 35, 33, and 29, and deſcribe a curve through theſe points, and to interſect the perpendicular drawn from the ſheer plan. In like manner proceed with the horizontal lines at the heights of the counters, between the lower counter and wing tranſom, above the upper counter and top-timber line; and from the interſections of the curve drawn in the half-breadth plan, with the perpendicular lines drawn from the ſheer plan, take the diſtances to the middle line, and ſet them off on the correſponding lines in the body plan; then a curve deſcribed through the ſeveral points thus ſet off will be the repreſentative of the ſtern timber.

Application of the foregoing Rules to the Conſtruction of ſhips.

The round-up of the wing tranſom, upper and lower counter, may be taken from the ſheer draught, and ſet off at the middle line above their reſpective level lines in the body plan, by which the round-up of each may be drawn. The round aft of the wing tranſom may alſo be taken from the ſheer plan, and ſet off at the middle line, abaft the perpendicular for the wing tranſom in the half-breadth plan, whence the round aft of the wing tranſom may be deſcribed.

The after body being now finiſhed, it remains to form the fore body; but as the operation is nearly the ſame in both, a repetition is therefore unneceſſary, except in thoſe parts which require a different proceſs.

The foremoſt timbers end on the ſtem, and conſequently the method of deſcribing the ending of them differs from that uſed for the timbers uſed in the after body. Draw a line in the body plan parallel to the middle line, at a diſtance equal to the half of what the ſtem is ſided. In the ſheer plan take the height of the point of interſection of the lower part of the rabbet of the ſtem with the timber which is required to be ended, and ſet it off on the line before drawn in the body plan. Then take the extent between the points of interſection of the timber with the lower and upper parts of the rabbet, and with one leg of the compaſſes at the extremity of the diſtance laid off in the body plan deſcribe a circle, and the timbers may then paſs over the back of this circle. Now, by applying a ſmall ſquare to the timber, and letting the back of it interſect the point ſet off for the lower part of the rabbet, the lower part of the rabbet and the ending of the timbers will be deſcribed.

The foremoſt timbers differ alſo very much at the head from thoſe in the after body: For ſince the ſhip carries her breadth ſo far forward at the top-timber line, it therefore occaſions the two foremoſt frames to fall out at the head beyond the breadth, whence they are called *knuckle* timbers. They are thus deſcribed: The height of the top-timber line being ſet off in the body plan, ſet off on it the top half breadth taken from the half-breadth plan, and at that place draw a perpendicular; then from the ſheer plan take the height of the top of the ſide, and ſet it off on the perpendicular in the body plan: Take alſo the breadth of the rail at the top-timber line in the ſheer plan, and ſet it off below the top-timber line at the perpendicular line in the body plan, and the ſtraight part of the knuckle timber to be drawn will be determined. Then from the laſt mentioned point ſet off deſcribe a curve through the points ſet off for the timber down to the upper breadth, and the whole knuckle timber will be formed. It will hence be ſeen that thoſe timbers forward will fall out beyond the main breadth with a hollow, contrary to the reſt of the top ſide, which falls within the main breadth with a hollow.

The fore and after bodies being now formed, the water lines muſt next be deſcribed in the half-breadth plan, in order to prove the fairneſs of the bodies. In this draught the water lines are all repreſented parallel to

the

Plate CCCCLXI.

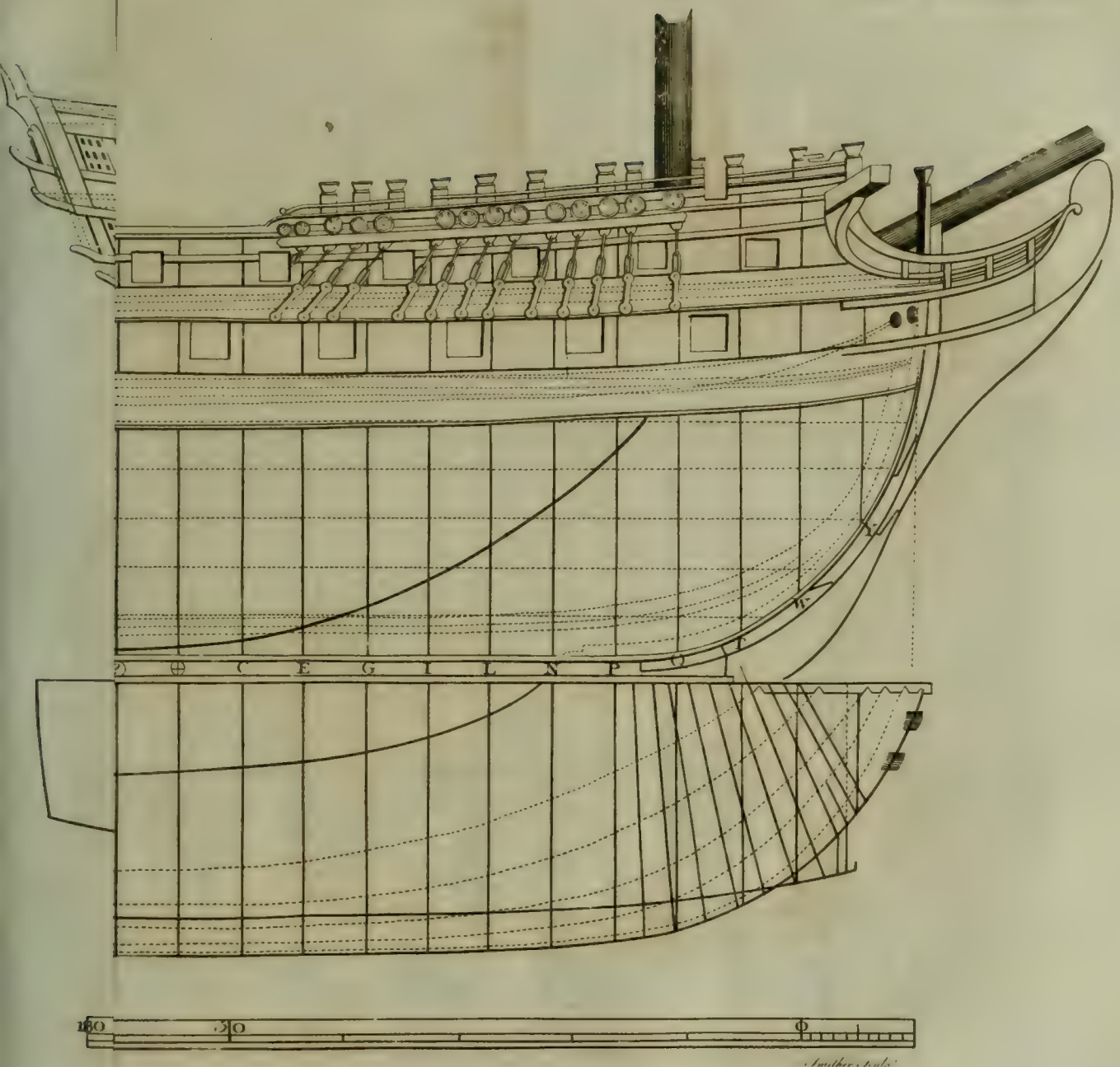


Fig. 33.

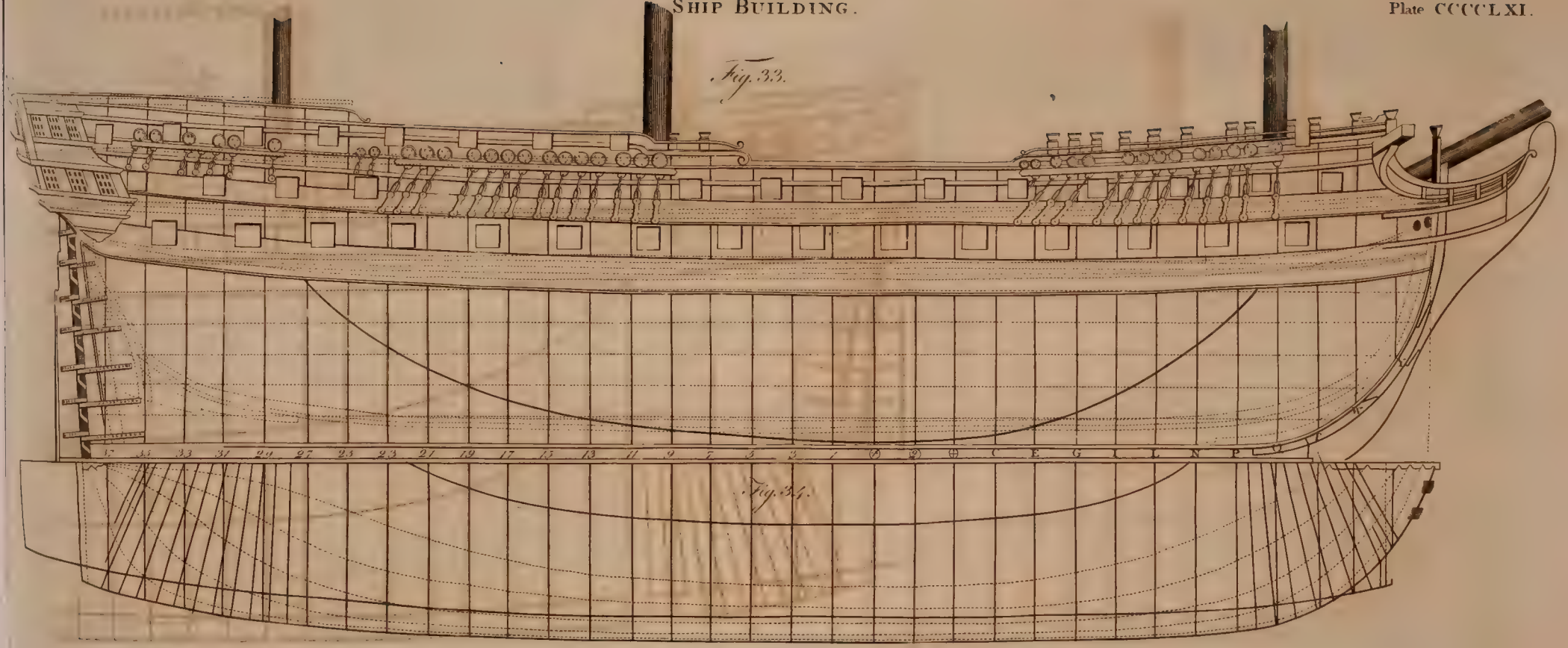
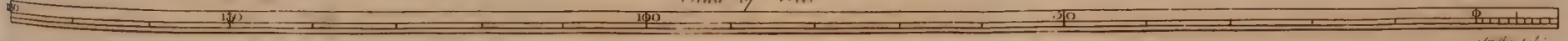


Fig. 34.

Scale of Feet



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the keel; their heights may, therefore, be taken from the sheer plan, and transferred to the body plan, drawing horizontal lines, and the water lines will be represented in the body plan. In ships that draw more water abaft than afore, the water lines will not be parallel to the keel; in this case, the heights must be taken at every timber in the sheer plan, and set off on their corresponding timbers in the body plan; and curves being described through the several points, will represent the water lines in the body plan.

Take the distance from the middle line to the points where the water lines intersect the different timbers in the body plan, and set them off on their corresponding timbers in the half-breadth plan. From the points where the water lines in the sheer plan intersect the aft part of the rabbet of the sternpost draw perpendiculars to the middle line of the half-breadth plan, and upon these perpendiculars set off from the middle line the half thickness of the sternpost at its corresponding water line; which may be taken from the body plan, by setting off the size of the post at the head and the keel, and drawing a line for the tapering of it; and where the line so drawn intersects the water lines, that will be the half thickness required: then take an extent in the compasses equal to the thickness of the plank, and fix one point where the half thickness of the post intersects the perpendicular, and with the other describe a circle, from the back of which the water lines may pass through their respective points set off, and end at the fore part of the half breadth plan, proceeding in the same manner as with the after part. A line drawn from the water line to the point set off for the half thickness of the post will represent the aft part of the rabbet of the post; and in like manner the rabbet of the stem may be represented. The water lines being all described, it will be seen if the body is fair; and if the timbers require any alteration, it should be complied with.

The cant timbers of the after body may next be described in the half-breadth plan; in order to which the cant of the fashion-piece must first be represented. Having therefore the round aft of the wing transom represented in the half-breadth plan, and also the shape of a level line at the height of the wing transom; then set off the breadth of the wing transom at the end, which is one foot four inches, and that will be the place where the head of the fashion-piece will come: now to determine the cant of it, the shape of the body must be considered; as it must be canted in such a manner as to preserve as great a straightness as is possible for the shape of the timber, by which means the timber will be much stronger than if it were crooked; the cant must also be considered, in order to let the timber have as little bevelling as possible. Let, therefore, the heel of the timber be set off on the middle line, two feet afore timber 35; and then drawing a line from thence to the point set off on the level line for the wing transom, the cant of the fashion-piece will be described, and will be found situated in the best manner possible to answer the before mentioned purposes.

The cant of the fashion-piece being represented, the cant of the other timbers may now be easily determined. Let timber 29 be the foremost cant timber in the after body, and with a pencil draw timber 28; then observe how many frames there are between timber 28 and the fashion-piece, which will be found to be nine, namely, 29, 30, 31, 32, 33, 34, 35, 36, and 37. Now divide the distance between timber 28 and the fashion-piece on the middle line into 10 equal parts: Divide also the corresponding portion of the main half breadth lines into the same number of equal parts; and straight lines joining the corresponding points as the middle line with those in the half-breadth line will represent the cant timbers in the after body.

Application of the foregoing Rules to the Construction of Ships.

The line drawn for the cant of the fashion-piece represents the aft side of it, which comes to the end of the transoms; but in order to help the convertion with regard to the lower transoms, there may be two more fashion-pieces abaft the former; therefore the foremost fashion-piece, or that which is already described in the half-breadth plan, may only take the ends of the three upper transoms, which are, the wing, filling, and deck: the middle fashion-piece may take the four next, and the after fashion-piece the lower ones: therefore set off in the half-breadth plan the siding of the middle and after fashion-piece, which may be 13 inches each; then by drawing lines parallel to the foremost fashion-piece, at the aforesaid distance from each other, the middle and after fashion-piece will be represented in the half-breadth plan.

The fashion-piece and transoms yet remain to be represented in the sheer plan; in order to which, let the number of transoms be determined, which, for so large a buttock, may be seven below the deck transom: draw them with a pencil, beginning with the wing, the upper side of which is represented by a level line at its height; set off its siding below that, and draw a level line for the lower edge. The filling transom follows; which is merely for the purpose of filling the vacancy between the under edge of the wing and the upper part of the deck plank: it may therefore be represented by drawing two level lines for the upper and lower edge, leaving about two inches between the upper edge and lower edge of the wing transom, and four inches between the lower edge of the gun-deck plank; then the deck transom must be governed by the gun-deck, letting the under side of the gun-deck plank represent the upper side of it, and setting off its siding below that; the under edge may also be drawn: the transoms below the deck may all be sided equally, which may be 11 inches; they must also have a sufficient distance between to admit the circulation of the air to preserve them, which may be about three inches.

The transoms being now drawn with a pencil, the fashion-piece must next be described in the sheer plan, by which the length of the transoms as they appear in that plan will be determined. As the foremost fashion-piece reaches above the upper transom, it may therefore be first described: in order to which, draw a sufficient number of level lines in the sheer plan; or, as the water lines are level, draw therefore one line between the upper water line and the wing transom, and one above the wing transom at the intended height of the head of the fashion-piece, which may be about five feet: then take the height of these two level lines, and transfer them to the body plan; and take off two or three timbers and run them in the half-breadth plan, in the same manner as the water lines were done; then from the point where the line drawn for the cant of the fashion-piece, in the half-breadth plan, intersects the lo-

vel line drawn for the head of the fashion-piece, draw up a perpendicular to the mid line in the sheer plan, making a point. Again, from the intersection of the cant line, with the level line for the wing transom in the half-breadth plan draw a perpendicular to the wing transom in the sheer plan. Also draw perpendiculars from the points where the cant line in the half-breadth plan intersects the level line below the wing transom, and also the water lines to the corresponding lines in the sheer plan; then a curve described through these points will be the representation of the foremost fashion-piece in the sheer plan. In the same manner the middle and after fashion-pieces may be described; observing to let the middle one run up no higher than the under part of the deck transom, and the after to the under side of the fourth transom under the deck. The transoms may now be drawn with ink, as their lengths are limited by the fashion-pieces.

Neither the head nor the foreside of the sternpost are yet described; take, therefore, from the dimensions, the breadth of the post on the keel, and set it off on the upper edge of the keel from the aft side of post. The head of the post must next be determined, which must just be high enough to admit of the helm-port transom and the liner coming between it and the upper deck beam; the height therefore that is necessary will be one foot nine inches above the wing transom. Now draw a level line at that height, upon which set off the breadth of the sternpost at that place, taken from the dimensions, and a line drawn from thence to the point set off on the keel will be the foreside of the sternpost; observing, however, not to draw the line through the transoms, as it will only appear between them. The inner post may be drawn, by setting off its thickness forward from the sternpost, and drawing a straight line as before, continuing it no higher than the under side of the wing transom.

The cant-timbers in the after body being described, together with the parts dependent on them, those in the fore body may be next formed; in order to which, the foremost and aftermost cant-timbers must be first determined, and also the cant of the foremost ones. The foremost cant-timber will extend so far forward as to be named &; the cant on the middle line may be one foot four inches afore square timber W, and on the main half-breadth line one foot nine inches afore timber Y; in which situation the line may be drawn for the cant; the aftermost may be timber Q. The cant timbers may now be described in the same manner as those in the after body, namely, by spacing them equally between the cant timber & and the square timber P, both on the main half breadth and middle lines, and drawing straight lines between the corresponding points, observing to let them run out to the top-timber half-breadth line, where it comes without the main half-breadth line.

The hawse pieces must next be laid down in the half-breadth plan; the sides of which must look fore and aft with the ship upon account of the round of the bow. Take the siding of the apron, which may be about four inches more than the stem, and set off half of it from the middle line, drawing a line from the main half-breadth to the foremost cant timber, which will represent the foremost edge of the knight-head; then from that set off the siding of the knight-head, which may be one foot four inches, and draw the aft side of it. The hawse pieces may then be drawn, which are four in number, by setting off their sidings, namely, one foot six inches parallel from the knight-head and from each other; and straight lines being drawn from the main half-breadth line to the foremost cant timber will represent them.

Application of the foregoing Rules to the Construction of Ships.

The hawse holes should be described in such a manner as to wound the hawse pieces as little as possible; they may therefore be placed so that the joint of the hawse pieces shall be in the centre of the holes, whence they will only cut half the hawse pieces. Take the dimensions of the hawse holes, which is one foot six inches, and set off the foremost one, or that next the middle line, on the joint between the first and second hawse piece; then set off the other on the joint between the third and fourth hawse piece; and small lines being drawn across the main half-breadth at their respective places will represent the hawse holes in the half breadth plan.

The hawse holes should next be represented in the sheer plan. In this class of ships they are always placed in the middle between the cheeks; therefore set off their diameter, namely, one foot six inches, between the cheeks, and draw lines parallel to the cheeks for their upper and lower part. Then to determine their situation agreeable to the half-breadth plan, which is the fore and aft way, draw perpendiculars from their intersections with the main half-breadth line to the lines drawn between the cheeks, and their true situations, the fore and aft way, will be obtained; and, by describing them round or circular, according to the points set off, they will be represented as they appear in the sheer plan.

The apron may be drawn in the sheer plan, setting off its bigness from the stem, and letting it come so low that the scarf may be about two feet higher than the foremost end of the fore foot; by which it will give ship to the scarfs of the stem. It may run up to the head of the stem.

The cutting down should next be drawn. Take therefore from the tables of dimensions the different heights there expressed, and set them off from the upper edge of the keel on the corresponding timbers in the sheer plan; then a curve described through the points set off, from the inner post aft to the apron forward, will be the cutting down. Next set off from the cutting down the thickness of the timber strake, which is 8½ inches, and a curve described parallel to the former will represent the timber strake, from which the depth of the hold is always measured.

The kelson is drawn, by taking its depth from the dimensions, and setting it off above the cutting down line; and a curve described parallel to the cutting down will represent the kelson.

The cutting down line being described, the knee of the dead wood abaft timber 27, being the after floor timber, may then be represented. Set off the siding of the floor abaft it, and erect a perpendicular in the sheer plan, which will terminate the foremost end of the dead wood: then the fore and aft arm of the knee may be half the length of the whole dead wood, and the up and down arm may reach to the under part of the lower transom; and the whole knee may be placed in such a manner that the upper piece of the dead wood

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wood ſhall bolt over it, and be of as much ſubſtance as the knee itſelf: therefore the knee muſt conſequently be placed its whole thickneſs below the cutting down line repreſenting the upper part of the dead wood.

The ſheer draught, the body, and half-breadth plans are now finiſhed, from whence the ſhip may be laid down in the mould loft, and alſo the whole frame erected. As, however, the uſe of the diagonal lines in the body plan has not been ſufficiently explained, it is therefore thought proper to ſubjoin the following illuſtration of them.

45 Nature and uſe of diagonal lines.

The diagonal lines in the body plan are mentioned in the tables of dimenſions merely for the purpoſe of forming the body therefrom; but after the body is formed, they are of very principal uſe, as at their ſtations the ribbands and harpins which keep the body of the ſhip together while in her frames are all deſcribed, and the heads of the different timbers in the frame likewiſe determined.

The lowermoſt diagonal, or n° 1. which is named the *lower firmark*, at which place the bevellings are taken for the hollow of the floors; its ſituation is generally in the middle between the keel and the floor firmark.

Second diagonal is placed in the midſhips, about 18 inches below the floor head, and is the ſtation where the floor ribband is placed in midſhips, and likewiſe the floor harpin forward; there is alſo a bevelling taken at this diagonal all the way fore and aft, from which it is termed the *floor firmark*.

Third diagonal, terminates the length of the floors, and is therefore called the *floor head*. There are likewiſe bevellings taken at this diagonal as far forward and aft as the floor extends. The placing of this diagonal is of the utmoſt conſequence to the ſtrength of the ſhip, it being ſo near to that part of the bulge which takes the ground, and of conſequence is always liable to the greateſt ſtrain; it ſhould therefore be placed as much above the bearing of the body in midſhips as could be conveniently allowed by converſion of the timber; but afore and abaft it is not of ſo much conſequence.

Fourth diagonal is placed in the middle between the floor head and the fifth diagonal, at which place a ribband and harpin are ſtationed for the ſecurity of the firſt or lower futtock, from whence it is named the *firſt futtock firmark*. There are alſo bevellings taken at this diagonal all afore and aft, which being part of the body where the timbers moſt vary, occaſions them to be the greateſt bevellings in the whole body.

Fifth diagonal terminates the heads of the firſt futtocks, and is therefore called the *firſt futtock head*. It ſhould be placed at a convenient diſtance above the floor head, in order to give a ſufficient ſcarf to the lower part of the ſecond futtocks. There are likewiſe bevellings for the timbers taken at this diagonal, all fore and aft.

Sixth diagonal ſhould be placed in the middle between the firſt futtock head and the ſeventh diagonal; at which place the ribband and harpin are ſtationed for the ſupport of the ſecond futtocks. Bevellings are taken at this diagonal all fore and aft. It is named the *ſecond futtock firmark*.

Seventh diagonal terminates the ſecond futtock heads from the fore to the aftermoſt floors, and afore and abaft them it terminates the double futtock heads in the fore and aft cant bodies. It ſhould be placed in midſhips, as much above the firſt futtock head as the firſt futtock is above the floor head: by which it gives the ſame ſcarf to the lower part of the third futtock as the firſt futtock does to the ſecond. There are bevellings taken all fore and aft at this diagonal. It is named the *ſecond futtock head*.

Application of the foregoing Rules to the Conſtruction of Ships.

Eighth diagonal is the ſtation for the ribband and harpin which ſupports the third futtocks, and is therefore placed between the ſecond futtock head and ninth diagonal. It is alſo a bevelling place, and is named the *third futtock firmark*.

Ninth and laſt diagonal is placed the ſame diſtance above the ſecond futtock head as that is above the firſt, and terminates all the heads of the third futtocks which are in frames, as they come between the ports; but ſuch as are between the frames, and come under the lower deck ports, muſt run up to the under part of the ports, as no ſhort timbers ſhould by any means be admitted under the ports, which require the greateſt poſſible ſtrength. This diagonal is likewiſe a bevelling place for the heads of the third futtocks, and is therefore called the *third futtock head*.

The fourth futtock heads are terminated by the under part of the upper deck ports all fore and aft, and a ribband is placed fore and aft at the height of the upper breadth line, another between the lower and upper deck ports, and one at the top-timber line; which, with the ribbands and harpins before-mentioned, keep the whole body of the ſhip together, and likewiſe in its proper form and ſhape.

It muſt be obſerved, that the diagonal lines laid down in the dimenſions will not correſpond to what has been ſaid above the diagonals, as they were drawn diſcretionally upon the body for the purpoſe of giving the true dimenſions of it. Therefore, when the body is drawn in fair, the firſt diagonals (which ſhould only be in pencil) are to be rubbed out, and the proper diagonals drawn with red ink, ſtrictly adhering to what has been ſaid above.

SECT. III. *Of the inboard Works of the Ship deſcribed in the preceding Section.*

DRAUGHTS of the outboard works being now conſtructed, in which every part is deſcribed that is neceſſary to enable the artiſt to put the ſhip in her frames, we muſt now proceed to form another draught of the cavity of the ſhip or inboard works, which muſt be ſo contrived that every thing within the ſhip may be arranged in the moſt commodious manner and to the beſt advantage.

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It is uſual to draw the inboard works in the ſheer draught; but as this generally occaſions much confuſion, it is therefore the beſt and eaſieſt method to appropriate a draught to this particular purpoſe.

Take from the ſheer draught the ſtem, ſtern-poſt, counter timbers, and keel, and deſcribe them on another paper; draw in alſo the cutting down, kelſon, apron, tranſoms, faſhion-pieces, and decks, and the upper line of the ſheer all fore and aft, alſo the timbers and ports.

The beams come firſt under conſideration, and ſhould be ſo diſpoſed as to come one under and one between each port, or as near as can be to anſwer other works of the ſhip; but where it happens that a beam cannot poſſibly be placed under the port, then a beam arm

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ſhould be introduced to make good the deficiency. Every beam, and alſo the beam arms, ſhould be kneed at each end with one lodging and one hanging knee; and in thoſe parts of the ſhip which require the knees to be very acute, ſuch as the after beams of the gun-deck, and in ſome ſhips, whoſe bodies are very ſharp, the foremoſt beams of the gun deck, there ſhould be knees of iron. Care ſhould be taken always to let the upper ſide of the knees be below the ſurface of the beams in large ſhips one inch and a half, and in ſmall ſhips an inch, by which means the air will have a free paſſage between the knees and under part of the deck.

In the converſion of the beams the ſide next the lodging knee ſhould be left as broad at the end of the beam as can poſſibly be allowed by the timber, the beam retaining its proper ſcantling at the end of the lodging knee: by ſo doing the lodging knees will be more without a ſquare, which conſequently makes them the more eaſy to be provided.

In ſhips where the beams can be got in one piece, they ſhould be ſo diſpoſed as to have every other one with the butt end the ſame way; for this reaſon, that the butts will decay before the tops. In large ſhips the beams are made in two or three pieces, and are therefore allowed to be ſtronger than thoſe that are in one piece. The beams in two pieces may have the ſcarf one-third of the length, and thoſe in three pieces ſhould have the middle piece half the length of the whole beam. The cuſtomary way of putting them together is to table them; and the length of the tablings ſhould be one-half more than the depth of the beam. It is very common to divide the tablings in the middle of the beam, and that part which is taken out at the upper ſide to be left at the lower ſide, and then kerſey or flannel is put into the ſcarf: but in this caſe the water is liable to lie in the ſcarf, and muſt be the means of rotting the beams. If, however, the beams were tabled together in dovetails, and taken through from ſide to ſide, putting tar only between them, which hardens the wood; then the water occaſioned by the leaking of the decks would have a free paſſage, and the beam would dry again; and this method would not be found inferior in point of ſtrength to the other. The length of the fore and aft arm of the lodging knee ſhould extend to the ſide of the hanging knee next to it; but there is no neceſſity for that arm to be longer than the other. In faſtening the knees, care ſhould be taken to let one bolt paſs exactly through the middle of the throat, one foot ſix inches from each end, and the reſt divided equally between; obſerving always to have the holes bored ſquare from the knee. The bolts for the thwartſhip arms of both hanging and lodging knees may go through the arms of each knee, and drive every one the other way.

In order to draw the beams in the draught, take the moulding of the lower deck beams, and ſet it off below the line repreſenting the deck at the ſide, and draw a line in pencil parallel thereto, which will repreſent the under ſide of the beams. In like manner repreſent the under ſide of the beams for the upper deck, quarter deck, forecaſtle, and roundhouſe. Then take the ſiding of the lower deck beams, and place one under and one between each port, all fore and aft, drawing them in pencil. Determine the dimenſions of the well fore and aft, which is ten feet, and ſet it off abaft the beam under the eighth port, placing the beam under the ninth port at that diſtance: thoſe two beams may then be drawn in ink, and will terminate the extent of the well the fore and aft way; and as a beam cannot go acroſs the ſhip at that place upon account of its being the well and maſt room, there muſt therefore be a beam arm between theſe two beams.

The main hatchway ſhould then be determined, letting the beam that forms the fore part of the well form the aft part of it, and the beam under the next part may form the fore ſide of it, which beam may alſo be now drawn in ink: there ſhould alſo be another beam arm introduced in the wake of the main hatchway.

The fore hatchway may be next determined; the fore ſide of which ſhould range well up and down with the after end of the forecaſtle, and it may be fore and aft about four-ſevenths of the main hatchway. At the fore ſide of the fore hatchway there muſt be a ladderway down to the orlop, which may be as much fore and aft as the beams will allow. The reſt of the beams afore the fore hatchway may remain as firſt placed, there being nothing in the way to alter the ſhip. Then determine on the after hatchway, the foreſide of which comes to the aft ſide of the mainmaſt room.

There ſhould alſo be a hatchway, the fore ſide of which may be formed by the aft ſide of the beam under the twelfth port; which is for the convenience of the ſpirit and fifth rooms: and there ſhould be a ladderway abaft it to lead down to the cockpit. There may be alſo another hatchway, the foreſide of it to be formed by the aft ſide of the beam under the eleventh port. The ſize of the ladder and hatchways muſt be governed by the beams, as when there is a good ſhift of beams they ſhould not be altered for ladder and hatchways, unleſs it is the three principal hatchways, which muſt always be of a proper ſize, according to the ſize of the ſhip.

The after capſtan muſt be placed between the two hatchways laſt deſcribed, and the beams abaft may ſtand as they are already ſhifted, obſerving only the mizenmaſt. There ſhould be a ſmall ſcuttle placed afore the ſecond beam from aft, for the convenience of the bread room: it muſt be on one of the middle lines, as there is a calling at the middle under the four or five after beams to receive the pillars for the ſupport thereof.

The bits may be placed, letting the foreſide of the after ones come againſt the aft ſide of the beam abaft the third port, and the foreſide of the foremoſt ones againſt the next beam but one forward; then at the foreſide of each bit there ſhould be drawn a ſmall ſcuttle for the conveniency of handing up the powder from the magazine. The breaſt hook ſhould alſo be drawn, which may be three feet the moulding away, and ſided nine-tenths of the beams of the lower deck.

The gun-deck, beams, knees, &c. being deſcribed; in which, as well as all the decks having ports, the ſame precautions are to be uſed as in the gun-deck; and obſerving to keep the beams upon one deck as nearly as poſſible over the beams of the other, for the conveniency of pillaring, as they will then ſupport each other.

The hatchways are to be placed exactly over thoſe

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Application of the foregoing Rules to the Conſtruction of Ships.

on the lower deck, each over each; and therefore, where there is a beam arm in the lower deck there muſt alſo be one above it in the upper deck, and the ſame in the middle deck in three-deck ſhips. It commonly happens in ſhips of the line that there cannot be a whole beam between the deck bread hook and the beam that ſupports the ſtep of the bowſprit, becauſe the bowſprit paſſes through that place: in this caſe, there muſt be a beam arm placed, letting the end come equally between the beam and the bread hook: but in ſhips that the bowſprit will allow of a whole beam, then the ports and the reſt of the beams muſt be conſulted in order to ſpace it; and when it ſo happens that the foremaſt comes in the wake of a port, then a beam arm muſt be neceſſarily introduced.

Having placed the beams according to the diſpoſition of the other beams below, the ladder-ways ſhould be contrived: there ſhould be one next abaft the fore hatchway, which is a ſingle ladder-way; and one next afore the main hatch, which is a double ladder-way; the ladders ſtanding the fore and aft way. There ſhould alſo be another next abaft the after hatch, and one over the cockpit correſponding with that on the lower deck.

The capſtans are next to be conſidered; the after one is already placed on the lower deck, the barrel of which muſt paſs through the upper deck to receive the whelps and drumhead there, it being a double capſtan. In ſhips having three decks, the upper part of each capſtan is in the middle deck; but in ſhips with one deck there is only this one capſtan, the upper part of which is placed on the quarter deck. The foremoſt capſtan ſhould be placed in the moſt convenient ſpot, to admit of its being lowered down to the orlop out of the way of the long boat: it may therefore be placed between the main and fore hatchways; the beam under the ſixth port of the lower deck may form the aft ſide of its room, and the beams on each ſide of it ſhould be placed exactly over or under the beams on the other decks, and they ſhould be at a diſtance from each other ſufficient to let the drumheads paſs between them. The centre of the capſtan ſhould then be placed in the middle between the beams which compoſe its room; and the partners ſhould be fitted in ſuch a manner as to ſhift occaſionally when wanted, which is by letting them be in two pieces fitted together. The partners on the lower deck, wherein the capſtan ſteps, muſt be ſupported by a pillar on the orlop deck, the lower part of which may be fitted in an oak chock; ſo that when the pillar is taken away, and the capſtan lowered down, that chock ſerves as a ſtep for the capſtan. Thoſe two beams on the orlop, by having the pillar and chock upon them, have therefore the whole weight of the capſtan preſſing downwards: for the ſupport of them, there ſhould be a carling placed underneath the fore and aft way, with three pillars, one under each beam, and one between; all of them being ſtept in the kelſon, by which the orlop deck will be well ſupported in the wake of the capſtan, and the other decks will feel no ſtrain from it.

The fire hearth is next to be diſpoſed; which is placed differently according to the ſize of the ſhip. In three-deckers it is found moſt convenient to place it on the middle deck; where there is much more room under the forecaſtle than there would have been had it been placed there. In all two-deck ſhips it is placed under the forecaſtle, becauſe on the deck underneath the bits are in the way. It is alſo under the forecaſtle in one-deck ſhips, though confined between the bits: in this caſe it ſhould be kept as near as poſſible to the after bits, that there may be more room between it and the foremoſt bits to make a good gailey.

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The poſitions of the main-top-ſail-ſheet bits are next to be determined; the foremoſt of which muſt be ſo placed as to let its foreſide come againſt the aft ſide of the beam abaft the main hatchway, and to paſs down to the lower deck, and there ſtep in the beams: admitting it to be a ſtraight piece, it would come at the aft ſide of the lower deck beam the ſame as it does at the upper deck beam, in conſequence of thoſe two beams ranging well up and down with each other: it muſt therefore have a caſt under the upper deck beam, by which the lower part may be brought forward ſufficient to ſtep in the lower deck beam. The aftermoſt muſt be placed againſt the foreſide of the beam abaft the maſt, and ſtep on the beam below; but there is no neceſſity to provide a crooked piece as before, for the beam of the upper deck may be moved a little farther aft, till it admit of the bit ſtopping on the lower deck beam, unleſs the beam comes under a port, as in that caſe it muſt not by any means be moved. The croſs pieces to the bits ſhould be on the foreſide, and in height from the upper deck about one-third of the height between it and the quarter deck. With regard to the heads of the bits, the length of the ſhip's waſte ſhould be conſidered; and if there is length enough from the forecaſtle to the foremoſt bits to admit of the ſpare geer being ſtowed thereon without reaching farther aft, the quarter deck may then run ſo far forward that the head of the foremoſt bits ſhall tenon in the foremoſt beam; this gives the mainmaſt another deck, and admits of the quarter deck being all that the longer; but if there is not the room before mentioned, then the quarter deck muſt run no further forward than the after bits, which will then tenon in the foremoſt beam; and the foremoſt bits muſt have a croſs piece let on their heads, which is termed a *horſe*, and will be for the purpoſe of receiving the ends of the ſpare geer.

The length of the quarter deck being now determined, the beams are then to be placed. For this purpoſe the ſeveral contrivances in the quarter deck muſt be previouſly conſulted. It is neceſſary to obſerve, that there are neither carlings nor lodges, the carlings of the hatches excepted, in the quarter deck, round-houſe, and forecaſtle; as they would weaken inſtead of ſtrengthening the beams, which ſhould be as ſmall as the ſize of the ſhip will permit, in order that the upper works may be as light as poſſible. Hence, as there are to be neither carlings nor lodges, the deck will require a greater number of beams, and a good round up, as on the contrary the deck would be apt to bend with its own weight. The moſt approved rule is therefore to have double the number of beams in the quarter deck as there are in a ſpace of the ſame length in the upper deck.

Then proceed to ſhift the beams to the beſt advantage, conſulting the hatchways, ladder-ways, maſts, bits, wheel, &c. With reſpect to the ladder-ways on the quarter decks of all ſhips, there ſhould be one near the fore part of the great cabin for the officers, and an-

Application of the foregoing Rules to the Conſtruction of Ships.

other near the foremoſt end of the quarter deck conſiſting of double ladders for the conveyance of the men up from the other decks in caſes of emergency; and likewiſe one on each ſide of the fore part of the quarter deck from the gangway: and in every ſhip of the line all the beams from the foremoſt ladder-way to the after one ſhould be open with gratings, both for the admiſſion of air, and for the greater expedition of conveying different articles in the time of action.

Two ſcuttles are to be diſpoſed one on each ſide of the mainmaſt, if it happens to come through the quarter deck, for the top tackles to paſs through, to hook to the eye bolts drove in the upper deck for that purpoſe.

The ſteering wheel ſhould be placed under the forepart of the roundhouſe, and the two beams of the quarter deck, which come under it, ſhould be placed conformable to the two uprights, ſo that they may tenon in them. The quarter deck beams, ſhould be kneed at each end with one hanging and one lodging knee; which adds greatly to the ſtrength of the ſide. The hanging knees which come in the great cabin may be of iron; their vertical arms to be two-thirds of the length of that of wood, and to reach the ſpirketing. It ſhould be obſerved, that the beam abaft, which comes under the ſcreen bulkhead, ſhould round aft agreeable to the round of the bulkhead, for the ſupport of the ſame.

The forecaſtle beams ſhould be placed according as the works of the deck will admit. The hatchways are therefore to be conſidered firſt. There ſhould be one for the funnel of the fire hearth to paſs through, and one for the copper to admit of vent for the ſteam; and alſo one or two over the galley as the forecaſtle will admit of. The fore-top-ſail-ſheet bits ſhould be ſo diſpoſed as to come one pair on the fore and one on the aft ſide of the maſt, to let into the ſide of the forecaſtle beams, and ſtep on the upper deck beams below: there ſhould alſo be a ladder-way at the fore part of the forecaſtle for the conveniency of the fore part of the ſhip.

The beams may now be placed agreeable thereto, their number being four more than there are in a ſpace in the upper deck equal in length to the forecaſtle; and where there happens to be a wide opening between the beams, as in the caſe of a hatchway, maſt room, &c. then half a beam of fir may be introduced to make good the deficiency. The foremoſt beam ſhould be of a breadth ſufficient to take the aft ſide of the inboard arms of the catheads, as they are ſecured upon this beam by being bolted thereto. Every beam of the forecaſtle ſhould be kneed at each end with one hanging and one lodging knee: the vertical arms of the hanging knees ſhould reach the ſpirketing, and the knees well bolted and carefully clenched.

Proceed to the roundhouſe; the ſame things being obſerved with reſpect to the beams as in the quarter deck: for as the roundhouſe beams are ſided very ſmall, it hence follows that they muſt be near to each other. Let therefore the number of beams on the roundhouſe be four more than in the ſame length of the quarter deck; every other beam being of fir for lightneſs, and every oak beam may be kneed at each end with one hanging and one lodging knee; the hanging knees abaft may be of iron, their vertical arms to be in length two thirds of thoſe of wood. The round-houſe ſhould always have a great round up, both for ſtrength and conveniency. There muſt be on the roundhouſe a ſmall pair of knee-bits on each ſide of the mizenmaſt, turned round and ſcarfed over each other, and bolted through the maſt carlings. There muſt alſo be a companion on the roundhouſe placed over the middle of the coach in order to give light thereto.

With regard to placing the roundhouſe beams, the uprights of the ſteering wheel and the mizenmaſt are to be obſerved; as when the beams which interfere with thoſe parts are properly ſpaced, the reſt may be diſpoſed of at diſcretion, or at an equal diſtance from each other, and letting the beam over the ſcreen bulkhead have a proper round aft, agreeable to the quarter deck beam underneath.

The upper parts of the inboard works being now deſcribed, proceed next to the lower parts, or to thoſe which come below the lower deck. Draw in the orlop, by taking the heights afore, at midſhips, and abaft, between that and the gun-deck, from the dimenſions, and a curve deſcribed through theſe points will repreſent the upper part of the deck. Set off the thickneſs of the plank below, and the under ſide of the plank will be repreſented. As this deck does not run quite forward and aft as the other decks, the length of it muſt be therefore determined; for this purpoſe let the after beam be placed at a ſufficient diſtance from aft to admit of the bread rooms being of a proper ſize for the ſhip, which will be under that beam of the gun deck that comes at the ſecond part from aft. The after beam being drawn in, proceed to ſpace the other beams, placing them exactly under thoſe of the gun-deck; and that which comes under the foremoſt beam of the gun-deck may terminate the fore part of the orlop. Draw the limber ſtrake, by ſetting off its thickneſs above the cutting down line, and a line drawn parallel thereto will repreſent the limber ſtrake. That part of the orlop which is over the after magazine, ſpirit room, and fiſh room, and alſo that which is over the fore magazine, is laid with thicker planks than the reſt of the deck; which is for the better ſecurity of thoſe places, the planks being laid over the beams; but in the midſhips, from the fore part of the ſpirit room to the aft part of the fore magazine, the beams are laid level with the ſurface of the deck, and the planks are rabbeted in from one beam to the other.

In order to repreſent the orlop as juſt deſcribed, the dimenſions of the different apartments above mentioned muſt be determined: Let the aft ſide of the after beam be the aft ſide of the after magazine, and from thence draw the bulkhead down to the limber ſtrake; and the foreſide of the third beam may be the foreſide of the after magazine, drawing that bulkhead likewiſe, which will alſo form the aft ſide of the fiſh room; the foreſide of the fiſh room may be drawn from the aft ſide of the fifth beam, which will alſo repreſent the aft ſide of the ſpirit room; then the foreſide of the ſpirit room may be drawn from the foreſide of the ſixth beam. Hence from the foreſide of the ſixth beam quite aft the deck will be repreſented by the two lines already drawn, and the upper ſide of the beams will be repreſented by the lower line.

Proceed next to the forepart of the orlop, letting the fore-

Method of Whole-moulding.

foreſide of the after bits be the aft part of the foremoſt magazine, drawing the bulkhead thereof which will come to the aft ſide of the ſixth beam; therefore, from the ſixth beam to the foremoſt end of the orlop, the plank and beams will be repreſented juſt in the ſame manner as before mentioned for the after part of the orlop: then the midſhip part of the deck will be repreſented by letting the upper line be the upper ſide of the plank, and likewiſe the upper ſide of the beams; and the lower line will repreſent the lower edge of the plank, only drawing it from beam to beam, and obſerving not to let it paſs through them.

The hatchways, &c. may now be repreſented on the orlop, letting the main, fore, and after hatchway, be exactly under thoſe of the gun-deck: there muſt be one over the fiſh room, and one over the ſpirit room. There muſt be two ſcuttles over the after magazine for the paſſage to the magazine and light room. There ſhould alſo be one afore the fourth beam from forward for the paſſage to the fore magazine, and one abaft the ſecond beam for the paſſage to the light room.

The bulkheads for the fore and after parts of the well may be drawn from the lower deck beams to the orlop, and from thence to the limber ſtrake in the hold. The ſhot lockers may alſo be repreſented, having one afore and one abaft the well: there ſhould alſo be one abaft the foremoſt magazine, the ends of which may be formed by the after bits. The ſteps of the maſts may be drawn in by continuing their centres down to the limber ſtrake; and likewiſe two crutches abaft the mizen ſtep divided equally between that and the after part of the cutting down: the breaſt hooks may alſo be drawn letting them be five in number below the lower deck hook, and all equally divided between that and the fore ſtep. Hence every part of the inboard is deſcribed as far as neceſſary.

Chap. V. *Of the Method of Whole-moulding.*

46 Method of whole-moulding. Murray's Ship-Building.

Having now finiſhed the methods of laying down the ſeveral plans of a ſhip, any farther addition on this ſubject might appear unneceſſary. We cannot, however, with propriety, omit to deſcribe the method called *whole-moulding*, uſed by the ancients, and which ſtill continues in uſe among thoſe unacquainted with the more proper methods already explained. This method will be illuſtrated by laying down the ſeveral plans of a long-boat; the length of the keel being 29 feet, and breadth moulded nine feet.

47 Applied to long boat. Plate CCCLXIII.

Draw the ſtraight line PO (fig. 37.) equal to 29 feet, the extreme length of the boat, and alſo to repreſent the upper edge of the keel. Let ⊕ be the ſtation of the midſhip frame. From the points P, ⊕, and O, draw the lines PT, ⊕M, and OS, perpendicular to PO. Make ⊕M, ⊕N, equal to the upper and lower heights of breadth reſpectively at the main frame, PT the height of breadth at the tranſom, and OS the height at the ſtem. Deſcribe the curve TMS to repreſent the ſheer or extreme height of the ſide, which in a ſhip would be called the *upper height of breadth line*, or upper edge of the wale. Through the point N draw a curve parallel to TMS, to repreſent the breadth of the upper ſtrake of a boat, or lower edge of the wale if in a ſhip. The dotted line TNS may alſo be drawn to repreſent the lower height of breadth.

Method of Whole-mou'ding.

Set off the rake of the port from P to *p*, and draw the line *p t* to repreſent the aft ſide of the port; then T *t* will repreſent the round up of the tranſom. Set off the breadth of the port from *p* to *r*, and from T to s, and draw the line *r* s to repreſent the foreſide of the port, which may either be a curve or a ſtraight line at pleaſure. Set up the height of the tuck from *p* to *k*. Let *k* X be the thickneſs of the tranſom, and draw the line ZX to repreſent the foreſide of the tranſom.

There is given the point S, the height of the ſheer on the foreſide of the ſtem; now that ſide of the ſtem is to be formed either by ſweeps or ſome other contrivance. Set off the breadth of the ſtem, and form the aft ſide of it.

Set up the dead-riſing from ⊕ to *d*, and form the riſing line r i s. Draw the line KL parallel to PO to repreſent the lower edge of the keel, and another to repreſent the thickneſs of the plank or the rabbet. The rabbet on the poſt and ſtem may alſo be repreſented; and the ſtations of the timbers aſſigned, as ⊗, (1), 1, 2, 3, 4, 5, 6, 7, 8, 9; and ⊕, (A), A, B, C, D, E, F, G, H; and the ſheer plan will be completed.

The half-breadth plan is to be formed next; for this purpoſe the perpendiculars TP, 9, 8, &c. muſt be produced. Upon M⊕ produced ſet off the half breadth from the line KL to R (fig. 38); ſet off alſo the half breadth at the tranſom from K to *b*, and deſcribe the extreme half breadth line *b* RX, making the forepart of the curve agreeable to the propoſed round of the tranſom.

We may next proceed to form the timbers in the body plan. Let AB (fig. 39.) be the breadth moulded at ⊕. Erect the perpendicular CD in the middle of the line AB; draw the line *m n* diſtant therefrom the half thickneſs of the poſt, and *x y* the half thickneſs of the ſtern. Then take off the ſeveral portions of the perpendiculars ⊕, 1, 2, &c. intercepted between the upper edge of the keel and the riſing line in the ſheer plan, and ſet them up from C upon the line CD; through theſe points draw lines parallel to AC; take off alſo the ſeveral lower heights of breadth at ⊕, 1, 2, &c. from the ſheer plan; and ſet them up from C upon the middle line in the body plan; and draw lines parallel to AC through theſe points: Then take off the ſeveral half breadths correſponding to each from the floor plan; and ſet them off on their proper half-breadth lines from the middle line in the body plan.

Conſtruct the midſhip frame by Problem V. the form of which will in ſome meaſure determine the form of the reſt. For if a mould be made on any ſide of the middle line to fit the curve part of it, and the riſing line, or that marked *bend mould* (fig. 40.), and laid in ſuch a manner that the lower part of it, which is ſtraight, may be ſet upon the ſeveral riſing lines, and the upper part juſt touch the point of the half breadth in the breadth line correſponding to that riſing upon which the mould is placed, a curve may then be drawn by the mould to the riſing line. In this manner we may proceed ſo far as the riſing line is parallel to the lower height of the breadth line. Then a hollow mould muſt be made, the upper end of which is left ſtraight, as

that

Method of Whole-moulding.

that marked *half to mould* (fig. 40.). This is applied in ſuch a manner, that ſome part of the hollow may touch the ſide of the keel and the ſtraight part touch the back of the curve before deſcribed by the bend mould; and, beginning abaft, the ſtraight part will always come lower on every timber, till we come to the midſhip timber, when it comes to the ſide of the keel. Having thus formed the timbers, ſo far as the whole mouldings will ſerve, the timbers abaft them are next formed. Their half breadths are determined by the ſheer and floor plans, which are the only fixed points through which the curves of theſe timbers muſt paſs. Some form theſe after timbers before the whole is moulded, and then make the hollow mould, which will be ſtraighter than the hollow of either of theſe timbers. It is indifferent which are firſt formed, or what methods are uſed; for after the timbers are all formed, though every timber may appear very fair when conſidered by itſelf, it is uncertain what the form of the ſide will be. In order to find which, we muſt form ſeveral ribband and water lines; and if theſe do not make fair curves, they muſt be rectified, and the timbers formed from theſe ribbands and water lines. In uſing the hollow mould, when it is applied to the curve of each timber, if the ſtraight part is produced to the middle line, we ſhall have as many points of interſection as there are timbers; and if the heights above the baſe be transferred to the correſponding timbers in the ſheer plan, a curve paſſing through theſe points is what is called a *riſing ſtrait*. This may be formed by fixing a point for the aftermoſt timber that is whole moulded, and transferring that height to the ſheer plan. The curve muſt paſs through this point, and fall in with the riſing line ſomewhere abaft dead flat; and if the ſeveral heights of this line be transferred from the ſheer to the middle line in the body plan, theſe points will regulate what is called the *lauding down* of the hollow mould.

The timbers in the after body being all formed, thoſe in the fore body are formed in the ſame manner, by transferring the ſeveral heights of the riſing and breadth lines from the ſheer to the body plan; the half-breadths correſponding to each height muſt alſo be transferred from the floor to the body plan. The ſame hollow mould will ſerve both for the fore and after body; and the level lines, by which the water lines to prove the after body were formed, may be produced into the fore body, and by them, the water lines to prove the fore body, may be deſcribed.

Another method of proving the body is by ribband lines, which are formed by ſections of planes inclined to the ſheer plan, and interſecting the body plan diagonally, as before obſerved, of which there may be as many as may be judged neceſſary. As this has been already explained, we ſhall therefore lay down only one, repreſented in the body plan by the lines marked d i a. Theſe are drawn in ſuch a manner as to be perpendicular to as many timbers as conveniently may be. After they are drawn in the body plan, the ſeveral portions of the diagonal intercepted between the middle line and each timber muſt be tranſferred to the floor plan. Thus, fix one foot of the compaſſes in the point where the diagonal interſects the middle line in the body plan; extend the other foot to the point where the diagonal interſects the timber; for example, timber 9: Set off the ſame extent upon the perpendicular repreſenting the plane of timber 9 from the point where it interſects the line KL on the floor plan: in like manner proceed with all the other timbers both in the fore and after body; and theſe ſhall have the points thro' which the curve muſt paſs. If this ſhould not prove a fair curve, it muſt be altered, obſerving to conform to the points as nearly as the nature of the curve will admit: ſo it may be carried within one point, and without another, according as we find the timbers will allow. For after all the ribband lines are formed, the timbers muſt, if needful, be altered by the ribband lines: this is only the reverſe of forming the ribband lines; for taking the portions of the ſeveral perpendiculars intercepted between the line KL and the curve of the ribband line in the floor plan, and ſetting them off upon the diagonal from the point where it interſects the middle line, we ſhall have the points in the diagonal through which the curves of the timbers muſt paſs. Thus the diſtance between the line KL and the ribband at timber 3 on the floor plan, when transferred to the body plan, will extend on the diagonal from the middle line to the point where the curve of timber 3 interſects that diagonal. The like may be ſaid of all the other timbers; and if ſeveral ribband lines be formed, they may be ſo contrived that their diagonals in the body plan ſhall be at ſuch diſtances, that a point for every timber being given in each diagonal, will be ſufficient to determine the form of all the timbers.

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In ſtationing the timbers upon the keel for a boat, there muſt be room for two futtocks in the ſpace before or abaft ⊗; for which reaſon, the diſtance between theſe two timbers will be as much more than that between the other as the timber is broad. Here it is between ⊕ and (A); which contains the diſtances between ⊕ and (1), and the breadth of the timber beſides.

The timbers being now formed, and proved by ribband and water lines, proceed then to form the tranſom, faſhion-pieces, &c. by Problem VI.

This method of whole moulding will not anſwer for the long timbers afore and abaft. They are generally canted in the ſame manner as thoſe for a ſhip. In order to render this method more complete, we ſhall here deſcribe the manner of moulding the timbers after they are laid down in the mould loft, by a riſing ſquare, bend, and hollow mould.

It was ſhown before how to form the timbers by the bend and hollow mould on the draught. The ſame method muſt be uſed in the loft; but the moulds muſt be made to their proper ſcantlings in real feet and inches. Now when they are ſet, as before directed, for moulding each timber, let the middle line in the body plan be drawn acroſs the bend mould, and draw a line acroſs the hollow mould at the point where it touches the upper edge of the keel; and let them be marked with the proper name of the timber, as in fig. 40. The graduations of the bend mould will therefore be exactly the ſame as the narrowing of the breadth. Thus, the diſtance between ⊗ and 7 on the bend mould is equal to the difference between the half breadth of timber 7 and that of ⊕. The height of the head of each timber is likewiſe marked on the bend mould, and alſo the floor and breadth firmarks. The floor firmark is in that point where a ſtraight edged batten touches the back of the bend mould, the batten being ſo placed

ethod whole uilding.

as to touch the lower edge of the keel at the ſame time. The ſeveral riſings of the floor and heights of the cutting down line are marked on the riſing ſquare, and the half breadth of the keel ſet off from the ſide of it.

The moulds being thus prepared, we ſhall apply them to mould timber 7. The timber being firſt properly ſided to its breadth, lay the bend mould upon it, ſo as may beſt anſwer the round according to the grain of the wood; then lay the riſing ſquare to the bottom of the bend mould, ſo that the line drawn acroſs the bend mould at timber 7 may coincide with the line repreſenting the middle of the keel upon the riſing ſquare; and draw a line upon the timber by the ſide of the ſquare, or let the line be ſcored or cut by a tool made for that purpoſe, called a *raſeing knife* (E); this line ſo raſed will be the ſide of the keel. Then the ſquare muſt be moved till the ſide of it comes to 7 on the bend mould, and another line muſt be raſed in by the ſide of it to repreſent the middle of the keel. The other ſide of the keel muſt likewiſe be raſed after the ſame manner, and the point 7 on the riſing ſquare be marked on each ſide of the keel, and a line raſed acroſs at theſe points to repreſent the upper edge of the keel. From this line the height of the cutting down line at 7 muſt be ſet up, and then the riſing ſquare may be taken away, and the timber may be raſed by the bend mould, both inſide and outſide, from the head to the floor ſirmark: or it may be carried lower if neceſſary. After the ſirmarks and head of the timbers are marked, the bend mould may likewiſe be taken away, and then the hollow mould applied to the back of the ſweep in ſuch a manner that the point 7 upon it may interſect the upper ſide of the keel, before ſet off by the riſing ſquare; and when in this poſition the timber may be raſed by it, which will complete the outſide of the timbers. The inſide of the timbers may likewiſe be formed by the hollow mould. The ſcantling at the keel is given by the cutting down before ſet off. The mould muſt be ſo placed as to touch the ſweep of the inſide of the timber formed before by the bend mould, and paſs through the cutting down point.

The uſe of the ſirmarks is to find the true places of the futtocks: for as they are cut off three or four inches ſhort of the keel, they muſt be ſo placed that the futtock and floor ſirmarks may be compared and coincide. Notwithſtanding which, if the timbers are not very carefully trimmed, the head of the futtock may be either within or without its proper half breadth; to prevent which a half breadth ſtaff is made uſe of.

The half breadth ſtaff may be one inch ſquare, and of any convenient length. Upon one ſide of it are ſet off from one end the ſeveral half breadths of all the timbers in the after body, and thoſe of the fore body upon the oppoſite ſide. On the other two ſides are ſet off the ſeveral heights of the ſheer, the after body on one ſide, and the fore body on its oppoſite. Two ſides of the ſtaff are marked *half breadths*, and the other two ſides *heights of the ſheer*.

The ſtaff being thus prepared, and the floor-timbers faſtened on the keel, and levelled acroſs, the futtocks muſt next be faſtened to the floor timbers; but they muſt be ſet firſt to their proper half breadth and height. The half breadth ſtaff, with the aſſiſtance of the ram-line §, ſerves to ſet them to the half breadth: for as the keel of a boat is generally parallel to the horizon, therefore the line at which the plummet is ſuſpended and which is moveable on the ram line, will be perpendicular to the keel. Whence we may by it ſet the timbers perpendicular to the keel, and then ſet them to their proper half breadths by the ſtaff: and when the two ſirmarks coincide, the futtock will be at its proper height, and may be nailed to the floor timbers, and alſo to the breadth ribband, which may be ſet to the height of the ſheer by a level laid acroſs, taking the height of the ſheer by the ſtaff from the upper ſide of the keel; by which means we ſhall diſcover if the ribband is exactly the height of the ſheer; and if not, the true height may be ſet off by a pair of compaſſes from the level, and marked on the timbers.

Practice of Ship-building.

§ See next Chapter.

CHAP. VI. *Of the Practice of Ship-building.*

THE elevation, projection, and half-breadth plans, of a propoſed ſhip being laid down on paper, we muſt next proceed to lay down theſe ſeveral plans on the mould loft of the real dimenſions of the ſhip propoſed to be built, and from which moulds for each ſeparate part are to be made. The method of laying down theſe plans, from what has been already ſaid, will, it is preſumed, be no very difficult taſk to accompliſh, as it is no more than enlarging the dimenſions of the original draughts; and with reſpect to the moulds, they are very eaſily formed agreeable to the figure of the ſeveral parts of the ſhip laid down in the mould loft.

Blocks of wood are now to be prepared upon which the keel is to be laid. Theſe blocks are to be placed at nearly equal diſtances, as of five or ſix feet, and in ſuch a manner that their upper ſurfaces may be exactly in the ſame plane, and their middle in the ſame ſtraight line. This laſt is eaſily done by means of a line ſtretched a little more than the propoſed length of the keel; and the upper planes of theſe blocks may be verified by a long and ſtraight rule; and the utmoſt care and precaution muſt be taken to have theſe blocks properly bedded. Each block may be about ſix or eight inches longer than the keel is in thickneſs; their breadth from 12 to 14 inches, and their depth from a foot to a foot and half.

The dimenſions of the keel are to be taken from the mould loft, and the keel is to be prepared accordingly. As, however, it is ſeldom poſſible to procure a piece of wood of ſufficient length for a keel, eſpecially if for a large ſhip, it is, therefore, for the moſt part neceſſary to compoſe it of ſeveral pieces, and theſe pieces are to be ſcarfed together, and ſecurely bolted, ſo as to make one entire piece. It muſt, however, be obſerved, that the pieces which compoſe the keel ought to be of ſuch lengths, that a ſcarf may not be oppoſite to the ſtep of any of the maſts. Rabbets are to be formed on each ſide of the keel to receive the edge of the planks next

(E) The term *raſeing* is uſed when any line is drawn by ſuch an inſtrument inſtead of a pencil.

Practice of Ship-building.

to it, or garboard ſtrake, and the keel is to be laid on the blocks (F).

The ſtem, and the poſt, and the ſeveral tranſoms belonging to it, are to be prepared from the moulds, and rabbeted in like manner as the keel, to receive the ends of the plank. The tranſoms are to be bolted to the poſt at their middle, each at its reſpective height, taken from the elevation in the mould loft, and the extremities of the tranſoms are to be firmly connected with the faſhion-pieces. Both ſtem and poſt are then to be erected, each at its reſpective extremity of the keel. The tenons at the heel of each being let into mortoiſes prepared to receive them, and being ſet to their proper rakes or angles with the keel, are to be ſupported by props or ſhores. Pieces of wood called *dead wood* are to be laid upon and fixed to the upper ſide of the keel towards the fore and aft parts of it; the deepneſs of the dead wood increaſing with its diſtance from the middle, agreeable to the propoſed form of the cutting down line.

A line is to be ſtretched from the middle of the head of the ſtem to that of the poſt, called the *ram line*, upon which is a moveable line with a plummet affixed to it. The midſhip and other frames are to be erected upon the keel at their proper ſtations. The extremities of each frame are ſet at equal diſtances from the vertical longitudinal ſection of the ſhip, by moving the frame in its own plane until the plumb-line coincides with a mark at the middle between the arms of each frame; and although the keel is inclined to the horizon, yet the frames may alſo be ſet perpendicular to the keel by means of the plumb-line. The ſhores which are ſupporting the frames are now to be ſecurely fixed, that the poſition of the frames may not be altered. The rib-bands are now to be nailed to the frames at their proper places, the more effectually to ſecure them; and the intermediate vacancies between the frames filled up with filling timbers. For a perſpective view of a ſhip framed, ſee Plate CCCCLIV. fig. 2.

The frames being now ſtationed, proceed next to fix on the planks, of which the wales are the principal, being much thicker and ſtronger than the reſt, as is repreſented in the midſhip frame, Plate CCCXIV. The harpins, which may be conſidered as a continuation of the wales at their fore ends, are fixed acroſs the hawſe pieces, and ſurround the fore part of the ſhip. The planks that incloſe the ſhip's ſides are then brought about the timbers; and the clamps, which are of equal thickneſs with the wales, fixed oppoſite to the wales within the ſhip. Theſe are uſed to ſupport the ends of the beams, and accordingly ſtretch from one end of the ſhip to the other. The thick ſtuff or ſtrong planks of the bottom within board are then placed oppoſite to the ſeveral ſcarfs of the timbers, to reinforce them throughout the ſhip's length. The planks employed to line the ſhip, called the *ceiling* or *foot-waling*, is next fixed in the intervals between the thick ſtuff of the hold. The beams are afterwards laid acroſs the ſhip to ſupport the decks, and are connected to the ſide by lodging and hanging knees: the former of which are exhibited at F, Plate CLVI. See alſo the article DECK; and the hanging-knees, together with the breadth, thickneſs, and poſition of the keel, floor timbers, futtocks, top-timbers, wales, clamps, thick ſtuff, planks within and without, beams, decks, &c. are ſeen in the midſhip frame, Plate CCCXIV. and in that article theſe ſeveral parts have already been explained.

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The cable-bits being next erected, the *carlings* and *ledges*, repreſented in Plate CLVI. are diſpoſed between the beams to ſtrengthen the deck. The *water-ways* are then laid on the ends of the beams throughout the ſhip's length, and the ſpirketing fixed cloſe above them.—The upper deck is then planked, and the *ſtring* placed under the *gunnel*, or *planſheer*, in the waiſt. The diſpoſition of thoſe latter pieces on the timbers, viz. the water-ways, ſpirketing, upper deck, ſtring, and gunnel, are alſo repreſented in the midſhip frame, Plate CCCIV.

Then proceed next to plank the quarter-deck and forecaſtle, and to fix the *partners* of the maſts and capſterns with the *coamings* of the hatches. The *breaſt-hooks* are then bolted acroſs the ſtem and bow within-board, the ſtep of the foremaſt placed on the kelſon, and the *riders*, exhibited in the MIDSHIP FRAME, fayed to the inſide of the timbers, to reinforce the ſides in different parts of the ſhip's length. The *pointers*, if any, are afterwards fixed acroſs the hold diagonally to ſupport the beams; and the crotches ſtationed in the after hold to unite the half timbers. The *ſteps* of the mainmaſt and capſterns are next placed; the planks of the lower decks and orlop laid; the *navel-hoods* fayed to the hawſe holes; and the *knees of the head*, or cut-water, connected to the ſtem. The figure of the head is then erected, and the *trail-board* and cheeks fixed on the ſide of the knee.

The *taffarel* and *quarter pieces*, which terminate the ſhip abaft, the former above and the latter on each ſide, are then diſpoſed, and the ſtern and quarter galleries framed and ſupported by their brackets. The *pumps*, with their well, are next fixed in the hold; the *limber boards* laid on each ſide of the kelſon, and the *garboard ſtrake* fixed on the ſhip's bottom next to the keel without.

The hull being thus fabricated, proceed to ſeparate the apartments by bulkheads or partitions, to frame the port-lids, to fix the catheads and cheſs-trees; to form the hatchways and ſcuttles, and fit them with proper covers or gratings. Next fix the ladders at the different hatchways, and build the manger on the lower deck, to carry off the water that runs in at the hawſe-holes when the ſhip rides at anchor in a ſea. The bread-room and magazines are there lined; and the gunnel, rails, and gangways fixed on the upper part of the ſhip. The cleats, kevels, and ranges, by which the ropes are faſtened, are afterwards bolted or nailed to the ſides in different places.

The rudder, being fitted with its irons, is next hung to the ſtern-poſt, and the tiller or bar, by which it is managed, let into a mortiſe at its upper end. The

ſcuppers,

(F) In ſhips of war, which are a long while in building, it has been found that the keel is often apt to rot before they are finiſhed. Upon this account, therefore, ſome builders have begun with the floor timbers, and added the keel afterwards.

Improvements in the Masts and Rudder.

scuppers, or leaden tubes, that carry the water off from the decks, are then placed in holes cut through the ship's sides; and the *flanderds* represented in the MIDSHIP FRAME, Plate CCCXIV. bolted to the beams and sides above the deck to which they belong. The poop lanthorns are last fixed upon their cranes over the stern, and the *bilge-ways* or *cradles* placed under the bottom to conduct the ship steadily into the water whilst launching.

As the various pieces which have been mentioned above are explained at large in their proper places, it is therefore superfluous to enter into a more particular description of them here.

CHAP. VII. *Of Improvements in the Masts and Rudder.*

48 Improvements in masts.

SINCE the article MAST was printed, an account of a method for restoring masts of ships when wounded, or otherwise injured, in an easy, cheap, and expeditious manner, by Captain Edward Pakenham of the royal navy, has been published in the tenth volume of the Transactions of the Society for the Encouragement of Arts, &c. Captain Pakenham introduces his invention with the following observations:

49 Of wounded masts by Captain Pakenham. Page 209.

"Among the various accidents which ships are liable to at sea, none call more for the attention and exertion of the officer than the speedy refitting of the masts; and having observed, in the course of last war, the very great destruction made among the lower masts of our ships from the enemy's mode of fighting, as well as the very great expence and delay in refitting a fleet after an action, particularly across the Atlantic—a very simple expedient has suggested itself to me as a resource in part; which appears so very speedy and secure, that the capacity of the meanest sailor will at once conceive it. I therefore think it my duty to state my ideas of the advantages likely to result from it; and I shall feel myself exceedingly happy should they in anywise contribute to remedy the evil.

"My plan, therefore, is, to have the heels of all lower masts so formed as to become the heads; but it is not the intention of the above plan to have the smallest alteration made in the heels of the present lower masts; for as all line-of-battle ships masts are nine inches in diameter larger at the heel than at the head, it will follow, that by letting in the tressel-trees to their proper depth, the mast will form its own checks or hounds; and I flatter myself the following advantages will result from the above alteration.

"First, I must beg to observe, that all line-of-battle ships bury one-third of their lower masts, particularly three-deckers; it therefore follows, that if the wounds are in the upper third, by turning the mast so as to make the heel the head, it will be as good as new; for, in eight actions I was present in last war, I made the following observations:

"That in the said actions fifty-eight lower masts were wounded, and obliged to be shifted, thirty-two of which had their wounds in the upper third, and of course the ships detained until new masts were made. And when it is considered that a lower mast for a 90 or 74 stands government in a sum not less, I am informed, than 2000 l. to 2300 l. the advantages across the Atlantic resulting from the aforesaid plan will be particularly obvious; not to mention the probability of there being no fit spars in the country, which was the case in the instances of the Iris and Princess Royal: and as I was one of the lieutenants of the Iris at that time, I am more particular in the circumstance of that ship. The Iris had both her lower masts wounded above the cather pins in her action with the Cæsar, a French 74; and as there were no spars at New York, the Iris was detained five weeks at that place.—Now, if her masts had been fitted on the plan I have proposed, I am confident she would have been ready for sea in 48 hours; and as a further proof, I beg leave to add, that the whole fleet, on the glorious 12th of April, had not the least accident of any consequence except what befel their lower masts, which detained them between eight and ten weeks at Jamaica.

Improvements in the Masts and Rudder

"The delay of a ship while a new mast is making, and probably the fleet being detained for want of that ship, which frequently occurred in the course of last war, the taking of shipwrights from other work, with a variety of inconveniences not necessary to mention here, must be obvious to every officer that has made the smallest observations on sea actions.

"You will further observe, that this substitute is formed on the most simple principle, fitted to the meanest capacity, and calculated to benefit all ships, from a first-rate down to the smallest merchantman, in cases of an accident by shot, a spring, or a rottenness, particularly as these accidents generally happen in the upper third of the mast and above the cheeks.

"It might probably be objected, that a difficulty and some danger might arise from the wounded part of the mast being below; but this will at once be obviated, when it is remembered, that as the wounded part is below the wedges, it may with ease be both fished, cased, and secured, to any size or degree you please, with the addition of its being wedged on each deck."

Fig. 41. represents a mast of a first-rate in its proper state, the figures representing its thickness at the different divisions.

Fig. 42. the same mast inverted, the heel forming the head, and the tressel-trees let into their proper depth, the additional thickness of the mast forming its own cheeks.

Fig. 43. the proposed mast, the figures representing the thickness of the mast in the proposed alteration; *a*, the heel made square: *b*, the letting in of the tressel-trees; *c*, the third proportion of thickness continued up to where the fourth is in the present mast, or at least some little distance above the lower part of the cheeks, which is always looked upon as the weakest part of the mast; and by its being so proportioned, the mast, when turned, will be nearly as strong in the partners as before.

As the expence of a mast is much greater than is generally imagined, it is therefore thought proper to subjoin the following statement of the several articles used in making a 74 gun ship's mainmast.

	Value.		
Fishes for a spindle, 21 inches, 2 nails of two masts, - -	L. 101	3	11
Two side fishes, 22 inches, 2 ditto,	133	10	9
Fore and aft fishes, 22 inches, 2 nails of one mast, - -	66	13	10
Fish. } 21½ inches, 1 nail of half a mast, On the fore part.	29	8	5
Iron } 3 qrs 19 lbs	1	5	9
Aries load bulk, 2 loads 22 feet, -	12	2	5
Carried over L.	344	5	1

Papers on Naval Architecture, part 2.

Improvements in the Masts and Rudder.

		Value.		
	Brought over	L. 344	5	1
Breadthning	2 loads 7 feet, Dantzic fir timber.	11	1	7
Cheeks	4 loads 2 feet,	20	18	4
Iron, 5 cwt. 2 qrs 24 lb.	-	8	0	0
Knees, elm timber, 13 feet,	-	0	15	2
Iron, 2 qrs. 14 lb.	- -	0	17	6
Hoops and bolts on the body, 13 cwt. 1 qr. 16 lb.	- -	18	15	0
Trefel trees, ſtraight oak timber, ſecond ſort, 2 loads 10 feet,	- -	10	2	4
Iron, 3 qrs. 10 lb.	-	1	3	6
Croſs trees, ſtraight oak timber, ſecond ſort 1 load 12 feet,	- -	5	14	0
Iron, 2 qrs 2 lb.	- -	0	14	6
Cap, elm timber, 1 load 24 feet,	-	4	6	0
Iron, 2 cwt. 14 lb.	-	2	19	6
Fullings, bolſters, bollins, and Dantzic fir, 1 load 2 feet,	- -	5	7	8
Workmanſhip,	- -	78	6	0
	L.	513	6	2
Main-topmaſt of a 74 gun ſhip,		50	16	3
Main top-gallant-maſt,		8	11	0

Principles of Naval Architecture, p. 50.

50 Mr Cordova's plan of building maſts.

In order to leſſen the enormous expence of maſts, a propoſal was made ſome years ago to conſtruct them hollow; and the author having premiſed ſeveral experiments which he had made, proceeds as follows:

"Galileo taught us, that the reſiſtance or ſtrength of a hollow cylinder is to that of a full cylinder, containing the ſame quantity of matter, as the total diameter of the hollow one is to the diameter of the full one; and theſe experiments ſhow us, that the ſtrength or reſiſtance of two or more pieces of wood, faſtened together at each end, and connected by a pillar, pillars, or framing, increaſes, at leaſt to a certain degree, *ceteris paribus*, as the diſtance between them and number of pillars, provided the force is applied in the line or direction of the pillars.

"It is ſurpriſing that this diſcovery of Galileo has not been made ſubſervient to more uſeful purpoſes. It is particularly applicable to the conſtruction of maſts, as not requiring that the hollow cylinder ſhould be made of one ſolid piece of wood (G).

"However, the foregoing experiments teach us, that the ſame advantages may be obtained by other forms beſides that of a cylinder; and that perhaps not only in a ſuperior degree, but likewiſe with greater facility of execution; as by adopting a ſquare figure, but more particularly by conſtructing them of ſeparate pieces of wood, placed at proper diſtances from each other, in the following or any other manner that may be found moſt convenient. Fig. 44, 45, and 46, exhibit each the tranſverſe ſection of a maſt, in which the ſmall circles repreſent the trees or upright pieces of wood, and the lines the beams or framing of wood, which are employed at proper places and at proper diſtances from each other, for connecting them together. Perhaps ſolid frames of wood, placed at proper diſtances from each other, and filling up the whole dotted ſpace, would anſwer better; in which event, the maſt could be ſtrongly hooped with iron at thoſe places, and the upright trees formed ſquare, or of any other convenient form.

Improvements in the maſts and Rudder.

"It will be evident to thoſe acquainted with this ſubject, that ſuch maſts would be greatly ſtronger than common ones containing the ſame quantity of materials. It is likewiſe evident that they would be leſs apt to ſpring, as being ſupported on a more extended baſe, and affording many conveniences for being better ſecured; and that they might be conſtructed of ſuch wood as at preſent would be deemed altogether improper for maſts: a circumſtance of importance to Britain at all times, but more particularly now, when there is ſuch difficulty in procuring wood proper for the kind of maſts in common uſe."

51 An improvement in the rudder.

An improvement in the rudder has lately taken place in ſeveral ſhips, particularly in ſome of thoſe in the ſervice of the Eaſt India company. It will, however, be neceſſary previouſly to deſcribe the uſual form of the rudder, in order to ſhow the advantages it poſſeſſes when conſtructed agreeably to the improved method.

Papers on Naval Architecture, part 1.

N° 1. (fig. 47.) repreſents the rudder according to the common method of conſtruction; in which AB is the axis of rotation. It is hence evident that a ſpace conſiderably greater than the tranſverſe ſection of the rudder at the counter muſt be left in the counter for the rudder to revolve in. Thus, let CAB (N° 2.) be the ſection of the rudder at the counter; then there muſt be a ſpace ſimilar to CDE in the counter, in order that the rudder may be moveable as required. Hence, to prevent the water from waſhing up the rudder caſe, a rudder coat, that is, a piece of tarred canvas, is nailed in ſuch a manner to the rudder and counter as to cover the intermediate ſpace: but the canvas being continually waſhed by the ſea, ſoon becomes brittle, and unable to yield to the various turns of the rudder without breaking; in which caſe the ſhip is of courſe left pervious to the waves, even of three or four feet high; in fact, there are few men bred to the ſea who have not been witneſſes to the bad effects of ſuch a ſpace being left ſo ill guarded againſt the ſtroke of the waves; and many ſhips have, with great probability, been ſuppoſed to founder at ſea from the quantity of water ſhipped between the rudder and counter.

It was to remedy this defect that the alteration above alluded to took place; which conſiſts in making the upper part AFG (fig. 48, n° 1.) of the rudder ABD cylindrical, and giving that part at the ſame time a caſt forward, ſo that the axis of rotation may by that means be the line AD, paſſing as uſual from E to D, through the centres of the braces which attach the rudder to the ſtern-poſt, and from E to A through the axis

(G) The ſtrength of theſe cylinders would be ſtill further augmented by having ſolid pieces of wood placed within them at proper diſtances, and ſecurely faſtened to them, in the ſame manner, and on the ſame principles, that nature has furniſhed reeds with joints; and for anſwering, in ſome reſpects, the ſame purpoſe as the pillars in the experiments alluded to.

Load-water Line and Ship's Capacity.

axis the cylinder AFG, in order that the tranſverſe ſection KH (nº 2.) at the counter may be a circle revolving upon its centre; in which caſe the ſpace of half an inch is more than ſufficient between the rudder and the counter, and conſequently the neceſſity of a rudder coat entirely done away. But as it was foreſeen, that if the rudder by any accident was unſhipped, this alteration might endanger the tearing away of the counter, the hole is made much larger than the tranſverſe ſection of the cylindric part of the rudder, and the ſpace between filled up with pieces of wood ſo fitted to the counter as to be capable of withſtanding the ſhock of the ſea, but to be eaſily carried away with the rudder, leaving the counter, under ſuch circumſtances, in as ſafe a ſtate as it would be agreeable in the preſent form of making rudders in the navy.

Chap. VIII. *Upon the Poſition of the Load water Line, and the Capacity of a Ship.*

See Hydroſtatics.

The weight of the quantity of water diſplaced by the bottom of a ſhip is equal to the weight of the ſhip with its rigging, proviſions, and every thing on board. If therefore the exact weight of the ſhip when ready for ſea be calculated, and alſo the number of cubic feet in the ſhip's bottom below the load-water line, and hence the weight of the water ſhe diſplaces; it will be known if the load-water line is properly placed in the draught.

Ship-Builder's Repoſitory.

The poſition of the ſhip in the draught may be either on an even keel, or to draw moſt water abaft; but an even keel is judged to be the beſt poſition in point of velocity, when the ſhip is conſtructed ſuitable thereto, that is, when her natural poſition is ſuch. For when a ſhip is conſtructed to ſwim by the ſtern, and when brought down to her load-water made to ſwim on an even keel (as is the caſe with moſt ſhips that are thus built), her velocity is by that means greatly retarded, and alſo her ſtrength greatly diminiſhed: for the forepart being brought down lower than it ſhould be, and the middle of the ſhip maintaining its proper depth in the water, the after part is by that means lifted, and the ſhip is then upon an even keel: but in conſequence of her being out of her natural poſition, the after part is always preſſing downwards with a conſiderable ſtrain, which will continue till the ſhip's ſheer is entirely broke, and in time would fall into its natural poſition again: for which reaſon we ſee ſo many ſhips with broken backs, that is, with their ſheers altered in ſuch a manner that the ſheer rounds up, and the higheſt part is in the midſhips.

Such are the diſadvantages ariſing from not paying a due attention to thoſe points in the conſtruction of a draught; therefore, when the load-water line is found to be ſo ſituated at a proper height on the draught, according to the weight given for ſuch a ſhip, and alſo drawn parallel to the keel, as ſuppoſing that to be the beſt ſailing trim, the next thing is to examine whether the body is conſtructed ſuitable thereto, in order to avoid the above-mentioned ill conſequences.

In the firſt place, therefore, we muſt divide the ſhip equally in two lengthwiſe between the fore and after perpendiculars; and the exact number of cubic feet in the whole bottom beneath the load-water line being known, we muſt find whether the number of cubic feet in each part ſo divided are the ſame; and if they are found to be equal, the body of the ſhip may then be ſaid to be conſtructed in all reſpects ſuitable to her ſwimming on an even keel, let the ſhape of the body be whatever it will; and which will be found to be her natural poſition at the load-water line. But if either of the parts ſhould contain a greater number of cubic feet than the other, that part which contains the greateſt will ſwim the moſt out of the water, and conſequently the other will ſwim deepeſt, ſuppoſing the ſhip in her natural poſition for that conſtruction. In order, therefore, to render the ſhip ſuitably conſtructed to the load-water line in the draught, which is parallel to the keel, the number of cubic feet in the leſs part muſt be ſubtracted from the number contained in the greater part, and that part of the body is to be filled out till it has increaſed half the difference of their quantities, and the other part is to be drawn in as much: hence the two parts will be equal, that is, each will contain the ſame number of cubic feet, and the ſhip's body will be conſtructed in a manner ſuitable to her ſwimming on an even keel.

Load-water Line and Ship's Capacity.

If it is propoſed that the ſhip laid down on the draught ſhall not ſwim on an even keel, but draw more water abaft then afore, then the fore and after parts of the ſhip's body below the load-water line are to be compared; and if theſe parts are unequal, that part which is leaſt is to be filled out by half the difference, and the other part drawn in as much as before.

It will be neceſſary, in the firſt place, to calculate the weight of a ſhip ready equipped for ſea, from the knowledge of the weight of every ſeparate thing in her and belonging to her, as the exact weight of all the timber, iron, lead, maſts, ſails, rigging, and in ſhort all the materials, men, proviſions, and every thing elſe on board of her, from which we ſhall be able afterwards to judge of the truth of the calculation, and whether the load-water line in the draught be placed agreeable thereto. This is indeed a very laborious taſk, upon account of the ſeveral pieces of timber, &c. being of ſo many different figures, and the ſpecific gravity of ſome of the timber entering the conſtruction not being preciſely determined.

In order to aſcertain the weight of the hull, the timber is the firſt thing which comes under conſideration: the number of cubic feet of timber contained in the whole fabric muſt be found; which we ſhall be able to do by help of the draught and the principal dimenſions and ſcantling; obſerving to diſtinguiſh the different kinds of timber from each other, as they differ conſiderably in weight; then the number of cubic feet contained in the different ſorts of timber being reduced into pounds, and added, will be the weight of the timber. In like manner proceed to find the weight of the iron, lead, paint, &c. and the true weight of the whole will be found.

In reducing quantity to weight, it may be obſerved that a cubic foot of oak is equally to 66 pounds, and the ſpecific gravity of the other materials are as follow; See Hydroſtatics.

Water being	1000	Oak is	891.89
Lead is -	11345	Dry elm	702.70
Iron -	7643	Dry fir	648.64

Load-water Line and Ship's Capacity.

An Eſtimate of the Weight of the Eighty Gun Ship in Plates CCCCLX. and CCCCLXI. *as fitted for Sea, with ſix Months Proviſions.*

52 Eſtimate of the weight of the eighty gun ſhip before laid down.

Weight of the Hull.

	N° of Ft.	N° of lbs.	Tons.	Lbs.
Oak timber at 66 lb. to the cubic foot	48497	3200802	1428	2082
Fir timber at 48 lb. to the cubic foot	4457	213936	95	1136
Elm timber at 52 lb. to the cubic foot	520	27040	12	160
Carve work and lead work		4651	2	171
Iron work, rudder irons, chain-plates, nails, &c.		88254	39	894
Pitch, tar, oakum, and paint		17920	8	
Cook-room fitted with fire hearth		16123	7	443
Sum		3568726	1593	406

Weight of the Furniture.

	N° of lbs.	Tons.	Lbs.
Complete ſet of maſts and yards, with the ſpare geer	161020	71	1960
Anchors with their ſtocks, and maſter's ſtores	39996	17	1916
Rigging	69128	30	1928
Sails, complete ſet, and ſpare	32008	14	648
Cables and hawſers	73332	32	1652
Blocks, pumps, and boats	62056	27	1576
Sum	437520	195	720

Weight of the Guns and Ammunition.

Guns with their carriages	377034	168	714
Powder and ſhot, powder barrels, &c.	116320	51	2080
Implements for the powder	6500	2	2020
Ditto for guns, crows, handſpikes, &c.	21573	9	1413
Sum	521427	232	1747

Weight of the Officers' Stores, &c.

Carpenter's ſtores	20187	9	27
Boatſwain's ſtores	21112	9	952
Gunner's ſtores	8964	4	4
Caulker's ſtores	5200	2	720
Surgeon and chaplain's effects	11096	4	2136
Sum	66559	29	1599

Weight of the Proviſions.

Proviſions for ſix months for 700 men with all their equipage	858970	383	1050
Water, caſks, and captain's table	933900	416	2060
Sum	1792870	800	870

Weight of the Men, &c.

	N° of lbs.	Tons.	Lbs.
Seven hundred men with their effects including the officers and their effects	316961	141	1121
Ballaſt	1478400	660	
Sum	1795361	801	112[1]

Recapitulation.

The hull	3568726	1593	406
The furniture	437520	195	720
Guns and ammunition	521427	232	1747
Officers ſtores	66559	29	1599
Proviſions	1792870	800	870
Weight of the men and ballaſt	1795361	801	1121
Sum	8182463	3652	1983

Agreeable to the above eſtimate, we find that the eighty gun ſhip, with every thing on board and fit for ſea, when brought down to the load water line, weighs 8,182,463 pounds, or nearly 3653 tons. It may now be known if the load water line in the draught be properly placed, by reducing the immerſed part of the body into cubic feet. For if the eighty gun ſhip, when brought down to the load water line, weighs 3653 tons, the quantity of water diſplaced muſt alſo be 3653 tons: now a cubic foot of ſalt-water being ſuppoſed to weigh 74 pounds, if therefore 8182463 be divided by 74, the quotient is 110573, the number of cubical feet which ſhe muſt diſplace agreeable to her weight.

It is now neceſſary to find the number of cubic feet contained in the ſhip's bottom below the load water line by calculation. If the bottom was a regular ſolid, this might be very eaſily done; but as it is otherwiſe, we muſt be ſatisfied with the following method by approximation, firſt given by M. Bouguer.

53 Method of calculating the content of the bottom of a ſhip.

Take the lengths of every other of the lines that repreſent the frames in the horizontal plane upon the upper water line; then find the ſum of theſe together, with half the foremoſt and aftermoſt frames. Now multiply that ſum by the diſtance between the frames, and the product is the area of the water line contained between the foremoſt and aftermoſt frames: then find the area of that part abaft the after frame, which forms a trapezium, and alſo the poſt and rudder; find alſo the area of that part afore the foremaſt frame, and alſo of the ſtem and gripe; then theſe areas being added to that firſt found, and the ſum doubled will be the area of the ſurface of the whole water line. The reaſon of this rule will be obvious to thoſe acquainted with the firſt principles of mathematics.

The areas of the other water line may be found in the ſame manner: then the ſum of all theſe areas, except that of the uppermoſt and lowermoſt, of which only one half of each muſt be taken, being multiplied by the diſtance between the water lines (theſe lines in the plane of elevation being equidiſtant from each other), and the product will be the ſolid content of the ſpace contained between the lower and load water lines.

Add

Load water Line and Ship's Capacity.

Add the area of the lower water line to the area of the upper ſide of the keel; multiply half that ſum by the diſtance between them, the product will be the ſolid content of that part between the lower water line and upper edge of the keel, ſuppoſing them parallel to each other. But if the lower water line is not parallel to the keel, the above half ſum is to be multiplied by the diſtance between them at the middle of the ſhip.

The ſolid contents of the keel muſt be next found, by multiplying its length by its depth, and that product by the breadth. Then the ſum of theſe ſolid contents will be the number of cubic feet contained in the immerſed part of the ſhip's bottom, or that part below the load water line.

Determination of the number of Cubic Feet contained in the Bottom of the Eighty Gun Ship. See Plates CCCCLX. and CCCCLXI.

54 Applied to the eighty gun ſhip.

THE fore body is divided into five, and the after body into ten, equal parts in the horizontal plane; beſides the parts contained between the foremoſt timber and the ſtem, and the aftermoſt timber and the poſt. The plane of elevation is alſo divided into five equal parts by water lines drawn parallel to the keel. Theſe water lines are alſo deſcribed upon the horizontal plane.

It is to be obſerved that there muſt be five inches added to each line that repreſents a frame in the horizontal plane for the thickneſs of the plank, that being nearly a mean between the thickneſs of the plank next the water and that on the lower part of the bottom.

Upper Water Line abaft Dead Flat.

The breadth at	Ft.	In.
frame dead flat is 24 f. 10 in. one-half of which is	12	5
frame (4)	24	10
frame 3	24	10
frame 7	24	10
frame 11	24	10
frame 15	24	9½
frame 19	24	5
frame 23	23	10
frame 27	22	9
frame 31	20	11
frame 35 is 16 feet 3 inches, the half of which is	8	1½
Sum	236	7
Diſtance between the frames	10	11
Product	2582	8½
Area of that part abaft frame 35	78	0
rudder and poſt	5	6
Sum	2666	2½
		2
Area of the load water line from dead flat aft	5332	5

Second Water Line abaft Dead Flat.

Load-water Line and Ship's Capacity.

The breadth at	Ft.	In.
frame dead flat is 23 feet 10½ inches, the half of which is	11	11½
frame (4)	23	10½
frame 3	23	10½
frame 7	23	10½
frame 11	23	10½
frame 15	23	8½
frame 19	23	3½
frame 23	22	5
frame 27	20	10
frame 31	17	8
frame 35 is 8 feet 6 inches, the half of which is	4	3
Sum	219	7½
Diſtance between the frames	10	11
Product	2397	4
Area of that part abaft frame 35	31	7
rudder and poſt	5	5
Sum	2434	4
		2
Area of the 2d water line from dead flat aft	4868	8

Third Water Line abaft Dead Flat.

The breadth at	Ft.	In.
frame dead flat is 22 feet 1½ inches—half	11	0½
frame (4)	22	1½
frame 3	22	1½
frame 7	22	1½
frame 11	22	1
frame 15	21	5
frame 19	20	8½
frame 23	19	3½
frame 27	16	5
frame 31	11	2½
frame 35 is 4 feet 3 inches—half	2	1½
	190	8½
	10	11
	2081	8
Area of that part abaft frame 35	14	5½
rudder and poſt	5	6
	2101	7½
		2
Area of the 3d water line from dead flat aft	4203	3

Fourth Water Line abaft Dead Flat.

The breath at	Ft.	In.
frame deadflat is 20 feet 1 inch—half	10	0½
frame (4)	20	1
frame 3	20	1
frame 7	19	11
frame 11	19	7½
frame 15	19	0
Carry over	108	9

Brought

Load-water Line and Ship's Capacity.

		Ft.	In.
	Brought over	108	9
Breadth at	frame 19	17	7½
	frame 23	14	10
	frame 27	10	11
	frame 31	5	11
	frame 35 is 1 foot 11½ inches—half	0	11½
		159	0
		10	11
		1735	9
Area of that part abaft frame 35		9	9
rudder and poſt		5	0
		1750	6
			2
Area of the 4th water line from dead flat aft		3501	0

Fifth or Lower Water Line aloft Dead Flat.

		Ft.	In.
The breadth at	frame dead flat is 17 feet 2 inches—half	8	7
	frame (4)	17	2
	frame 3	17	2
	frame 7	17	1
	frame 11	16	4
	frame 15	15	4
	frame 19	13	1
	frame 23	8	9
	frame 27	4	10
	frame 31	2	11
	frame 35 is 1 foot 2½ inches—half	0	7¼
		121	10¼
		10	11
		1330	2
Area of that part abaft frame 35		4	8½
rudder and poſt		4	6½
		1339	5
			8

Area of the 5th or lower water line from dead flat aft		2678	10
Half the area of the load water line		2666	2½
Area of the ſecond water line		4868	8
Area of the third water line		4203	3
Area of the fourth water line		3501	0
Half the area of the lower water line		1339	5
Sum		16578	6½
Diſtance between the water lines		4	1
Content in cubic feet between the lower and load water lines		67695	8½
Area of the lower water line	2678 10		
Area of the upper ſide of the keel	206 4		
Sum	2885 2		
Half	1442 7		
Diſtance between the lower water line and the keel	4 1		
Cub. feet contained between lower water line and the keel	5890 6½	5890	6½
Content of the keel, lower part of rudder, and falſe keel		464	3
Cubic feet abaft the midſhip frame under water when loaded		74050	6

Upper or Load water Line afore Dead Flat.

		Ft.	In.
The breadth at	frame dead flat is 24 feet 10 inches—half	12	5
	frame E	24	10
	frame I	24	8½
	frame N	24	0
	frame Q	21	10½
	frame W is 15 feet 1 inch—half	7	6½
Sum		115	4½
Diſtance between the frames		10	11
Product		1259	6
Area of the part afore frame W		80	3
ſtem and knee		4	0
Sum		1343	9
Multiply by			2
Area of the load water line from dead flat forward		2687	6

Second Water Line afore Dead Flat.

		Ft.	In.
The bread hat	frame deadflat is 23 feet 10½ inches—half	11	11¼
	frame E	23	10
	frame I	23	5
	frame N	22	5
	frame Q	19	11
	frame W is 11 feet 11 inches—half	5	11½
Sum		107	5¾
Diſtance between the frames		10	11
Product		1173	9
Area of the part afore frame W, with the ſtem and knee		43	9
Sum		1217	6
			2
Area of the ſecond water line from dead flat forward		2435	0

Third Water Line afore Dead Flat.

		Ft.	In.
The breadth at	frame dead flat is 22 feet 1½ inch—half	11	0¼
	frame E	22	1
	frame I	21	8
	frame N	20	1
	frame Q	16	1½
	frame W is 7 feet—half	3	6
Sum		94	6¼
Diſtance between the frames		10	11
Product		1031	10
Area of the part afore W, with the ſtem and gripe		25	10
Sum		1057	8
			2
Area of the third water line from dead flat forward		2115	4

Fourth

Load-water Line and Ship's Capacity.

Fourth Water Line afore Dead Flat.

		Ft.	In.
The breadth at	frame dead flat is 20 feet 1 inch—half	10	0½
	frame E	20	0½
	frame I	19	3
	frame N	16	5
	frame Q	11	1
	frame W is 2 feet 9 inches—half	1	4½
Sum		78	3½
Distance between the frames		10	11
Product		854	8
Area of part before W, with the stern and gripe		8	10½
Sum		863	6¼
Area of fourth water line from dead flat forward		1727	1½

Fifth Water Line afore Dead Flat.

		Ft.	In.
Breadth at	frame dead flat is 17 feet 2 inches—half	8	7
	frame E	16	9
	frame I	14	10
	frame N	10	9½
	frame Q is 5 feet—half	2	6
Sum		53	5½
Distance between the frames		10	11
Product		583	7
Area of part afore Q		26	2½
stem and knee		5	11½
Sum		615	9
Area of the fifth or lower water line from dead flat forward		1231	6
Area of the upper side of the keel		87	4
Sum		1318	10
Half		659	5
Distance between the lower water line and keel		4	1
Content of the part contained between the lower water line and the keel in cub. feet		2692	7½
Half the area of the load water line		1343	9
Area of the second water line		2435	0
third water line		2115	4
fourth water line		1727	1½
Half the area of the fifth or lower water line		615	9
Sum		8236	11½
Distance between the water lines		4	1

	Ft.	In.
Cubic feet contained between the lower and load water lines	33634	2½
Cubic feet contained between lower water line and keel	2692	7½
Content of the keel and false keel	196	6
Content afore midship frame under water when loaded	36523	4
Content abaft midship frame	74050	6
Content under water	110573	10
Weight of a cubic foot of salt water	74 lbs.	
Weight of the whole ship with every thing on board	8182463.8 lbs.	

Tonnage of a ship.

As the weight of the ship, with every thing on board, found by this calculation, is equal to that found by estimate; it hence appears that the water line is properly placed in the draught. It now only remains to find whether the body is constructed suitably thereto, that is, whether the ship will be in her natural position when brought down to that line. For this purpose a perpendicular must be erected 27 feet ½ inch abaft dead flat, which will be the middle between the two perpendiculars and the place where the centre of gravity should fall, that the ship may swim on an even keel. The solidity of that part of the bottom contained between the said perpendicular and dead flat is then to be calculated, which will be found to be 25846 feet 7 inches.

Solidity of the bottom afore dead flat	36523 f.	4 in.
——— between the middle and dead flat	25846	7
Solid content of the fore part of the bottom	62369	11
Solidity of the bottom abaft dead flat	74050	6
——— between the middle and dead flat	25846	7
Solid content of the aft part of the bot.	48203	11
——— fore part of the bottom	62369	11
Difference	14166	
Half	7083	

Hence the after part of the ship's bottom is too lean by 7083 cubic feet, and the fore part as much too full. The after part must therefore be filled out until it has received an addition of 7083 feet, and the fore part must be drawn in till it has lost the same quantity, and the bottom will then be constructed suitable to the ship's swimming on an even keel.

Chap. IX. *Of the Tonnage of a ship.*

55 Proper method of calculating the tonnage of a ship.

This is a question of equal importance and difficulty. By the tonnage of a ship is meant the weight of every thing that can with safety and expediency be taken on board that ship for the purpose of conveyance: it is also called the *ship's burthen;* and it is totally different from the weight of the whole as she floats in the water. It is perhaps best expressed by calling it the *weight of the cargo.* It is of importance, because it is by this that the merchant or freighter judges of the fitness of

Tonnage of a ſhip.

of the ſhip for his purpoſe. By this government judge of the ſhips requiſite for tranſport ſervice, and by this are all revenue charges on the ſhip computed. It is no leſs difficult to anſwer this queſtion by any general rule which ſhall be very exact, becauſe it depends not only on the cubical dimenſions of the ſhip's bottom, but alſo on the ſcantling of her whole frame, and in ſhort on the weight of every thing which properly makes part of a ſhip ready to receive on board her cargo. The weight of timber is variable; the ſcantling of the frame is no leſs ſo. We muſt therefore be contented with an average value which is not very remote from the truth; and this average is to be obtained, not by any mathematical diſcuſſion, but by obſervation of the burthen or cargo actually received, in a great variety of caſes. But ſome ſort of rule of calculation muſt be made out. This is and muſt be done by perſons not mathematicians. We may therefore expect to find it incapable of being reduced to any principle, and that every builder will have a different rule. Accordingly the rules given for this purpoſe are in general very whimſical, meaſures being uſed and combined in a way that ſeems quite unconnected with ſtercometry or the meaſurement of ſolids. The rules for calculation are even affected by the intereſts of the two parties oppoſitely concerned in the reſult. The calculation for the tonnage by which the cuſtoms are to be exacted by government are quite different from the rule by which the tonnage of a tranſport hired by government is computed; and the ſame ſhip hired as a tranſport will be computed near one half bigger than when paying importation duties.

Yet the whole of this might be made a very ſimple buſineſs and very exact. When the ſhip is launched, let her light-water line be marked, and this with the cubical contents of the immerſed part be noted down, and be engroſſed in the deed by which the property of the ſhip is conveyed from hand to hand. The weight of her maſts, ſails, rigging, and ſea-ſtores, is moſt eaſily obtained; and every builder can compute the cubical contents of the body when immerſed to the load-water line. The difference of theſe is unqueſtionably the burthen of the ſhip.

It is evident from what has been already ſaid in the laſt chapter, that if the number of cubic feet of water which the ſhip diſplaces when light, or, which is the ſame, the number of cubic feet below the light water line, found by the preceding method of calculation, be ſubtracted from the number of cubic feet contained in the bottom below the load water line, and the remainder reduced to tons by multiplying by 74, the number of pounds in a cubic foot of ſea water, and divided by 2240, the number of pounds in a ton, the quotient will be the tonnage.

But as this method is very troubleſome, the following rule for this purpoſe is that which is uſed in the Britiſh king's and merchant's ſervice.

56 Common rule.

Let fall a perpendicular from the foreſide of the ſtem at the height of the hawſe holes (H), and another perpendicular from the back of the main poſt at the height of the wing tranſom. From the length between theſe two perpendiculars deduct three-fifths of the extreme breadth (I), and alſo as many times 2½ inches as there are feet in the height of the wing tranſom above the upper edge of the keel; the remainder is the length of the keel for tonnage. Now multiply this length by the extreme breadth, and the product by half the extreme breadth, and this laſt product divided by 94 is the tonnage required.

Tonnage of a ſhip.

Or, multiply the length of the keel for tonnage by the ſquare of the extreme breadth, and the product divided by 188 will give the tonnage.

Calculation of the Tonnage of an Eighty Gun Ship.

I. According to the true method.

57 Calculation of the tonnage of the eighty gun ſhip.

		tons	lbs
The weight of the ſhip at her launching draught of water		1593	406
The weight of the furniture	-	195	720
The weight of the ſhip at her light water mark	- -	1788	1126
The weight of the ſhip at the load water mark		3652	1983
Real burthen	-	1864	857

II. By the common rule.

			Ft	inch.
Length from the foreſide of the ſtem at the height of the hawſe holes, to the aft ſide of the main poſt, at the height of the wing tranſom	-		185	10
Three-fifths of the extreme breadth is	- -	29 f. 9½ in.		
Height of the wing tranſom is 28 f. 4 in. which multiplied by 2½ inches is		6 8½		
Sum		36 6	36	6
Length of the keel for tonnage			149	4
Extreme breadth	- -		49	8
Product	- -		7416	10½
Half the extreme breadth	-		24	10
		94)	184185	8¾
Burthen according to the common rule	- -		1959	929
Real burthen	-		1864	857
Difference	- -		95	72

58 The common rule gives the tonnage of ſhips of war greater, and of merchant ſhips leſs, than the truth.

Hence an eighty gun ſhip will not carry the tonnage ſhe is rated at by about 95 tons. As the body of this ſhip is fuller than in ſhips of war in general, there is therefore a nearer agreement between the tonnages found by the two different methods. It may be obſerved that ſhips of war carry leſs tonnage than they are rated at by the common rule, and that moſt merchant ſhips carry a great

(H) In the merchant ſervice this perpendicular is let fall from the fore ſide of the ſtem at the height of the wing tranſom, by reaſon of the hawſe-holes being generally ſo very high in merchant ſhips, and their ſtems alſo having a great rake forward.

(I) The breadth underſtood in this place is the breadth from outſide to outſide of the plank.

Tonnage of a Ship.

a great deal more. In confirmation of this, it is thought proper to subjoin the dimensions of several ships, with the tonnage calculated therefrom.

1. Audacious of seventy four guns.

Length on the gun deck		168 f.	0 in.
Length of the keel for tonnage		138	0
Extreme breadth		46	9
Depth of the hold		19	9
Launching draught of water	afore	12	0
	abaft	17	4
Load draught of water	afore	20	6
	abaft	21	6
The weight of the ship at her launching draught of water		1509 t.	678lbs.
The weight of the furniture		120	1500
Weight of the ship at her light water mark		1629	2178
Weight of the ship at her load water mark		2776	498
Real burthen		1146	560

By the common rule.

Length of the keel for tonnage	138 f.	0 in.
Extreme breadth	46	9
Product	6451	6
Half the extreme breadth	23	4½

94)150803

Tonnage according to the common rule	1604	643
Real burthen	1146	560
Difference	458	83

2. An East Indiaman.

Length between the perpendiculars forward and aft		132 f.	8 in.
Length of the keel for tonnage		105	0
Extreme breadth		38	0
Depth in hold		16	0
Launching draught of water	afore	7	10
	abaft	11	10
Load draught of water	afore	19	8
	abaft	20	8
The weight of the ship at her launching draught of water		602 t.	2116lbs.
The weight of the furniture		50	124
Weight of the ship at her light water mark		653	
Weight of the ship at her load water mark		1637	1670
Real burthen		984	1670

By the common rule.

Keel for tonnage	105 f.	
Extreme breadth	38	
Product	3999	
Half extreme breadth	19	

94)75810

Tonnage	806	1096
Real tonnage	984	1670
Difference	178	574

3. A Cutter.

Length of the keel for tonnage		58 f.	0 in.
Extreme breadth		29	0
Launching draught of water	afore	5	10
	abaft	9	8
Load draught of water	afore	9	0
	abaft	12	0
The weight of the cutter at her launching		147 t.	640lbs.
Weight of the furniture		9	199
Weight of the cutter at her light water mark		156	839
Weight of the cutter at her load water mark		266	1970
Real burthen		110	1131

By the common rule.

Keel for tonnage	58 f.	
Extreme breadth	29	
Product	1682	
Half extreme breadth	14½	

94)24389

Tonnage by the common rule	259	1024
Real tonnage	110	1131
Difference	148	2133

The impropriety of the common rule is hence manifest, as there can be no dependence on it for ascertaining the tonnage of vessels.

We shall now subjoin the following experimental method of finding the tonnage of a ship.

59 Experimental method of determining the tonnage of vessels.

Construct a model agreeable to the draught of the proposed ship, to a scale of about one-fourth of an inch to a foot, and let the light and load water lines be marked on it. Then put the model in water, and load it until the surface of the water is exactly at the light water line; and let it be suspended until the water drains off, and then weighed. Now since the weights of similar bodies are in the triplicate ratio of their homologous dimensions, the weight of the ship when light is, therefore, equal to the product of the cube of the number of times the ship exceeds the model by the weight of the model, which is to be reduced to tons. Hence, if the model is constructed to a quarter of an inch scale, and its weight expressed in ounces; then to the constant logarithm 0.4893556, add the logarithm of the weight of the model in ounces, and the sum will be the logarithm of the weight of the ship in tons.

Again, the model is to be loaded until the surface of the water coincides with the load water line. Now the model being weighed, the weight of the ship is to be found by the preceding rule: then the difference between the weights of the ship when light and loaded is the tonnage required.

Tonnage of a ship.

It will also be worth while to add the following exact rule of Mr Parkins, who was many years foreman of the shipwrights in Chatham dockyard.

1. For Men of War.

Take the length of the gun-deck from the rabbet of the stem to the rabbet of the stern-post. $\frac{31}{40}$ of this is to be assumed as the *length for tonnage*, = L.

Take the extreme breadth from outside to outside of the plank; add this to the length, and take $\frac{1}{5}$ of the sum; call this the *depth for tonnage*, = D.

Set up this height from the limber strake, and at that height take a breadth also from outside to outside of plank in the timber where the extreme breadth is found, and another breadth in the middle between that and the limber strake; add together the extreme breadth and these two breadths, and take $\frac{1}{4}$ of the sum for the breadth for tonnage, = B.

Multiply L, D, and B together, and divide by 49. The quotient is the burthen in tons.

The following proof may be given of the accuracy of this rule. Column 1. is the tonnage or burthen by the king's measurement; col. 2. is the tonnage by this rule; and, col. 3. is the weight actually received on board these ships at Blackstakes:

Victory	100 guns.	2162	1839	1840
London	90	1845	1575	1677
Arrogant	74	1614	1308	1314
Diadem	64	1369	1141	965
Adamant	50	1044	870	886
Dolphin	44	879	737	758
Amphion	32	667	554	549
Daphne	20	429	329	374

2. For Ships of Burthen.

Take the length of the lower deck from the rabbet of the stem to the rabbet of the stern-post; then $\frac{31}{40}$ of this is the length for tonnage, = L.

Add the length of the lower deck to the extreme breadth from outside to outside of plank; and take $\frac{3}{5}$ of the sum for the depth for tonnage, = D.

Set up that depth from the limber strake, and at this height take a breadth from outside to outside. Take another at $\frac{1}{3}$ of this height, and another at $\frac{2}{3}$ of the height. Add the extreme breadth and these three breadths, and take the 4th of the sum for the breadth for tonnage, = B.

Multiply L, D, and B, and divide by $36\frac{1}{3}$. The quotient is the burthen in tons.

This rule rests on the authority of many such trials, as the following:

	King's Measm.	Rule.	Actually rec^{d}. on b^{d}.
Northington Indiaman	676	1053	1064
Granby Indiaman	786	1179	1179
Union coallier	193	266	289
Another coallier	182	254	277

Chap. X. *Of the Scale of Solidity.*

Scale of Solidity.

By this scale the quantity of water displaced by the bottom of the ship, for which it is constructed, answering to a given draught of water is easily obtained; and also the additional weight necessary to bring her down to the load water line.

In order to construct this scale for a given ship, it is necessary to calculate the quantity of water displaced by the keel, and by that part of the bottom below each water line in the draught. Since the areas of the several water lines are already computed for the eighty gun ship laid down in Plates CCCCL. and CCCCLXI. the contents of these parts may hence be easily found for that ship, and are as follow.

Draught of water.		*Water displaced in*	
		Cubic feet.	*tons. lbs.*
Keel and half keel	2 f. 3 in.	660.9	21 1855
Dist. bet. keel and 5th w. line	4 1	8583.1$\frac{1}{4}$	283 1233
Sum	6 4	9243.1$\frac{1}{4}$	305 848
Dist. 5th and 4th w. line	4 1	18657.8$\frac{11}{16}$	616 828
Sum	10 5	27901.7$\frac{47}{48}$	921 1676
Dist. 4th and 3d w. line	4 1	23574.6$\frac{17}{32}$	778 1795
Sum	14 6	51476 2$\frac{1}{4}$	1700 1231
Dist. 3d and 2d w. line	4 1	27812.1$\frac{3}{4}$	918 1775
Sum	18 7	79288.3$\frac{13}{64}$	2619 766
Dist. 2d and 1st w. line	4 1	31285.7$\frac{19}{64}$	1033 1218
Sum	22 8	110573.11$\frac{1}{4}$	3652 1984

Construct any convenient scale of equal parts to represent tons, as scale n° 1. and another to represent feet, as n° 2.

Plate CCCCLXII. 60 Construction of the scale of solidity for the ship of eighty guns.

Draw the line AB (fig. 36.) limited at A, but produced indefinitely towards B. Make AC equal to the depth of the keel, 2 feet 3 inches from scale n° 2, and through C draw a line parallel to AB, which will represent the upper edge of the keel; upon which set off C *c* equal to 21 tons 1855 lbs, taken from scale n° 1. Again, make AD equal to the distance between the lower edge of the keel and the fifth water line, namely, 6 feet 4 inches, and a line drawn through D parallel to AB will be the representation of the lower water line; and make D *b* equal to 305 tons 848 lbs, the corresponding tonnage. In like manner draw the other water lines, and lay off the corresponding tonnages accordingly: then through the points A, *c*, *b*, *e*, *f*, *g*, *h*, draw the curve A *c b e f g h*. Through *h* draw *h* B perpendicular to AB, and it will be the greatest limit of the quantity of water expressed in tons displaced by the bottom of the ship, or that when she is brought down to the load water line. And since the ship displaces 1788 tons at her light water mark, take therefore that quantity from the scale n° 1, which being laid upon AB from A to K, and KL drawn perpendicular to AB, will be the representation of the light water line for tonnage. Hence the scale will be completed.

Let

Scale of Solidity.

61 Use of the above rule.

Let it now be required to find the number of cubic feet displaced when the draught of water is 17 feet, and the number of additional tons necessary to bring her down to the load water mark.

Take the given draught of water 17 feet from the scale n° 2, which laid from it will reach to I; through which draw the line IMN parallel to AB, and intersecting the curve in AC; then the distance IM applied to the scale n° 1. will measure about 2248 tons, the displacement answerable to that draught of water; and MN applied to the same scale will measure about 1405 tons, the additional weight necessary to bring her down to the load water mark. Also the nearest distance between M and the line KL will measure about 460 tons, the weight already on board.

It will conduce very much to facilitate this operation to divide KB into a scale of tons taken from the scale n° 1, beginning at B, and also *b* L, beginning at *b*. Then when the draught of water is taken from the scale n° 2, and laid from it to I, as in the former example; and IMN drawn parallel to AB, and intersecting the curve in M. Now through M draw a line perpendicular to AB, and it will meet KB in a point representing the number of tons aboard, and also *b* L in a point denoting the additional weight necessary to load her.

Again, if the weight on board be given, the corresponding draught of water is obtained as follows.

Find the given number of tons in the scale KB, through which draw a line perpendicular to AB; then through the point of intersection of this line with the curve draw another line parallel to AB. Now the distance between A and the point where the parallel intersected AH being applied to the scale n° 2, will give the draught of water required.

Any other case to which this scale may be applied will be obvious.

Book II. *Containing the Properties of Ships*, &c.

Chap. I. *Of the Equilibrium of Ships.*

See Hydrostatics.

Since the pressure of fluids is equal in every direction, the bottom of a ship is therefore acted upon by the fluid in which it is immersed; which pressure, for any given portion of surface, is equal to the product of that portion by the depth and density of the fluid: or it is equal to the weight of a column of the fluid whose base is the given surface, and the altitude equal to the distance between the surface of the fluid and the centre of gravity of the surface pressed. Hence a floating body is in equilibrio between two forces, namely, its gravity and the vertical pressure of the fluid; the horizontal pressure being destroyed.

Plate CCCCLXIV.

Let ABC (fig. 49.) be any body immersed in a fluid whose line of floatation is GH: hence the pressure of the fluid is exerted on every portion of the surface of the immersed part AFCH. Let EF, CD be any two small portions contained between the lines ED, FC, parallel to each other, and to the line of floatation GH; then the pressure exerted upon EF is expressed by EF × IK, IK being the depth of EF or CD; the density of the fluid being supposed equal to 1. In like manner the pressure upon CD is equal to CD × IK. Now since the pressure is in a direction perpendicular to the surface, draw therefore the line EL, perpendicular to EF, and DM perpendicular to DC, and make each equal to the depth IK, below the surface. Now the effort or pressure of the fluid upon EF will be expressed by EF × EL, and that upon CD by CD × DM. Complete the parallelograms ON, OS, and the pressure in the direction EL, is resolved into EN, EO, the first in a horizontal, and the second in a vertical direction. In like manner, the pressure in the direction DM is resolved into the pressures DS, DQ. Hence the joint effect of the pressures in the horizontal and vertical directions, namely, EF × EN, and EF × EO, will be equal to EF × EL: For the same reason, CD × DP + CD × DQ = CD × DM. But the parts of the pressures in a horizontal direction EF × EN, and CD × DP, are equal. For, because of the similar triangles ENL, ERF, and DPM, DSC, we have $\frac{EL}{EN} = \frac{EF}{FR}$ and $\frac{DM}{DP} = \frac{DC}{CS}$: Hence DM × CS = DP × DC, and EL × FR = EN × EF. Now since EL = DM, and FR = CS, therefore EL × FR = DM × CS = DP × DC = EN × EF. Hence, since EF × EN = DP × CD, the effects of the pressures in a horizontal direction are therefore equal and contrary, and consequently destroy each other.

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The pressure in a vertical direction is represented by EO × EF, DQ × DC, &c. which, because of the similar triangles EOL, ERF, and DLM, DSC, become EL × ER, DM × DS, &c. or IK × ER, IK × DS, &c. By applying the same reasoning to every other portion of the surface of the immersed part of the body, it is hence evident that the sum of the vertical pressures is equal to the sum of the corresponding displaced columns of the fluid.

62 The weight of a ship equal to that of the quantity of water displaced.

Hence a floating body is pressed upwards by a force equal to the weight of the quantity of water displaced; and since there is an equilibrium between this force and the weight of the body, therefore the weight of a floating body is equal to the weight of the displaced fluid (κ). Hence also the centre of gravity of the body and the centre of gravity of the displaced fluid are in the same vertical, otherwise the body would not be at rest.

63 And the centre of gravity of both are in the same vertical.

Chap. II. *Upon the Efforts of the Water to bend a Vessel.*

Theorie complette, &c. par Euler, translated by Watson.

When it is said that the pressure of the water upon the immersed part of a vessel counterbalances its weight, it is supposed that the different parts of the vessel are so closely connected together, that the forces which act upon its surface are not capable of producing any change. For we may easily conceive, if the connection of the parts were not sufficiently strong, the vessel would run the risk either of being broken in pieces, or of suffering some alteration in its figure.

The vessel is in a situation similar to that of a rod AB (fig. 50.), which being acted upon by the forces A*a*, C*c*, D*d*, B*b*, may be maintained in equilibrio,

(κ) Upon this principle the weight and tonnage of the 80 gun ship laid down was calculated.

Efforts of the Water to bend a Veſſel.

provided it has a ſufficient degree of ſtiffneſs: but as ſoon as it begins to give way, it is evident it muſt bend in a new manner, ſince its middle would obey the forces C c and D d, while its extremities would be acted upon drawn downwards by the forces A a and B b.

The veſſel is generally found in ſuch a ſituation; and ſince ſimilar efforts continually act whilſt the veſſel is immerſed in the water, it happens but too often that the keel experiences the bad effect of a ſtrain. It is therefore very important to inquire into the true cauſe of this accident.

Plate CCCLXXV.

For this purpoſe, let us conceive the veſſel to be divided into two parts by a tranſverſe ſection through the vertical axis of the veſſel, in which both the centre of gravity G (fig. 51.) of the whole veſſel and that of the immerſed part are ſituated: ſo that one of them will repreſent the head part, and the other that of the ſtern, each of which will be conſidered ſeparately. Let g be the centre of gravity of the entire weight of the firſt, and o that of the immerſed part correſponding. In like manner, let γ be the centre of gravity of the whole after part, and ω that of its immediate portion.

Now it is plain, that the head will be acted upon by the two forces $g m$ and $o n$, of which the firſt will preſs it down, and the latter puſh it up. In the ſame manner, the ſtern will be preſſed down by the force, $\gamma \mu$, and puſhed up by the force $\omega \nu$. But theſe four forces will maintain themſelves in equilibrium, as well as the total forces reunited in the points G and O, which are equivalent to them; but whilſt neither the forces before nor thoſe behind fall in the ſame direction, the veſſel will evidently ſuſtain efforts tending to bend the keel upwards, if the two points $o \omega$ are nearer the middle than the two other forces $g m$ and $\gamma \mu$. A contrary effect would happen if the points o and ω were more diſtant from the middle than the points g and γ.

64 The cauſe of a ſhip's hogging.

65 And ſagging.

But the firſt of theſe two cauſes uſually takes place almoſt in all veſſels, ſince they have a greater breadth towards the middle, and become more and more narrow towards the extremities; whilſt the weight of the veſſel is in proportion much more conſiderable towards the extremities than at the middle. From whence we ſee, that the greater this difference becomes, the more alſo will the veſſel be ſubject to the forces which tend to bend its keel upwards. It is therefore from thence that we muſt judge how much ſtrength it is neceſſary to give to this part of the veſſel, in order to avoid ſuch a conſequence.

If other circumſtances would permit either to load the veſſel more in the middle, or to give to the part immerſed a greater capacity towards the head and ſtern, ſuch an effect would no longer be apprehended. But the deſtination of moſt veſſels is entirely oppoſite to ſuch an arrangement: by which means we are obliged to ſtrengthen the keel as much as may be neceſſary, in order to avoid ſuch a diſaſter.

We ſhall conclude this chapter with the following practical obſervations on the hogging and ſagging of ſhips by Mr Hutchinſon of Liverpool:

Practical Seaman-ſhip, p. 13.

"When ſhips with long floors happen to be laid a-dry upon mud or ſand, which makes a ſolid reſiſtance againſt the long ſtraight floors amidſhips, in compariſon with the two ſharp ends, the entrance and run meet with little ſupport, but are preſſed down lower than the flat of the floor, and in proportion hogs the ſhip amidſhips; which is too well known from experience to occaſion many total loſſes, or do ſo much damage by hogging them, as to require a vaſt deal of trouble and expence to ſave and repair them, ſo as to get the hog taken out and brought to their proper ſheer again: and to do this the more effectually, the owners have often been induced to go to the expence of lengthening them; and by the common method, in proportion as they add to the burden of theſe ſhips, by lengthening their too long ſtraight floors in their main bodies amidſhips, ſo much do they add to their general weakneſs to bear hardſhips either on the ground or afloat; for the ſcantling of their old timber and plank is not proportionable to bear the additional burden that is added to them.

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"But defects of this kind are beſt proved from real and inconteſtable facts in common practice. At the very time I was writing upon this ſubject, I was called upon for my advice by the commander of one of theſe ſtrong, long, ſtraight floored ſhips, who was in much trouble and diſtraction of mind for the damage his ſhip had taken by the pilot laying her on a hard, gentle ſloping ſand, at the outſide of our docks at Liverpool, where it is common for ſhips that will take the ground to lie for a tide, when it proves too late to get into our wet docks. After recommending a proper ſhip carpenter, I went to the ſhip, which lay with only a ſmall keel, yet was greatly hogged, and the butts of her upper works ſtrained greatly on the lee-ſide; and the ſeams of her bottom, at the lower futtock heads, vaſtly opened on the weather ſide: all which ſtrained parts were agreed upon not to be caulked, but filled with tallow, putty, or clay, &c. with raw bullocks hides, or canvas nailed with battons or her bottom, which prevented her ſinking with the flow of the tide, without hindering the preſſure of water from righting and cloſing the ſeams again as ſhe floated, ſo as to enable them to keep her free with pumping. The veſſel, like many other inſtances of ſhips of this conſtruction that I have known, was ſaved and repaired at a very great expence in our dry repairing docks. And that their bottoms not only hog upwards, but ſag (or curve) downwards, to dangerous and fatal degrees, according to the ſtrain or preſſure that prevails upon them, will be proved from the following facts:

"It has been long known from experience, that when ſhips load deep with very heavy cargoes or materials that are ſtowed too low, is makes them ſo very labourſome at ſea, when the waves run high, as to roll away their maſts; and after that misfortune cauſes them to labour and roll the more, ſo as to endanger their working and ſtraining themſelves to pieces: to prevent which, it has been long a common practice to leave a great part of their fore and after holds empty, and to ſtow them as high as poſſible in the main body at midſhips, which cauſes the bottoms of theſe long ſtraight floored ſhips to ſag downwards, in proportion as the weight of the cargo ſtowed there exceeds the preſſure of the water upwards, ſo much ſo as to make them dangerouſly and fatally leaky.

"I have known many inſtances of thoſe ſtrong ſhips of 500 or 600 tons burdens built with long ſtraight floors, on the eaſt coaſt of England, for the coal and timber trade, come loaded with timber from the Baltic

to

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to Liverpool, where they commonly load deep with rock ſalt, which is too heavy to fill their holds, ſo that for the above reaſons they ſtowed it high amidſhips, and left large empty ſpaces in their fore and after holds, which cauſed their long ſtraight floors to ſag downwards, ſo much as to make their hold ſtaunchions amidſhips, at the main hatchway, ſettle from the beams three of four inches, and their mainmaſts ſettle ſo much as to oblige them to ſet up the main rigging when rolling hard at ſea, to prevent, the maſts being rolled away; and they were rendered ſo leaky as to be obliged to return to Liverpool to get their leaks ſtopped at great expence. And in order to ſave the time and expence in diſcharging them, endeavours were made to find out and ſtop their leaks, by laying them aſhore dry on a level ſand; but without effect: for though their bottoms were thus ſagged down by their cargoes when afloat, yet when they came a-dry upon the ſand, ſome of their bottoms hogged upwards ſo much as to raiſe their mainmaſts and pumps ſo high as to tear their coats from their decks; that they have been obliged to diſcharge their cargoes, and give them a repair in the repairing dock, and in ſome to double their bottoms, to enable them to carry their cargoes with ſafety, ſtowed in this manner. From this cauſe I have known one of theſe ſtrong ſhips to founder.

"Among the many inſtances of ſhips that have been diſtreſſed by carrying cargoes of lead, one ſailed from hence bound to Marſeilles, which was ſoon obliged to put back again in great diſtreſs, having had four feet water in the hold, by the commander's account, owing to the ſhip's bottom ſagging down to ſuch a degree as made the hold ſtaunchions ſettle ſix inches from the lower deck beams amidſhips; yet it is common with theſe long ſtraight floored ſhips, when theſe heavy cargoes are diſcharged that makes their bottom ſag down, then to hog upwards: ſo that when they are put into a dry repairing dock, with empty holds, upon ſtraight blocks, they commonly either ſplit the blocks cloſe fore and aft, or damage their keels there, by the whole weight of the ſhip lying upon them, when none lies upon the blocks under the flat of their floors amidſhips, that being hogged upwards; which was the caſe of this ſhip's bottom; though ſagged downwards ſix inches by her cargo, it was now found hogged ſo much that her keel did not touch the blocks amidſhips, which occaſioned ſo much damage to the after part of the keel, as to oblige them to repair it; which is commonly the caſe with theſe ſhips, and therefore deſerving particular notice."

In order to prevent theſe defects in ſhips, "they ſhould all be built with their floors or bottoms lengthwiſe, to form an arch with the projecting part downwards, which will naturally not only contribute greatly to prevent their taking damage by their bottoms hogging and ſtraining upwards, either aground or afloat, as has been mentioned, but will, among other advantages, be a help to their ſailing, ſteering, ſtaying, and waring."

Chap. III. *Of the Stability of Ships.*

When a veſſel receives an impulſe or preſſure in a horizontal direction, ſo as to be inclined in a ſmall degree, the veſſel will then either regain its former poſition as the preſſure is taken off, and is in this caſe ſaid to be poſſeſſed of ſtability; or it will continue in its inclined ſtate; or, laſtly, the inclination will increaſe until the veſſel is overturned. With regard to the firſt caſe, is is evident that a ſufficient degree of ſtability is neceſſary in order to ſuſtain the efforts of the wind; but neither of the other two caſes muſt be permitted to have place in veſſels. Stability of Ships.

Let CED (fig. 52.) be the ſection of a ſhip paſſing through its centre of gravity, and perpendicular to the ſheer and floor plans; which let be in equilibrium in a fluid; AB being the water line, G the centre of gravity of the whole body, and g that of the immerſed part AEB. Let the body receive now a very ſmall inclination, ſo that a E b becomes the immerſed part, and γ its centre of gravity. From γ draw γ M perpendicular to $a\,b$, and meeting g G, produced, if neceſſary, in M. If, then, the point M thus found is higher than G the centre of gravity of the whole body, the body will, in this caſe, return to its former poſition, the preſſure being taken off. If the point M coincides with G, the veſſel will remain in its inclined ſtate; but if M be below G, the inclination of the veſſel will continually increaſe until it is entirely overſet.

The point of interſection M is called the *metacenter*, and is the limit of the altitude of the centre of gravity of the whole veſſel. Whence it is evident, from what has already been ſaid, that the ſtability of the veſſel increaſes with the altitude of the metacenter above the centre of gravity: But when the metacenter coincides with the centre of gravity, the veſſel has no tendency whatever to move out of the ſituation into which it may be put. Thus, if the veſſel be inclined either to the right or left ſide, it will remain in that poſition until a new force is impreſſed upon it: in this caſe, therefore, the veſſel would not be able to carry ſail, and is hence unfit for the purpoſes of navigation. If the metacenter is below the common centre of gravity, the veſſel will inſtantly overſet.

As the determination of the metacenter is of the utmoſt importance in the conſtruction of ſhips, it is therefore thought neceſſary to illuſtrate this ſubject more particularly.

Let AEB (fig. 52.) be a ſection of a ſhip perpendicular to the keel, and alſo to the plane of elevation, and paſſing through the centre of gravity of the ſhip, and alſo through the centre of gravity of the immerſed part, which let be g.

Now let the ſhip be ſuppoſed to receive a very ſmall inclination, ſo that the line of floatation is a, b, and γ the centre of gravity of the immerſed part a E b. From γ draw γ M perpendicular to $a\,b$, and interſecting GM in M, the metacenter, as before. Hence the preſſure of the water will be in the direction γ M.

In order to determine the point M, the metacenter, the poſition of γ with reſpect to the lines AB and g G, muſt be previouſly aſcertained. For this purpoſe, let the ſhip be ſuppoſed to be divided into a great number of ſections by planes, perpendicular to the keel, and parallel to each other, and to that formerly drawn, theſe planes being ſuppoſed equidiſtant. Let AEB (fig. 53.) be one of theſe ſections, g the centre of gravity of the immerſed part before inclination, and γ the centre of gravity of the immerſed part when the ſhip is in its inclined ſtate; the diſtance $g\,\gamma$ between the two centres

of

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of gravity in each ſection is to be found. Let AB be the line of the flotation of the ſhip when in an upright ſtate, and *a b* the water line when inclined. Then, becauſe the weight of the ſhip remains the ſame, the quantity of water diſplaced will alſo be the ſame in both caſes, and therefore AEB = *a* E *b*, each containing the ſame part of the whole weight of the ſhip. From each of theſe take the part AE*b*, which is common to both, and the remainders AO *a*, BO *b* will be equal; and which, becauſe the inclination is ſuppoſed very ſmall, may be conſidered as rectilineal triangles, and the point O the middle of AB.

Now, let H, I, K, be the centres of gravity of the ſpaces AO *a*, AE*b*, and BO *b*, reſpectively. From theſe points draw the lines H *h*, I *i*, and K *k*, perpendicular to AB, and let HL be drawn perpendicular to EO. Now to aſcertain the diſtance γq of the centre of gravity γ of the part *a* E *b* from the line AB, the momentum of *a* E *b* with reſpect to this line muſt be put equal to the difference of the momentums of the parts AE*b*, AO *a*, which are upon different ſides of AB †. Hence *a* E *b* × γq, or AEB × γq = AE*b* × I *i* — AO *a* × H *h*. But ſince *g* is the common centre of gravity of the two parts AE*b*, BO *b*, we have therefore AEB × *g* O = AE*b* × I *i* + BO *b* × K *k*. Hence by expunging the term AE*b* × I *i* from each of theſe equations, and comparing them, we obtain AEB × γq = AEB × *g* O — BO *b* × K *k* — AO *a* × H *h*.

† Bezout's Mechanique, art. 205.

Now, ſince the triangles AO *a*, BO *b*, are ſuppoſed infinitely ſmall, their momentums or products, by the infinitely little lines H *h*, K *k*, will alſo be infinitely ſmall with reſpect to AEB × *g* O; which therefore being rejected, the former equation becomes AEB × γq = AEB × *g* O, and hence γq = *g* O. Whence the centres of gravity γ, *g*, being at equal diſtances below AB, the infinitely little line γg is therefore perpendicular to EO. For the ſame reaſon *g* γ, fig. 52. may be conſidered as an arch of a circle whoſe centre is M.

To determine the value of *g* γ, the momentum of *a* E *b* with reſpect to EO muſt be taken, for the ſame reaſon as before, and put equal to the momentums of the two parts AO *a*, AE*b*; and we ſhall then have *a* E *b* × *g* γ, or AEB × *g* γ = AEB × IL + AO *a* × O *k*. But ſince *g* is the common centre of gravity of the two ſpaces AE*b*, BO*b*, we ſhall have AE*b* × IL — BO *b* × O *k* = O, or AE *b* × IL = BO *b* × O*k*. Hence AEB × *g* γ = BO *b* × O *k* + AO *a* × O *b* = 2 BO *b* × O *k*; becauſe the two triangles AO *a*, BO *b* are equal, and that the diſtances O *k*, O *b*, are alſo evidently equal.

Let *x* be the thickneſs of the ſection repreſented by AEC. Then the momentum of this ſection will be 2 BO *b* × *x* × O *k*, which equation will alſo ſerve for each particular ſection.

Now let *f* repreſent the ſum of the momentums of all the ſections. Hence *f*, AEB × *x* × *g* γ = *f*, 2. BO *b* × *x* × O *k*. Now the firſt member being the ſum of the momentums of each ſection, in proportion to a plane paſſing through the keel, ought therefore to be equal to the ſum of all the ſections, or to the volume of the immerſed part of the bottom multiplied by the diſtance *g* γ. Hence V repreſenting the volume, we ſhall have V × *g* γ = *f*, 2 BO *b* × *x* O *k*.

In order to determine the value of the ſecond number of this equation, it may be remarked, that when the ſhip is inclined, the original plane of flotation CBFQ (fig. 54.) becomes C *b p* Q. Now the triangles NI *n*, BO *b*, being the ſame as thoſe in figures 52. and 53.; and as each of theſe triangles have one angle equal, they may, upon account of their infinite ſmallneſs, be conſidered as ſimilar; and hence BO *b* : NI *n* :: $\overline{OB}^2$: $\overline{IN}^2$; whence BO *b* = $\frac{\overline{OB}^2}{\overline{IN}^2}$ × NI *n*. Moreover, we have (fig. 53.) O *k* = ½ OB, for the points K and *k* may be conſidered as equidiſtant from the point O: whence BO *b* × O *k* = $\frac{\frac{1}{2}\overline{OB}^3}{\overline{IN}^2}$ × NI *n*.

Hence V × *g* γ = *f*, $\frac{\frac{1}{2}\overline{OB}^3}{\overline{IN}^2}$ × *x* × NI *n*. From this equation the value of *g* γ is obtained.

To find the altitude *g* M (fig. 55.) of the metacenter above the centre of gravity of the immerſed part of the bottom, let the arc NS be deſcribed from the centre I with the radius IN; then NI *n* = $\frac{IN \times NS}{2}$. Now ſince the two ſtraight lines γ M, *g* M are perpendicular to *a n* and AN reſpectively, the angles M and NI *n* are therefore equal: and the infinitely little portion $g\gamma$, which is perpendicular to *g* M, may be conſidered as an arch deſcribed from the centre M. Hence the two ſectors NIS, *g* M γ are ſimilar; and therefore *g* M : *g* γ :: IN : NS. Hence NS = $\frac{IN \times g\gamma}{gM}$; and conſequently NI *n* = $\frac{\overline{IN}^2 \times g\gamma}{2\,g\,M}$. Now this being ſubſtituted in the former equation, and reduced, we have V × *g* γ = *f* $\frac{\frac{1}{2}\overline{OB}^3 \times x \times g\gamma}{g\,M}$. But ſince *g* M and *g* γ are the ſame, whatever ſection may be under conſideration, the equation may therefore be expreſſed thus, V × *g* γ = $\frac{\frac{1}{2}\,g\,\gamma}{g\,M}$. *f*, $\overline{OB}^3 \times x$. Hence *g* M = $\frac{\frac{1}{2}\,f,\overline{OB}^3 \times x}{V}$. Let *y* = OB, and the equation becomes *g* M = $\frac{\frac{1}{2}\,f,\,y^3\,x}{V}$. Whence to have the altitude of the metacenter above the centre of gravity of the immerſed part of the bottom, the length of the ſection at the water-line muſt be divided by lines perpendicular to the middle line of this ſection into a great number of equal parts, ſo that the portion of the curve contained between any two adjacent perpendiculars may be conſidered as a ſtraight line. Then the ſum of the cubes of the half perpendiculars or ordinates is to be multiplied by the diſtance between the perpendiculars, and two thirds of the product is to be divided by the volume of the immerſed part of the bottom of the ſhip.

It is hence evident, that while the ſector at the water line is the ſame, and the volume of the immerſed part of the bottom remains alſo the ſame, the altitude of the metacenter will remain the ſame, whatever may be the figure of the bottom.

Chap. IV. *Of the Centre of Gravity of the immerſed Part of the Bottom of a Ship.*

The centre of gravity * of a ſhip, ſuppoſed homogeneous, and in an upright poſition in the water, is in a ver-

* See Metacentre.

Centre of Gravity.

vertical section passing through the keel, and dividing the ship into two equal and similar parts, at a certain distance from the stern, and altitude above the keel.

In order to determine the centre of gravity of the immersed part of a ship's bottom, we must begin with determining the centre of gravity of a section of the ship parallel to the keel, as ANDFPB (fig. 56.), bounded by the parallel lines A B, DF, and by the equal and similar curves AND, BPF.

66 Distance of the centre of gravity from the stem or stern.

If the equation of this curve were known, its centre of gravity would be easily found: but as this is not the case, let therefore the line C E be drawn through the middle C, E, of the lines AB, D F, and let this line C E be divided into so great a number of equal parts by the prependiculars T H, K M, &c. that the arches of the curves contained between the extremities of any two adjacent perpendiculars may be considered as straight lines. The momentums of the trapeziums DTHF, TKMH, &c. relative to the point E, are then to be found, and the sum of these momentums is to be divided by the sum of the trapeziums, that is, by the surface ANDFPB.

The distance of the centre of gravity of the trapezium THED from the point E is $= \frac{\frac{1}{3}IE \times (DF + 2TH)}{DF + TH}$ †.

† Bezout's Mechanique, art. 279.

For the same reason, and because of the equalty of the lines IE, IL. the distance of the centre of gravity of the trapezium TKMH from the same point E will be $\frac{\frac{1}{3}IE \times (TH + 2KM)}{TH + KM} + IE$, or $= \frac{\frac{1}{3}IE \times (4TH + 5KM)}{TH + KM}$

In like manner the distance of the centre of gravity of the trapezium NKMP from the point E will be $\frac{\frac{1}{3}IE \times (KM + 2NP)}{KM + NP} + 2IE$, or $\frac{\frac{1}{3}IE \times (7KM + 8NP)}{KM + NP}$, &c.

Now, if each distance be multiplied by the surface of the corresponding trapezium, that is, by the product of half the sum of the two opposite sides of the trapezium into the common altitude IE, we shall have the momentums of these trapeziums, namely, $\frac{1}{6}\overline{IE}|^2 \times (DF + 2TH)$, $\frac{1}{6}\overline{IE}|^2 \times (4TH + 5KM)$ $\frac{1}{6}\overline{IE}|^2 \times (7KM + 8NP)$, &c. Hence the sum of these momentums will be $\frac{1}{6}\overline{IE}|^2 \times (DF + 6TH + 12KM + 18NP + 24QS + 14AB)$. Whence it may be remarked that if the line C E be divided into a great number of equal parts, the factor or coefficient of the last term, which is here 14, will be $= 2 + 3(n - 2)$ or $3n - 4$, n being the number of perpendiculars. Thus the general expression of the sum of the momentums is reduced to $\frac{1}{6}\overline{IE}|^2 \times (\frac{1}{6}DF + TH + 2KM + 3NP + 4QS +$, &c. $- + \frac{3n-4}{6} \times AB)$.

The area of the figure ANDFPB is equal to $IE \times (\frac{1}{2}DF + TH + KM + NP +$, &c.$\ldots\ldots + \frac{1}{2}AB)$; hence the distance E G of the centre of gravity G from one of the extreme ordinates DF is equal to

67 Rule for the distance of the centre of gravity from one of the extreme ordinates.

$$\frac{IE \times (\frac{1}{6}DF + TH + 2KM + 3NP +, \&c. + \frac{3n-4}{6} \times AB)}{\frac{1}{2}DF + TH + KM + NP +, \&c. + \frac{1}{2}AB}$$

Whence the following rule to find the distance of the centre of gravity G from one of the extreme ordinates DF. To the sixth of the first ordinate add the sixth of the last ordinate multiplied by three times the number of ordinates minus four; then the second ordinate, twice the third, three times the fourth, &c. the sum will be the first term. Then to half the sum of the extreme ordinates add all the intermediate ones, and the sum will be a second term. Now the first term divided by the second, and the quotient multiplied by the interval between two adjacent perpendiculars, will be the distance sought. Centre of Gravity.

Thus, let there be seven perpendiculars, whose values are 18, 23, 28, 30, 30, 21, 0, feet respectively, and the common interval between these perpendiculars 20 feet. Now the sixth of the first term 18 is 3; and as the last term is 0, therefore to 3 add 23, twice 28 or 56, thrice 30 or 90, four times 30 or 120, five times 21 or 105; and the sum is 397. Then to the half of 18+0, or 9, add the intermediate ordinates, and the sum will be 141. Now $\frac{397 \times 20}{141}$, or $\frac{7940}{141}$, $= 59$ feet 4 inches nearly, the distance of the centre of gravity from the first ordinate.

Now, when the centre of gravity of any section is determined, it is easy from thence to find the centre of gravity of the solid, and consequently that of the bottom of a ship.

68 Height of the centre of gravity above the keel.

The next step is to find the height of the centre of gravity of the bottom above the keel. For this purpose the bottom must be imagined to be divided into sections by planes parallel to the keel or water line, (figs. 57, 58.) Then the solidity of each portion contained between two parallel planes will be equal to half the sum of the two opposed surfaces multiplied by the distance between them; and its centre of gravity will be at the same altitude as that of the trapezium *a b c d*, (fig. 58.), which is in the vertical section passing through the keel. It is hence obvious, that the same rule as before is to be applied to find the altitude of the centre of gravity, with this difference only, that the word perpendicular or ordinate is to be changed into section. Hence the rule is, to the sixth part of the lowest section add the product of the sixth part of the uppermost section by three times the number of sections minus four; the second section in ascending twice the third, three times the fourth, &c. the sum will be a first term. To half the sum of upper and lower sections add the intermediate ones, the sum will be a second term. Divide the first term by the second, and the quotient multiplied by the distance between the sections will give the altitude of the centre of gravity above the keel.

With regard to the centre of gravity of a ship, whether it is considered as loaded or light, the operation becomes more difficult. The momentum of every different part of the ship and cargo must be found separately with respect to a horizontal and also a vertical plane. Now the sums of these two momentums being divided by the weight of the ship, will give the altitude of the centre of gravity, and its distance from the vertical plane; and as this centre is in a vertical plane passing through the axis of the keel, its place is therefore determined. In the calculation of the momentums, it must be observed to multiply the weight, and not the magnitude of each piece, by the distance of its centre of gravity.

A more easy method of finding the centre of gravity of a ship is by a mechanical operation, as follows: Construct

a block

Centre of Gravity.

69

A mechanical method for afcertaining the centre of gravity of a ſhip.

a block of as tight wood as poſſible, exactly ſimilar to the parts of the propoſed draught or ſhip, by a ſcale of about one fourth of an inch to a foot. The block is then to be ſuſpended by a ſilk-thread or very fine line, placed in different ſituations until it is found to be in a ſtate of equilibrium, and the centre of gravity will be pointed out. The block may be proved by faſtening the line which ſuſpends it to any point in the line joining the middles of the ſtem and poſt, and weights are to be ſuſpended from the extremities of this middle line at the ſtem and poſt. If, then, the block be properly conſtructed, a plane paſſing through the line of ſuſpenſion, and the other two lines, will alſo paſs through the keel, ſtem, and poſt. Now, the block being ſuſpended in this manner from any point in the middle line, a line is to be drawn on the block parallel to the line of ſuſpenſion, ſo that the plane paſſing through theſe two lines may be perpendicular to the vertical plane of the ſhip in the direction of the keel. The line by which the block is ſuſpended is then to be removed to ſome other convenient point in the middle line; and another line is to be drawn on the block parallel to the line ſuſpending it, as before. Then the point of interſection of this line with the former will give the poſition of the centre of gravity on the block, which may now be laid down in the draught.

Centre of Gravity.

CHAP. V. *Application of the preceding Rules to the Determination of the Centre of Gravity and the Height of the Metacenter above the Centre of Gravity of a Ship of 74 Guns.*

IN fig. 59 are laid down the ſeveral ſections in a horizontal direction, by planes parallel to the keel, and at equal diſtances from each other, each diſtance being 10 feet 0 inches 4 parts.

I. *Determination of the Centre of Gravity of the upper Horizon a Section.*

To find the diſtance of the centre of gravity of the plane 8 *g o* G from the firſt ordinate 8 *g*.

Ordinates. Feet.	In.	P.	Double Ord. Feet.	In.	P.	1ſt Factors.	1ſt Products. Feet.	In.	P.	2d Factors.	2d Products. Feet.	In.	P.
14	9	□	29	6	0	$0\frac{1}{8}$	4	11	0	$0\frac{1}{8}$	14	9	0
17	1	6	34	3	0	1	34	3	0	1	34	3	0
18	9	0	37	6	0	2	75	0	0	1	37	6	0
19	10	0	39	8	0	3	119	0	0	1	39	8	0
20	7	6	41	3	0	4	165	0	0	1	41	3	0
21	1	9	42	3	6	5	211	5	6	1	42	3	6
21	6	3	43	0	6	6	258	3	0	1	43	0	6
21	7	9	43	3	6	7	303	0	6	1	43	3	6
21	7	9	43	3	6	8	346	4	0	1	43	3	6
21	7	6	43	3	0	9	389	3	0	1	43	3	0
21	4	□	42	8	0	10	426	8	0	1	42	8	0
20	10	6	41	9	0	11	459	3	0	1	41	9	0
19	9	0	39	6	0	12	474	0	0	1	39	6	0
17	4	6	34	9	0	13	451	9	□	1	34	9	0
13	1	3	26	1	6	$\left((3 \times 15) - 4\right) \times \frac{1}{8}$	179	1	1	$0\frac{1}{4}$	13	1	3
291	1	3	582	2	6		3897	3	1		554	4	3

Now $\frac{3897\ 3\ 1}{554\ 4\ 3} \times 10\ 0\ 4 = \frac{3897 \cdot 25}{554 \cdot 25} \times 10.03 = 70.5.$

	Feet.
Hence the diſtance of the centre of gravity of double the plane 8 *g o* G from the firſt ordinate 8 *g*, is	70.5
Diſtance of this ordinate from the aft ſide of ſtern-poſt,	13.5
Diſtance of the centre of gravity from the aft ſide of poſt,	84.0
Diſtance of the centre of gravity of double the trapezium A R *g* 8 from its ordinate A R,	8.42
Diſtance of this ordinate from the aft ſide of the ſtern-poſt,	0.58
Diſtance of the centre of gravity of this plane from the aft ſide of the ſtern-poſt,	9.0
Diſtance of the centre of gravity of double the trapezium G *o* γ γ from its ordinate G *o*,	5.44
Diſtance of this ordinate from the aft ſide of the poſt,	153.78
Diſtance of the centre of gravity of this trapezium from the aft ſide of the poſt,	159.22
Diſtance of the centre of gravity of the ſection of the ſtern-poſt from the aft part of the poſt,	0.29
Diſtance of the centre of gravity of the ſection of the ſtern from the aft ſide of the poſt,	169.76

Fig 35

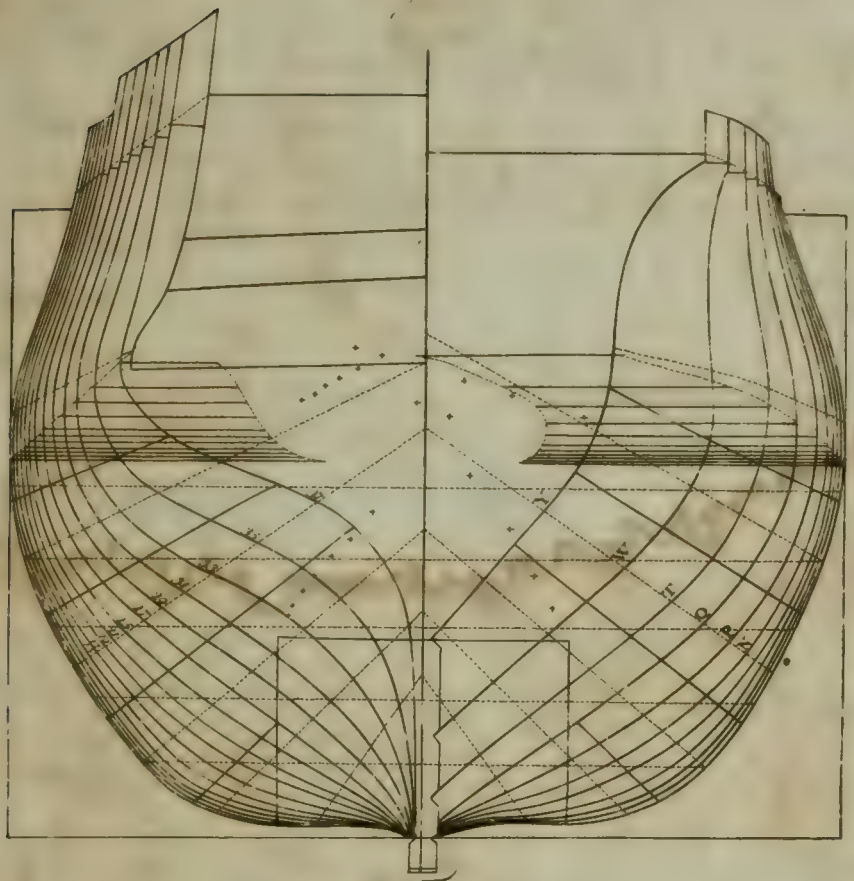


Fig 36

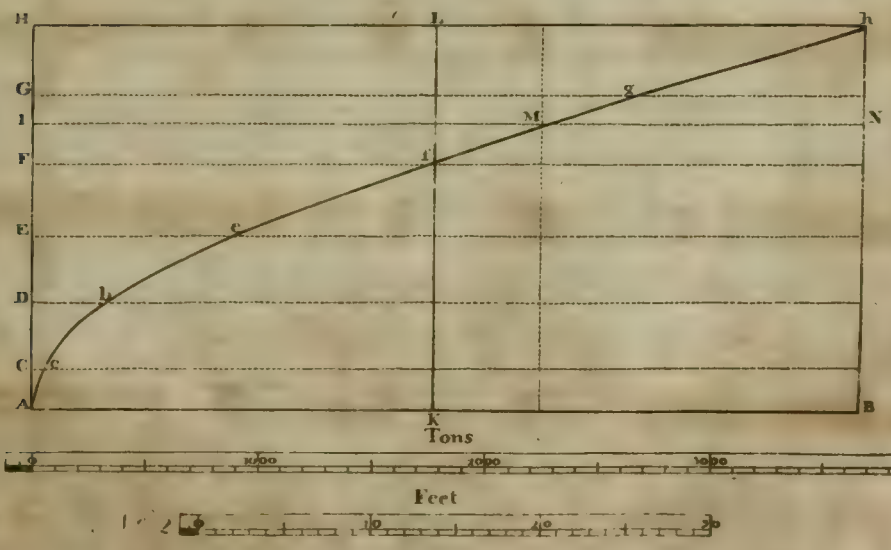


Fig. 37.

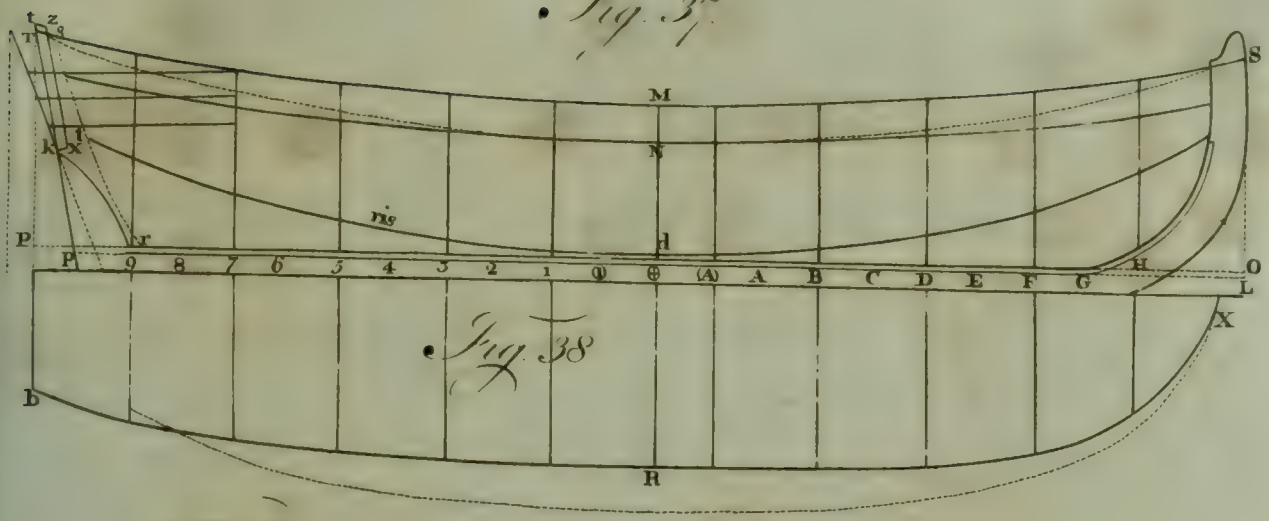


Fig. 38

Fig. 39

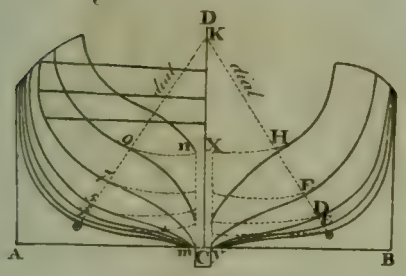


Fig. 40.

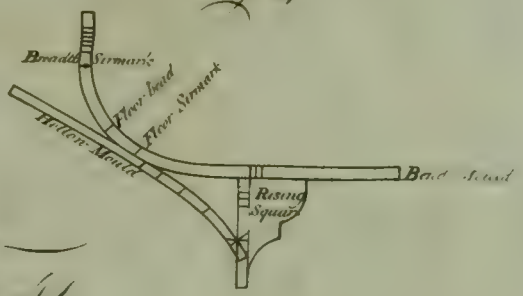


Fig. 41.

Fig. 42.

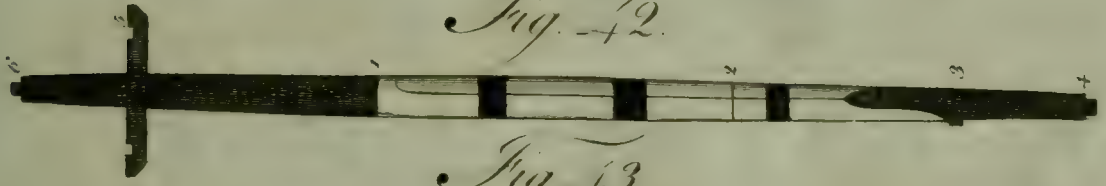


Fig. 43

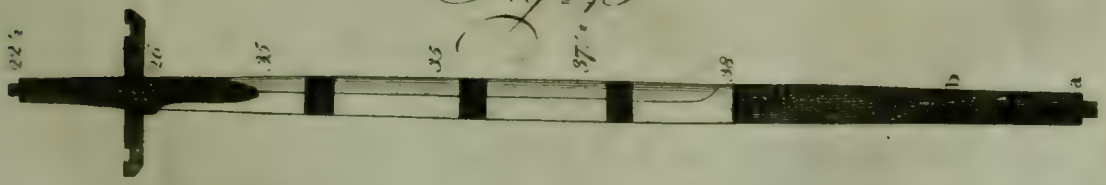


Fig. 14

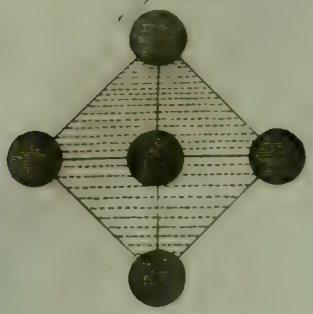


Fig. 15

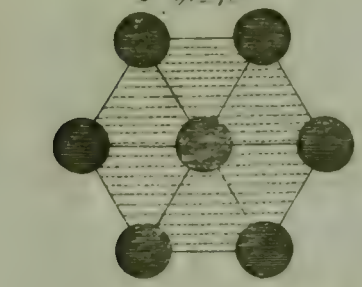


Fig. 16

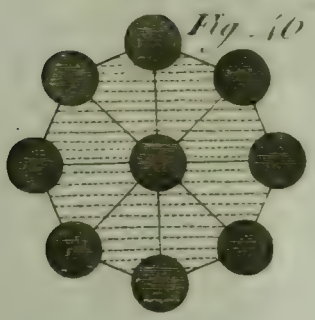


Fig. 17

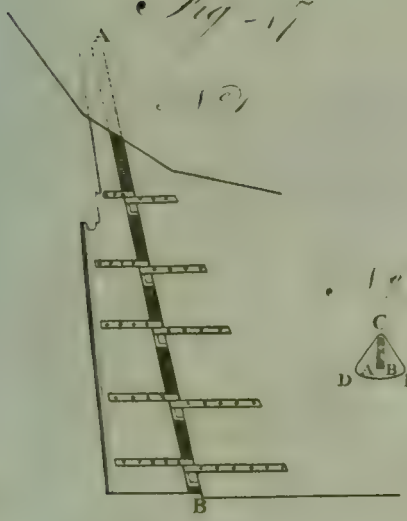


Fig. 19

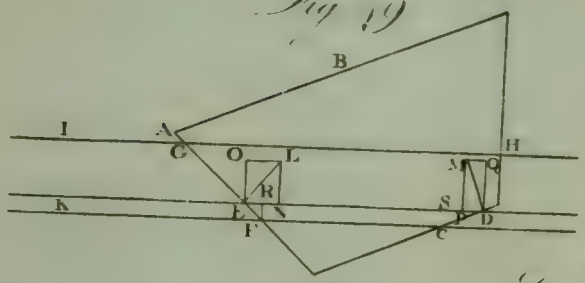


Fig. 50

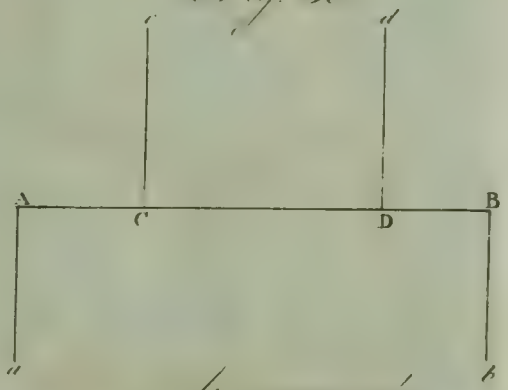
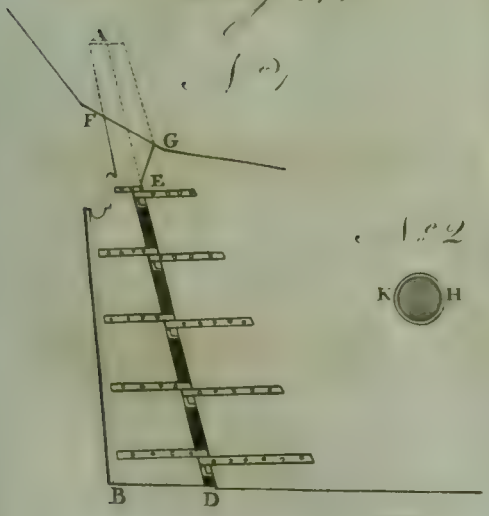


Fig. 18



Apparatus for Seltzer water

Fig. 2

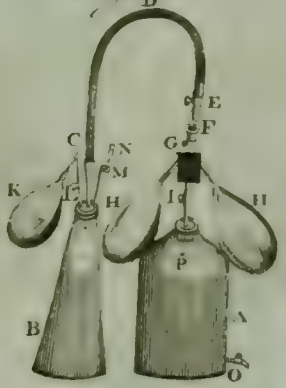


Fig. 1

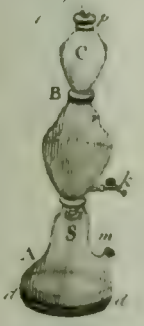


Fig. 51

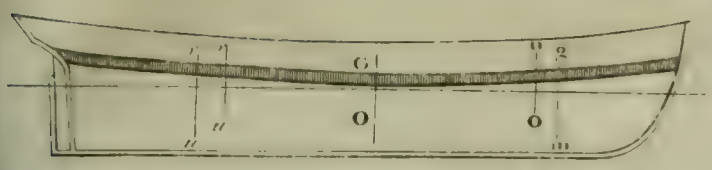


Fig. 52

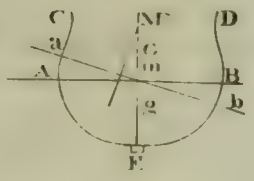


Fig. 53

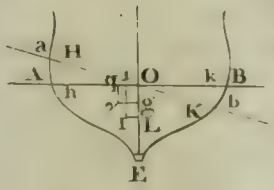


Fig. 54

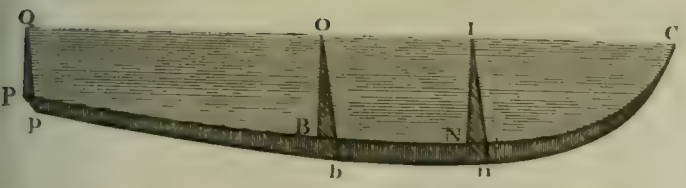


Fig. 55

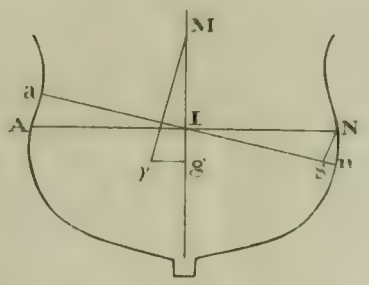


Fig. 56

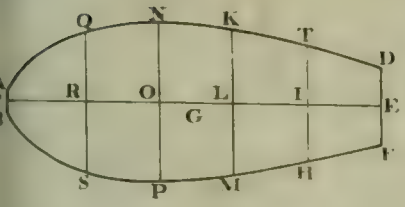


Fig. 57

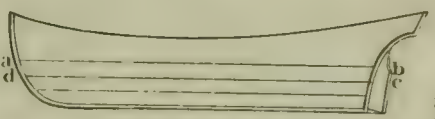


Fig. 58

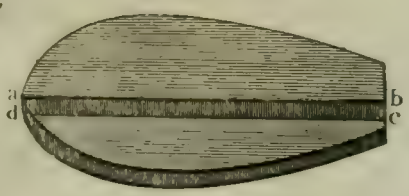
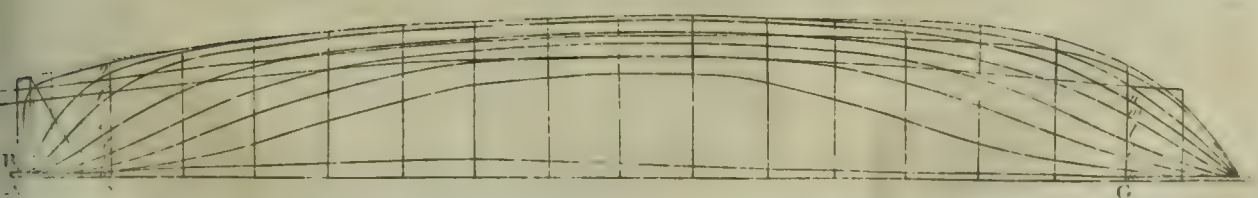


Fig. 59



Centre of Gravity.

The areas of these several planes, calculated by the common method, will be as follow:

5558.90 for that of the plane, and its momentum 5558.9 × 84 =	466947.6000
199.13 for that of double the trapezium A R g 8, and its momentum 199.13 × 9 =	1792.1700
214.59 for that of double the trapezium G o γ γ, and its momentum 214.59 × 159.22 =	34167.0236
0.77 for that of the section of the stern-post, and its momentum 0.77 × 0.29 =	0.2233
0.77 for that of the section of the stem, and its momentum 0.77 × 169.76 =	130.7152
5974.16 Sum	503037.7321

Now $\frac{503037.7321}{5974.16}$ = 84.2, the distance of the centre of gravity of the whole section from the aft side of the stern-post.

II. *Determination of the Centre of Gravity of the second Horizontal Section.*

To find the distance of the centre of gravity of double the plane 8 f n G from its first ordinate 8 f.

Ordinates.			Double Ord.			1. Factors.	1. Products.			2. Fact.	2. Products.		
Feet.	In.	Pts.	Feet.	In.	Pts.		Feet.	In.	Pts.		Feet.	In.	Pts.
11	2	3	22	4	6	$0\frac{1}{8}$	3	8	9	$0\frac{1}{8}$	11	2	3
15	3	0	30	6	0	1	30	6	0	1	30	6	0
17	5	0	34	10	0	2	69	8	0	1	34	10	0
18	10	3	37	8	6	3	113	1	6	1	37	8	6
19	10	6	39	9	0	4	159	0	0	1	39	9	0
20	7	0	41	2	0	5	205	10	0	1	41	2	0
21	0	3	42	0	6	6	252	3	0	1	42	0	6
21	2	0	42	4	0	7	296	4	0	1	42	4	0
21	0	6	42	1	0	8	336	8	0	1	42	1	0
20	10	9	41	9	6	9	376	1	6	1	41	9	6
20	6	6	41	1	0	10	410	10	0	1	41	1	0
19	10	0	39	8	0	11	436	4	0	1	39	8	0
18	6	0	37	0	0	12	444	0	0	1	37	0	0
15	9	6	31	7	0	13	410	7	0	1	31	7	0
11	2	9	22	5	6	$((3\times15)-4)\times\frac{1}{8}$	153	5	6	$0\frac{1}{8}$	11	2	9
273	2	3	546	4	6		3698	5	3		523	11	6

Hence the distance of the centre of gravity of double the plane 8 f n G from its first ordinate 8 n is $\frac{3698\ 5\ 3}{523\ 11\ 6}$

× 10.0.4 = $\frac{3698.43}{523.95}$ × 10.03 =	70.79
Distance of this ordinate from the aft side of the stern-post	13.5
Distance of the centre of gravity of the above plane from the aft side of post	84.29
Distance of the centre of gravity of double the trapezium A R f 8 from its ordinate A R	8.38
Distance of this ordinate from aft side of stern-post	0.57
Distance of the centre of gravity of the trapezium from the aft side of the post	8.95
Distance of the centre of gravity of the trapezium before the ordinate G n from that ordinate	5.74
Distance of that ordinate from the aft side of the post	153.78
Distance of the centre of gravity of the trapezium from the aft side of the post	159.52
Distance of the centre of gravity of the section of the stern-post from the aft side of the post	0.29
Distance of the centre of gravity of the section of the stem from the aft side of the post	169.76

The areas of these several plans being calculated, will be as follow:

5255.22 for that of the plan 8 f n G, and its momentum 5255.22 × 84.29 =	442962.4938
153.11 for that of double the trapezium A R f 8, and its momentum 153.11 × 8.95 =	1370.3345
182.40 the area of the trapezium before, and its momentum 182.40 × 159.52 =	29096.4480
0.77 the area of the section of the sternpost, and its momentum 0.77 × 0.29 =	0.2233
0.77 the area of the section of the stem, and its momentum 0.77 × 169.76 =	130.7152
5592.27 Sum	473560.2148

Centre of Gravity.

Now $\frac{473560.2148}{5952.27} = 84.68$, the distance of the centre of gravity of the whole section from the aft side of the stern-post.

Centre of Gravity.

III. *Determination of the Centre of Gravity of the third Horizontal Section.*

Distance of the centre of gravity of double the plan 8 *e m* G from its first ordinate 8 *e*.

Ordinates.			Double Ord.			1. Factors.	1. Products.			2. Fact.	2. Products.		
Feet.	In.	Pts.	Feet.	In.	Pts.		Feet.	In.	Pts.		Feet.	In.	Pts.
6	7	6	13	3	0	$0\frac{1}{6}$	2	2	6	$0\frac{1}{2}$	6	7	6
11	7	6	23	3	0	1	23	3	0	1	23	3	0
15	1	0	30	2	0	2	60	4	0	1	30	2	0
17	1	3	34	2	6	3	102	7	6	1	34	2	6
18	3	0	36	6	0	4	146	0	0	1	36	6	0
19	3	0	38	6	0	5	192	6	0	1	38	6	0
19	9	0	39	6	0	6	237	0	0	1	39	6	0
20	0	0	40	0	0	7	280	0	0	1	40	0	0
20	0	0	40	0	0	8	320	0	0	1	40	0	0
19	8	3	39	4	6	9	354	4	6	1	39	4	6
19	1	3	38	2	6	10	382	1	0	1	38	2	6
18	1	0	36	2	0	11	397	10	0	1	36	2	0
16	3	9	32	7	6	12	391	6	0	1	32	7	6
13	2	3	26	4	6	13	342	10	6	1	26	4	6
8	4	6	16	9	0	$((3\times15)-4)\times\frac{1}{6}=$	114	5	6	$0\frac{1}{2}$	8	4	6
242	5	3	484	10	6		3347	0	6		469	10	6

Hence the distance of the centre of gravity of double the plane 8 *e m* G from its first ordinate 8 *e* is

$= \frac{3347\ 0\ 6}{469\ 10\ 6} \times 10\ 0\ 4 = \frac{3347.04}{469.87} \times 10\ 03 =$ - - 71.44

Distance of this ordinate from the aft side of the post - - 13.5

Hence the distance of the centre of gravity of this plan from the aft side of the post is - 84.94

Distance of the centre of gravity of double the trapezium A R *e* 8, from its ordinate A R, - 8.03

Distance of this ordinate from the aft side of the post - - 0.58

Distance of the centre of gravity of this trapezium from the aft side of the post - 8.61

Distance of the centre of gravity of the foremost trapezium from its ordinate G *m* - 5.19

Distance of this ordinate from the aft side of the post - - 153.78

Distance of the centre of gravity of this trapezium from the aft side of the post - 158.97

Distance of the centre of gravity of the section of the post from the aft side of the post - 0.29

Distance of the centre of gravity of the section of the stem from the aft side of the post - 169.76

The areas of these several planes will be found to be as follow:

4712.7961	for that of double the plan 8 *e m* G, and its momentum 4712.7961 × 84.94 =	400304.9007
93.84	the area of double the trapezium A R 3 *e* 88, and its momentum 93 84 × 8.61 =	807.9624
131.1	for the area of foremost trapezium, and its momentum 131.1 × 158.97 = -	20840.967
0.77	the area of the section of the post, and its momentum 0.77 × 0.29 = -	0.2233
0.77	the area of the section of the stem, and its momentum 0.77 × 169.76 = -	130.7152
4939.2761	Sum - -	422084.7706

Now $\frac{422084.7706}{4939.2761} = 85.45$, the distance of the centre of gravity of the whole section from the aft side of the post

IV. *De-*

IV. *Determination of the Centre of Gravity of the Fourth Horizontal Section.*

Diſtance of the centre of gravity of double the plan 8 *d l* G from its firſt ordinate 8 *d*.

Ordinates.	Double Ord.	1. Factors.	1. Products.	2. Fact.	2. Products.
Feet. In. Pts.	Feet. In. Pts.		Feet. In. Pts.		Feet. In. Pts.
3 3 6	6 7 0	$0\frac{1}{2}$	1 1 2	$0\frac{1}{2}$	3 3 6
7 9 0	15 6 0	1	15 6 0	1	15 6 0
11 11 0	23 10 0	2	47 8 0	1	23 10 0
14 8 9	29 5 6	3	88 4 6	1	29 5 6
16 3 0	32 6 0	4	130 0 0	1	32 6 0
17 4 9	34 9 6	5	173 11 5	1	34 9 6
18 1 9	36 3 6	6	217 9 0	1	36 3 6
18 5 0	36 10 0	7	257 10 0	1	36 10 0
18 3 0	36 6 0	8	292 0 0	1	36 6 0
17 10 9	35 9 6	9	322 1 6	1	35 9 6
17 2 6	34 5 0	10	340 10 0	1	34 5 0
15 10 3	31 8 6	11	348 9 6	1	31 8 6
13 6 0	27 0 0	12	324 0 0	1	27 0 0
9 7 6	19 3 0	13	250 3 0	1	19 3 0
5 4 9	10 9 6	$\left((3\times15)-4\right)\times\frac{1}{6}$	73 8 11	$0\frac{1}{2}$	5 4 9
205 7 6	411 3 0		2683 11 0		402 6 9

Hence the diſtance of the centre of gravity of double the plane 8 *d l* G from its firſt ordinate 8 *d*, is

$= \frac{2883\ 11\ 0}{402\ 6\ 9} \times 10\ 0\ 4 = \frac{2883.916}{402.56} \times 10.03 =$ - - 71.85

Diſtance of this ordinate from the aft ſide of the poſt - - 13.5

Diſtance of the centre of gravity of the plan from the aft ſide of the poſt - 85.35

Diſtance of the centre of gravity of double the trapezium A R *d* 8 from its ordinate A R - 7.89
Diſtance of this ordinate from aft ſide of the poſt - - 0.58

Diſtance of the centre of gravity of the trapezium from the aft ſide of the poſt - 8.47

Diſtance of the centre of gravity of the foremoſt trapezium from its ordinate G *l* - 4.83
Diſtance of this ordinate from aft ſide of the poſt - - 153.78

Diſtance of the centre of gravity of the trapezium from the aft ſide of the poſt - 158.61

Diſtance of the centre of gravity of the ſection of the poſt from its aft ſide - - 0.29
Diſtance of the centre of gravity of the ſection of the ſtem from the aft ſide of the poſt - 169.76

The areas of theſe ſeveral plans being calculated, will be as follow:

4037.6768	for that of double the plan 8 *d l* G, and its momentum 4037.6768 × 85.35 =	344615.7149
51.12	the area of double the trapezium A R *d* 8, and its momentum 51.12 × 8.47 =	432.9864
79.16	the area of the foremoſt trapezium, and its momentum 79.16 × 158.61 = -	12555.5676
0.77	the area of the ſection of the poſt, and its momentum 0.77 × 0.29 = -	0.2233
0.77	the area of the ſection of the ſtem, and its momentum 0.77 × 169.76 = -	130.7152
4169.4968	Sum	357735.2074

Then $\frac{357735.2074}{4169.4968} = 85.80$, the diſtance of the fourth horizontal ſection from the aft ſide of the ſtern-poſt.

V. *Determination of the Centre of Gravity of the fifth Horizontal Section.*

Diſtance of the centre of gravity of double the plan 8 *c k* G from its firſt ordinate 8 *c*.

Ordinates.	Double Ord.	1. Factors.	1. Products.	2. Fact.	2. Products.
Feet. In. L.	Feet. In. L.		Feet. In. L.		Feet. In L.
1 9 0	3 6 0	$0\frac{1}{2}$	0 7 0	$0\frac{1}{2}$	1 9 0
4 6 0	9 0 0	1	9 0 0	1	9 0 0
Over 6 3 0	12 6 0		9 7 0		10 9 0

Centre of Gravity.

	Feet.	In.	L.	Feet.	In.	L.			Feet.	In.	L.			Feet.	In.	L.
Brought over	6	3	0	12	6	0			9	7	0			10	9	0
	8	3	0	16	6	0	2		33	0	0	1		16	6	0
	11	8	3	23	4	6	3		70	1	6	1		23	4	6
	13	10	3	27	8	6	4		110	10	0	1		27	8	6
	15	3	0	30	6	0	5		152	6	0	1		30	6	0
	16	0	3	32	0	6	6		192	3	0	1		32	0	6
	16	5	0	32	10	0	7		229	10	0	1		32	10	0
	16	3	0	32	6	0	8		260	0	0	1		32	6	0
	15	9	0	31	6	0	9		283	6	0	1		31	6	0
	14	10	0	29	8	0	10		296	8	0	1		29	8	0
	12	10	3	25	8	6	11		282	9	6	1		25	8	6
	9	8	9	19	5	6	12		233	6	0	1		19	5	6
	6	1	6	12	3	0	13		159	3	0	1		12	3	0
	3	3	0	6	6	0	$((3\times15)-4)\times\frac{1}{6}$		44	5	0	$0\frac{1}{2}$		3	3	0
	166	6	3	333	0	6			2358	3	0			328	0	6

Hence the distance of the centre of gravity of double the plane 8 *c k* G from its first ordinate is $\frac{2358\ 3\ 0}{328\ 0\ 6}$

$\times 10\ 0\ 4 = \frac{2358.25}{328.04} \times 10.03 =$	72.10
Distance of this ordinate from the aft side of the post	13.50
Distance of the centre of gravity of the plan from the aft side of the post	85.60
Distance of the centre of gravity of double the trapezium AR *c* 8 from its ordinate AR	7.42
Distance of this ordinate from aft side of post	0.58
Distance of the centre of gravity of trapezium from aft side of the post	8 00
Distance of the centre of gravity of the foremost trapezium from its ordinate G *k*	4.22
Distance of this ordinate from aft side of post	153.78
Distance of the centre of gravity of the foremost trapezium from the aft side of the post	158.00
Distance of the centre of gravity of the section of the post from the aft side of post	0.29
Distance of the centre of gravity of the section of the item from the aft side of post	169.76

The areas of these several planes being calculated, will be as follow.

3290.2412	for the area of double the plan 8 *c k* G, and its momentum 3290.2412 × 85 6 =	281644.6467
31 21	the area of double the trapezium AR *c* 8, and its momentum 31.21 × 8 =	249.68
42.43	the area of the foremost trapezium, and its momentum 42.43 × 158 =	6703.94
0.77	the area of the section of the post, and its momentum 0.77 × 0.29 =	0 2233
0.77	the area of the section of the item, and its momentum 0.77 × 169 76 =	130.7152
3365.4212	Sum	288729.2052

Now $\frac{288729\ 2052}{3365.4212} = 85.79$, the distance of the centre of gravity of the whole section from the aft side of the stern.

VI. *Determination of the Centre of Gravity of the sixth Horizontal Section.*

Distance of the centre of gravity of double the plan 8 *b i* G from its first ordinate 8 *b*.

Ordinates.			Double Ord.			1st Factors.	1st Products.			2d Factors.	2d Products.		
Feet.	In.	L.	Feet.	In.	L.		Feet.	In.	L.		Feet.	In.	L.
1	0	0	2	0	0	$0\frac{1}{6}$	0	4	0	$0\frac{1}{2}$	1	0	0
2	5	0	4	10	0	1	4	10	0	1	4	10	0
4	5	0	8	10	0	2	17	8	0	1	8	10	0
7	3	6	14	7	0	3	43	9	0	1	14	7	0
10	1	9	20	3	6	4	81	2	0	1	20	3	6
12	1	3	24	2	6	5	121	0	6	1	24	2	6
Over 37	4	6	74	9	0		268	9	6		73	9	0

Centre of Gravity.	Feet.	In.	L.	Feet.	In.	L.		Feet.	In.	L.		Feet.	In.	L.	Centre Gravity.
Brought over	37	4	6	74	9	0		268	9	6		73	9	0	
	13	3	0	26	6	0	6	159	0	0	1	26	6	0	
	13	9	9	27	7	6	7	193	4	6	1	27	7	6	
	13	7	0	27	2	0	8	217	4	0	1	27	2	0	
	12	8	0	25	4	0	9	228	0	0	1	25	4	0	
	10	6	6	21	1	0	10	210	10	0	1	21	1	0	
	7	1	0	14	2	0	11	155	10	0	1	14	2	0	
	4	7	3	9	2	6	12	110	6	0	1	9	2	6	
	2	10	6	5	9	0	13	74	9	0	1	5	9	0	
	1	6	9	3	1	6	$\times((3\times15)-4)\times\frac{5}{6}$	21	4	3	$0\frac{1}{2}$	1	6	9	
	117	4	3	234	8	6		1639	9	3		232	1	9	

Hence the distance of the centre of gravity of double the plane 8 *b v* G from its first ordinate 8 *b*, is $\frac{1639\ 9\ 3}{232\ 1\ 9}$

$\times 10\ 0\ 4 = \frac{1639 \cdot 77}{232 \cdot 14} \times 10.03 =$ - 70.84

Distance of this ordinate from aft side of post, - - 13.50

Hence the distance of the centre of gravity of the plan from the aft side of the post is - - 84.34

Distance of the centre of gravity of the trapezium AR *b* 8 from its ordinate AR - 6.88
Distance of this ordinate from the aft side of the post - - 0.58

Distance of the centre of gravity of the trapezium from the aft side of the post, - 7.46

Distance of the centre of gravity of the foremost trapezium from the ordinate G *i* - 2.92
Distance of this ordinate from the aft side of post - - 153.78

Distance of the centre of gravity of this trapezium from the aft side of the post - 156.70

Distance of the centre of gravity of the section of the post from its aft side - 0.29
Distance of the centre of gravity of the section of the stem from the aft side of the post - 169.76

The areas of these plans will be found to be as follow:

2328.3642	for that of double the plan 8 *b i* G, and its momentum 2328.3642 × 84.34 =	196374.2366
21.52	for the area of double the trapezium AR *b* 8, and its momentum 21.52 × 7.46 =	160.5392
15.04	the area of the foremost trapezium, and its momentum 15.04 × 156.7 =	2356.7680
0.77	the area of the section of the post, and its momentum 0.77 × 0.29 =	0.2233
0.77	the area of the section of the stem, and its momentum 0.77 × 169.76 =	130.7152
2366.4642	Sum - -	199022.4823

Now $\frac{199022.4823}{2366.4642} = 84.1$, the distance of the centre of gravity of the whole from the aft side of the post.

VII. *Determination of the Centre of Gravity of the seventh Horizontal Section.*

Distance of the centre of gravity of double the plan 8 *a b* G from its first ordinate 8 *a*.

Ordinates.			Double Ord.			1. Factors.	1. Products.			2. Fact.	2. Products.		
Feet.	In.	L.	Feet.	In.	L.		Feet.	In.	L.		Feet.	In.	L.
0	8	0	1	4	0	$0\frac{1}{2}$	0	2	8	$0\frac{1}{2}$	0	8	0
1	1	6	2	3	0	1	2	3	0	1	2	3	0
1	7	6	3	3	0	2	6	6	0	1	3	3	0
1	10	9	3	9	6	3	11	4	6	1	3	9	6
2	1	3	4	2	6	4	16	10	0	1	4	2	6
2	1	0	4	2	0	5	20	10	0	1	4	2	0
1	10	9	2	9	6	6	22	9	0	1	3	9	6
1	8	0	3	4	0	7	23	4	0	1	3	4	0
1	1	0	2	2	0	8	17	4	0	1	2	2	0
0	9	0	1	6	0	9	13	6	0	1	1	6	0
0	8	0	1	4	0	10	13	4	0	1	1	4	0
Over	15	6	9	30	1	6		148	3	2		30	5	6	

Centre of Gravity.

	Feet.	In.	L.	Feet.	In.	L.			Feet.	In.	L.		Feet.	In.	L.
Brought over	15	6	9	30	1	6			148	3	2		30	5	6
	0	8	0	1	4	0	11		14	8	0	1	1	4	0
	0	8	0	1	4	0	12		16	0	0	1	1	4	0
	0	8	0	1	4	0	13		17	4	0	1	1	4	0
	0	8	0	1	4	0	$((3\times15)-4)$	$\times \frac{1}{6}$	9	1	4	$0\frac{1}{2}$	0	8	0
	18	2	9	36	5	6			205	4	6		35	1	6

Hence the distance of the centre of gravity of double the plane from its first ordinate is $\frac{205\ 4\ 6}{35\ 1\ 6} \times 10\ 0\ 4$

$= \frac{205.37}{35.12} \times 10.83 =$ - 58.65

The distance of this ordinate from aft side of poft = - - 13.50

Hence the distance of the centre of gravity of this plane from the aft side of the poft is 72.15

Diftance of the centre of gravity of double the rectangle AR *a* 8 from its ordinate AR 6.45

Diftance of this ordinate from the aft fide of the poft - - 0.58

Diftance of the centre of gravity of this rectangle from the aft fide of the poft 7.03

Diftance of the centre of gravity of the foremoft rectangle from its ordinate 7′ 7 *c* 7′ - 1.25

Diftance of this ordinate from the aft fide of the poft - - 153.78

Diftance of the centre of gravity of this rectangle from the aft fide of the poft 155.03

Diftance of the centre of gravity of the fection of the poft from its aft fide 0.29

Diftance of the centre of gravity of the fection of the ftem from the aft fide of the poft - - 169.76

Now the areas of theſe ſeveral plans being calculated will be as follows.

352.2536,	the area of double the plan 8 *a b* G, and its momentum $352.2536 \times 72.15 =$	25415.0972
17.1570,	the area of double the rectangle AR *a* 8, and its momentum $17.1570 \times 7.03 =$	120.6137
3.3250,	the area of the foremoft rectangle, and its momentum $3.3250 \times 155.03 =$	515.4747
0.77	the area of the fection of the port, and its momentum $0.77 \times 0.29 =$	0.2233
0.77	the area of the fection of the ſtem, and its momentum $0.77 \times 169.76 =$	130.7152
374.2756	Sum	26182.1242

Then $\frac{26182.1242}{374.2756} = 69.95$, the diſtance of the centre of gravity of the whole ſection from the aft ſide of the poſt.

VIII. *Determination of the Centre of Gravity of the eighth Plane.*

This plane is equal in length to the ſeventh horizontal plane, and its breadth is equal to that of the keel. The diſtance between the ſeventh and eighth planes is three feet, but which is here taken equal to 2 feet $11\frac{1}{2}$ inches.

Diſtance between the aft ſide of the poſt and the firſt ordinate - - 13.5

Fourteen intervals between the fifteen ordinates, each interval being 10.03 feet 140.42

Diſtance of the laſt ordinate from the fore foot 2.2

Hence the length of the eighth plane is 156.12

Which multiplied by the breadth - 1.33

The product is the area of this plane 208.

The diſtance of its centre of gravity from the aft ſide of the poſt, being equal to half its length, is - - 78.06

The centres of gravity of theſe eight planes being found, the diſtance of the centre of gravity of the bottom of the ſhip from the aft ſide of the poſt, and alſo its altitude, may from thence be eaſily determined.

From the principles already explained, the diſtance of the centre of gravity of the bottom from the aft ſide of the poſt, is equal to the ſum of the momentums of an infinite number of horizontal planes, divided by the ſum of theſe planes, or, which is the ſame, by the ſolidity of the bottom. As, however, we have no more than eight planes, we muſt therefore conceive their momentums as the ordinates of a curve, whoſe diſtances may be the ſame as that of the horizontal planes. Now the ſum of theſe ordinates minus half the ſum of the extreme ordinate being multiplied by their diſtance, gives the ſurface of the curve; of which any ordinate whatever repreſents the momentum of the horizontal plane at the ſame altitude as theſe ordinates: and the whole ſurface will repreſent the ſum of the momentums of all the horizontal planes.

Hor. Planes.	Fact.	Products.	Momentums.	Fact.	Products.
5974.16	$0\frac{1}{2}$	2987.08	503037.73	$0\frac{1}{2}$	251518.86
5592.27	1	5592.27	473560.21	1	473560.21
4939.27	1	4939.27	422084.77	1	422084.77
4169.50	1	4169.50	357735.21	1	357735.21
3365.42	1	3365.42	288729.20	1	288729.20
2366.46	1	2366.46	199022.48	1	199022.48
374.27	1	374.27	21682.12	1	21082.12
208.00	$0\frac{1}{2}$	104.00	16236.48	$0\frac{1}{2}$	8118.24
		23898.27			2022451.09

Now $\frac{2022451.09}{23898.27} = 84.63$, the diſtance of the

centre

Centre of Gravity.

centre of gravity of the bottom of the ſhip from the aft ſide of the poſt.

The height of the centre of gravity of the bottom above the lower edge of the keel may be determined by the ſame principles. Thus,

To one ſixth of the lowermoſt horizontal ſection add the product of one ſixth of the uppermoſt ſection by three times the number of ſections minus four the ſecond ſection in aſcending, twice the third, three times the fourth, &c.; and to half the ſum of the extreme planes add all the intermediate ones. Now the firſt of theſe ſums, multiplied by the diſtance between the planes or ſections, and divided by the ſecond ſum, gives the altitude of the centre of gravity of the bottom of the ſhip above the lower edge of the keel as required.

Hor. Planes.	1ſt Fact.	1ſt Products.	2d Fact.	2d Products.
208.00	$0\frac{1}{6}$	34.67	$0\frac{1}{2}$	104.00
374.27	1	374.27	1	374.27
2366.46	2	4732.92	1	2366.46
3365.42	3	10096.26	1	3365.42
4169.50	4	16678.00	1	4169.50
4939.27	5	24696.35	1	4939.27
5592.27	6	33553.62	1	5592..7
5974.16	$((3\times 8)-4)\times\frac{1}{6}$	19913.87	$0\frac{1}{2}$	2987.08
		110079.96		23898.27

Now $\frac{110079.96}{23898.27}\times 2.95 = 13.588$, the height of the centre of gravity of the bottom of the ſhip above the lower edge of the keel.

We have now found the diſtance of the centre of gravity of the bottom of the ſhip from the aft ſide of the poſt, and its altitude above the lower edge of the keel. Hence the ſhip being ſuppoſed in an upright poſition, this centre of gravity will neceſſarily be in the vertical longitudinal ſection which divides the ſhip into two equal and ſimilar parts; the poſition of this centre is therefore determined.

70 Determination of the height of the metacenter above the centre of gravity.

It now remains to find the height of the metacenter above the centre of gravity; the expreſſion for this altitude, as found in Chap. III. is $\frac{\frac{2}{3}\int y^3 x}{V}$; which we ſhall now apply to determine the metacenter of the ſhip of 74 guns, whoſe centre of gravity we have already found.

Ord. of the Plane of Floatation.			Cub. of Ordinates.
Ft.	Inch.	Ft. & dec. of Foot.	
14	9 0	14.7	3209.046
17	1 6	17.1	5000.211
18	9 0	18.7	6591.797
19	10 0	19.8	7762.392
20	7 6	20.6	8741.816
21	1 9	21.2	9595.703
21	6 3	21.5	9938.375
21	7 9	21.7	10289.109
21	7 9	21.7	10289.109
21	7 6	21.7	10289.109
21	4 0	21.3	9663.597
20	10 6	20.9	9129.329
19	9 0	19.7	7703.734
17	4 6	17.4	5268.024
13	1 3	13.1	2248.091
291	1 3	291.1	115719.442

Ordinate at 10.03 feet abaft the ordinate $8g = 4$, of which the cube is 64, and $64\times\frac{1}{2}$		32.
Ordinate at 10.03 feet afore the ordinate $G\,o = 6$, cube of which is 216, and $216\times\frac{1}{2}$		108.
Sum		115859.442
Diſtance between the ordinates		10.03
Product		1162070.20326
Half the cube of the aftermoſt ordinate	32.	
Half the cube of the thickneſs of the ſtem	0.14	
Sum	32.14	
Diſtance between the ordinates	3.0	
Product		96.42
Half the cube of the foremoſt ordinate	108.	
Half the cube of the thickneſs of the ſtem	.14	
Sum	108.14	
Diſtance between the ordinates	5.5	
Product		594.77
$\int y^3 x$		1162761.39326
$2\int y^3 x$		2325522.78652
$\frac{2}{3}\int y^3 x$		775174.26217

The ſolidity of the bottom is $2527\frac{3}{4}$ tons $= 70018.67$ cubic feet: hence $\frac{\frac{2}{3}\int y^3 x}{V} = \frac{77517.26}{70018.67} = 11.07$ feet, the altitude of the metacenter above the centre of gravity of the bottom of the ſhip.

APPENDIX.

When a ſhip is built, ſhe muſt be fitted with maſts, yards, ſails, ropes, and blocks, or, in other words, ſhe muſt be *rigged* before ſhe can go to ſea. To complete this article, it may therefore be thought neceſſary to treat of the art of rigging veſſels; but we have elſewhere (ſee *Maſt-Rigging*, Rope-Making, and Sail) ſhown how the ſeveral parts of a ſhip's rigging are made; and the art of putting them properly together, ſo as to make the ſhip beſt anſwer the purpoſe for which ſhe is intended, depends upon a juſt knowledge of the impulſe and reſiſtance of fluids, and of the theory and practice of ſeamanſhip. (See *Reſiſtance of Fluids* and Seamanship). Nothing, therefore, of the ſubject is left to us here, except we were to ſtate in few words the progreſſive method of rigging ſhips; but there is no one undeviating mode which is purſued, as the nature of the operation is ſuch that all the parts of it may be advancing at the ſame time. We ſhall therefore take our leave of *ſhips* and *ſhip-building* with a few general obſervations on *ſail making*, which were omitted under the article Sail, referring our readers for farther information to the very elegant work lately publiſhed, in two.

Appendix. two volumes 8vo, on *the Elements and Practice of Rigging and Seamanship*.

Sails are made of canvas, of different textures, and are extended on or between the masts, to receive the wind that forces the veſſel through the water. They are quadrilateral or triangular, as has been elſewhere deſcribed, and are cut out of the canvas cloth by cloth. The width is governed by the length of the yard, gaff, boom, or ſtay; the depth by the height of the maſt. In the valuable work to which we have juſt referred, the following directions are given for cutting ſails. "The width and depth being given, find the number of cloths the width requires, allowing for ſeams, tabling on the leeches, and ſlack cloth; and, in the depth, allow for tabling on the head and foot. For ſails cut ſquare on the head and foot, with gores only on the leeches, as ſome topſails, &c. the cloths on the head, between the leeches, are cut ſquare to the depth; and the gores on the leeches are found by dividing the depth of the ſail by the number of cloths gored, which gives the length of each gore. The gore is ſet down from a ſquare with the oppoſite ſelvage; and the canvas being cut diagonally, the longeſt gored ſide of one cloth makes the ſhorteſt ſide of the next; conſequently, the firſt gore being known, the reſt are cut by it. In the leeches of topſails cut hollow, the upper gores are longer than the lower ones; and in ſails cut with a roach leech, the lower gores are longer than the upper ones. This muſt be regulated by judgment, and care taken that the whole of the gores do not exceed the depth of the leech. Or, by drawing on paper the gored ſide of the ſail, and delineating the breadth of every cloth by a convenient ſcale of equal parts of an inch to a foot, the length of every gore may be found with preciſion. Sails, gored with a ſweep on the head or the foot, or on both, have the depth of their gores marked on the ſelvage, from the ſquare of the given depth on each cloth, and are cut as above; the longeſt ſelvage of one ſerving to meaſure the ſhorteſt ſelvage of the next, beginning with the firſt gored cloth next the middle in ſome ſails, and the firſt cloth next the maſt leech in others. For thoſe gores that are irregular no ſtrict rule can be given; they can only be determined by the judgement of the ſail-maker, or by a drawing.

"In the royal navy, mizen topſails are cut with three quarters of a yard hollow in the foot; but, in the merchant ſervice, top and topgallant ſails are cut with more or leſs hollow in the foot. Flying jibs are cut with a roach-curve on the ſtay, and a three-inch gore in each cloth, ſhortening from the tack to the clue. Lower ſtudding-ſails are cut with ſquare leeches, and topmaſt and topgallant-maſt ſtudding ſails with goring leeches.

Elements and practice of Rigging and Seamanſhip, vol. i. p. 91.

"The length of reef and middle bands is governed by the width of the ſail at their reſpective places; the leech-linings, buntline-cloths, top-linings, maſt-cloths, and corner-pieces, are cut agreeably to the depth of the ſail; each cloth and every article ſhould be properly marked with charcoal, to prevent confuſion or miſtake. Sails that have bonnets are cut out the whole depth of the ſail and bonnet included, allowing enough for the tablings on the foot of the ſail and head and foot of the bonnet. The bonnet is cut off after the ſail is ſewed together. If a drabler is required, it is allowed for in the cutting out the ſame as the bonnet." Appendix.

When the cloth is thus properly cut, the different pieces are to be joined together in the form of a ſail; and for doing this properly we have the following directions in the work already quoted. "Sails have a double flat ſeam, and ſhould be ſewed with the beſt Engliſh-made twine of three threads, ſpun 360 fathoms to the pound, and have from one hundred and eight to one hundred and ſixteen ſtitches in every yard in length. The twine for large ſails, in the royal navy, is waxed by hand, with genuine bees-wax, mixed with one-ſixth part of clear turpentine; and, for ſmall ſails, in a mixture made with bees wax, 4 lb; hogs lard 5 lb; and clear turpentine 1 lb. In the merchant ſervice, the twine is dipped in tar (L), ſoftened with a proper proportion of oil.

"It is the erroneous practice of ſome ſailmakers not to ſew the ſeams any farther than where the edge is creaſed down for the tabling; but all ſails ſhould be ſewed quite home to the end, and, when finiſhed, ſhould be well rubbed down with a rubber. In the merchant ſervice ſeams are ſometimes made broader at the foot than at the head, being ſtronger. Broad ſeams are not allowed to be made on courſes, in the royal navy, but goring leeches are adopted in lieu of them. Boom-mainſails and the ſails of ſloops generally have the ſeams broader at the foot than at the head. The ſeams of courſes and topſails are ſtuck or ſtitched up, in the middle of the ſeams, along the whole length, with double ſeaming-twine; and have from 68 to 72 ſtitches in a yard. In the merchant ſervice it is common to ſtick the ſeams with two rows of ſtitches, when the ſail is half worn, as they will then laſt till the ſail is worn out.

"The breadth of the ſeams of courſes, topſails, and other ſails, in the royal navy, to be as follow, viz. courſes and topſails, for 50 gun ſhips and upwards, one inch and a half, and, for 44 gun ſhips and under, one inch and a quarter, at head and foot; all other ſails, one inch at head and foot.

"The tablings of all ſails are to be of a proportionable breadth to the ſize of the ſail, and ſewed at the edge, with 68 to 72 ſtitches in a yard. Thoſe for the heads of main and fore courſes to be four to ſix inches wide; for ſprit courſes and mizens, drivers, and other boom ſails, 3 to 4 inches wide; for topſails, 3 inches to 4 inches and a half; topgallant and ſprit topſails, 3 inches; royal ſails, 2 inches and a half; jib and other ſtayſails, 3 inches to 4 inches and a half, on the ſtay or hoiſt; and for ſtudding ſails, 3 inches to 4 inches on the head. Tablings on the foot and leeches of main and fore courſes to be 3 inches to 5 inches broad; ſprit courſe and topſails, 3 inches; topgallant and ſprit topſails, 2 inches and a half; royals, 2 inches; fore leeches of mizen, driver, and other boomſails, 3 inches and a half to 4 inches; after leech, 3 inches; and on the foot 2 or 3 inches. Tablings on the after leech of jibs and other ſtayſails to be from 2 to 3 inches broad; and, on the foot, 2 to 2 inches and a half: on ſtudding ſail leeches one inch and a half to two inches and a half; and on the foot, from one to two inches.

"Main

(L) The dipping of the twine in tar, we are perſuaded, is a very bad practice, for the reaſon aſſigned in ROPE-MAKING. See that article, n° 32.

Appendix.

"Main and fore courſes are lined on the leeches, from clue to earing, with one cloth ſeamed on and ſtuck or ſtitched in the middle, and have a middle band half way between the lower reef band and the foot, alſo four buntline cloths, at equal diſtances between the leeches, the upper ends of which are carried under the middle band, that the lower ſide of the band may be tabled upon or ſewed over the end of the buntline pieces. They have likewiſe two reef bands; each in breadth one third of the breadth of the canvas; the upper one is one ſixth of the depth of the ſail from the head, and the lower band is at the ſame diſtance from the upper one; the ends go four inches under the leech linings, which are ſeamed over the reef bands. All linings are ſeamed on, and are ſtuck with 68 to 72 ſtitches in a yard.

"Main, fore, and mizen, topſails have leech linings, maſt and top linings, buntline cloths, middle bands and reef bands. The leech linings are made of one breadth of cloth, ſo cut and ſewed as to be half a cloth broad at the head, and a cloth and a half broad at the foot; the piece cut out being half the breadth of the cloth at the one end, and tapering to a point at the other. The middle bands are put on half way between the lower reef and foot, the buntline cloths join the top-linings, and the buntline cloths and top-linings are carried up to the lower ſide of the middle band, which is tabled on them. The maſt lining is of two cloths, and extends from the foot of the ſail to the lower reef, to receive the beat or chaſe of the maſt. The middle band is made of one breadth of canvas, of the ſame number as the top-lining. It is firſt folded and rubbed down, to make a creaſe at one third of the breadth; then tabled on the ſelvage, and ſtuck along the creaſe; then turned down, and tabled and ſtuck through both the double and ſingle parts, with 68 to 72 ſtitches in a yard. It is the opinion of many, that middle bands ſhould not be put on until the ſail is half worn.

"Main and fore topſails have three and ſometimes four reef bands from leech to leech, over the leech linings; the upper one is one eighth of the depth of the ſail from the head, and they are the ſame diſtance aſunder in the royal navy, but more in the merchant ſervice. The reef bands are each of half a breadth of canvas put on double; the firſt ſide is ſtuck twice, and the laſt turned over, ſo that the reef holes may be worked upon the double part of the band, which is alſo ſtuck with 68 to 72 ſtitches in a yard.

"The top-lining of topſails is of canvas n° 6 or 7. The other linings of this, and all the linings of other ſails, ſhould be of the ſame quality as the ſails to which they belong.

"Top-linings and maſt cloths are put on the aft ſide, and all other linings on the fore ſide, of ſails. Mizens are lined with one breadth of cloth from the clue five yards up the leech, and have a reef band ſewed on, in the ſame manner as on other ſails, at one fifth the depth of the ſail from the foot; they have alſo a nock-piece and a peek piece, one cut out of the other, ſo that each contains one yard. Mizen topſails of 50 gun ſhips and upwards have three reefs, the upper one is one eighth of the depth of the ſail from the head, and the reefs are at the ſame diſtance aſunder. Mizen topſails of ſhips of 44 guns and under have two reefs one ſeventh part of the depth of the ſail aſunder, the upper one being at the ſame diſtance from the head. Main and main top ſtudding ſails have each one reef, at one eighth of the depth of the ſail from the head. Reef bands ſhould not be put on until the ſail is ſewed up, a contrary practice being very erroneous. Lower ſtayſails, fore top and main top ſtayſails, and flying jibs, have clue-pieces two yards long. Square tack ſtayſails have half a breadth of cloth at the fore part, with a clue-piece containing two yards, and a peek-piece, containing one yard. Appendix.

"Sails have two holes in each cloth, at the heads and reefs of courſes, topſails, and other ſquare ſails; one hole in every yard in the ſtay of flying jibs, and one in every three quarters of a yard in the ſtays of ſquare tack and other ſtayſails. Theſe are made by an inſtrument called a *Pegging awl*, or a ſtabber, and are fenced round by ſtitching the edge to a ſmall grommet, made with log or other line; when finiſhed, they ſhould be well ſtrecthed or rounded up by a pricker or a marline-ſpike. Reef and head holes of large ſails have grommets of twelve-thread line, worked round with 18 to 21 ſtitches; ſmaller ſails have grommets of nine-thread line, with 16 to 18 ſtitches, or as many as ſhall cover the line, and ſmaller holes in porportion. The holes for marling the clues of ſails and the top-brims of topſails have grommets; of log-line, and ſhould have from 9 to 11 ſtitches; twelve holes are worked in each cloth. Main courſes have marling holes from the clue to the lower bow line cringle up the leech, and from the clue to the firſt buntline cringle on the foot. Fore courſes have marling holes one eighth of the depth of the ſail up the leech, and from the clue to the firſt buntline cringle at the foot. Main and fore topſails have marling holes three feet each way from the clue and at the top-brims. Spritſails, mizen topſails, lower ſtayſails, main and fore top ſtayſails, and jibs, have marling holes two feet each way from the clues. All other ſails are ſewed home to the clues. Marling holes of courſes are at three fourths of the depth of the tablings at the clues from the rope, and thoſe of topſails are at half the depth of the tablings at the clues and top-brim from the rope."

The rope, which is ſewed on the edges of ſails to prevent their rending, and which is called *bolt rope*, ſhould be well made of fine yarn, ſpun from the beſt Riga rhine hemp well topt, and ſewed on with good Engliſh-made twine of three threads, ſpun 200 fathom to the pound; the twine in the royal navy is dipped in a compoſition made with bees-wax, 4 lbs; hogs lard 5 lbs; and clear turpentine one pound; and in the merchant ſervice, in tar ſoftened with oil. They ſhould be ſtoved in a ſtove by the heat of a flue, and not in a baker's oven or a ſtove tub; and tarred in the beſt Stockholm tar. The flexibility of them ſhould be always conſidered, in taking in the ſlack, which muſt reſt on the judgment of the ſailmaker.

"Bolt-ropes of courſes, topſails, and all other ſails, ſhould be neatly ſewed on through every buntline of the rope; and, to avoid ſtretching, the rope muſt be kept tightly twiſted while ſewing on, and care taken that neither too much nor too little ſlack is taken in; they are to be croſs-ſtitched at the leeches every twelve inches in length; at every ſeam, and in the middle of every cloth at the foot, with three croſs-ſtitches: four croſs ſtitches ſhould be taken at all beginnings and faſtenings off; the firſt ſtitch giving twice, and the laſt three times. Small ſails have two croſs ſtitches at every ſeam, and three at every faſtening off.

Appendix.

"On main and fore courſes two inches ſlack cloth ſhould be allowed in the head and foot, and one inch and a half in the leeches, in every yard in length. Topſails are allowed 3 inches ſlack in every cloth in the foot, one inch and a half in every yard in the leech, and two inches in every cloth left open in the top-brim. Mizen courſes have two inches ſlack in every yard in the foremoſt leech, but none in the after leech or foot. Spritſail courſes have no ſlack cloth. Jibs have four inches ſlack in every yard in the ſtay, one inch in every cloth in the foot, and none in the leech. Stayſails have three inches ſlack in every yard in the ſtay, one inch in every cloth in the foot, but none in the leech. Topgallant ſails have two inches ſlack in every cloth in the foot, and one inch in every yard in the leech. Studding ſails have an inch and a half ſlack in every yard in goring leeches, but no ſlack in ſquare leeches, and one inch in every cloth in the head and foot." Appendix.

Theſe directions for ſailmaking, we truſt may be uſeful. They are indeed very general, but the limits preſcribed us will not permit of a more minute detail. The ſailmaker will find every inſtruction that he can want in the *Elements of Rigging and Seamanſhip*, a work which we therefore recommend to his attention.

SHI

Ship.

Ship's Form Gauge, an inſtrument recommended by Mr Hutchinſon as fit to aſcertain any alteration in the bottom of a ſhip, by its hogging or ſagging; and alſo to regulate the ſtowage of a ſhip.

"All ſhips (ſays he) of any conſequence are built with ſtaunchions fixed from the kelſon to the middle of all the lower-deck beams fore and aft, in order to ſupport them in their exact, regular height, as well as the whole frame of the ſhip in the regular form in which ſhe was built upon the ſtocks; yet notwithſtanding theſe ſtaunchions, it is proved from experience that our ſhips bottoms, hitherto, by the preſſure of water, and improper ſtowage, have generally been hogged upwards, or ſagged downwards, and moſt about the midſhip frame or main body of the ſhip, which is commonly about the fore part of the main hatchway; which naturally makes it the beſt place at which to fix the ſhip's form guage, where either the hogging or ſagging of her bottom may be obſerved and ſeen ſooneſt and beſt, to regulate the ſtowage of heavy materials to the greateſt advantage, ſo as to keep her bottom nearly in the ſame form in which ſhe was built.

"The guage I recommend is nothing more than a narrow plate of iron divided into inches and quarters like the ſlide of a carpenter's rule. Let this be fixed to the after ſide of the ſtaunchion now mentioned, with its upper end projecting two or three inches above the ſtaunchion; a groove being cut out for it in the after ſide of the lower-deck beam, and a mark being made (when the ſhip is on the ſtocks) at the part of the beam which correſponds to the o on the guage. When the ſhip alters in her ſhape, the guage will ſlide up and down in this groove, and the quantity of hogging or ſagging will be pointed out on the guage by the mark on the beam. The ſtowage may then be ſo managed as to bring this mark to coincide again with the o, or to approach it as near as we ſee neceſſary."

Ship-Money, was an impoſition charged upon the ports, towns, cities, boroughs, and counties of England, in the reign of king Charles I. by writs, commonly called *ſhip-writs*, under the great ſeal of the realm, in the years 1635 and 1636, for the providing and furniſhing of certain ſhips for the king's ſervice, &c. which was declared to be contrary to the laws and ſtatutes of that realm, the *petition of right* and liberty of the ſubject, by ſtat. 17 Car. I. c. 14. See *Blackſtone's Commentaries*, vol. iv. p. 30.

Ship-Shape, according to the faſhion of a ſhip, or in the manner of an expert ſailor; as, The maſt is not rigged ſhip-ſhape; Trim your ſails ſhip-ſhape.

SHI

Ship.

Stowing and Trimming of Ships, the method of diſpoſing of the cargo in a proper and judicious manner in the hold of a ſhip.

A ſhip's ſailing, ſteering, ſtaying, and wearing, and being lively and comparatively eaſy at ſea in a ſtorm, depends greatly on the cargo, ballaſt, or other materials, being properly ſtowed, according to their weight and bulk, and the proportional dimenſions of the built of the ſhip, which may be made too crank or too ſtiff to paſs on the ocean with ſafety. Theſe things render this branch of knowledge of ſuch conſequence, that rules for it ought to be endeavoured after, if but to prevent, as much as poſſible, the danger of a ſhip overſetting at ſea, or being ſo labourſome as to roll away her maſts, &c. by being improperly ſtowed, which is often the caſe.

When a ſhip is new, it is prudent to conſult the builder, who may be ſuppoſed beſt acquainted with a ſhip of his own planning, and moſt likely, to judge what her properties will be, to adviſe how the cargo or materials, according to the nature of them, ought to be diſpoſed of to advantage, ſo as to put her in the beſt ſailing trim; and at every favourable opportunity afterwards it will be proper to endeavour to find out her beſt trim by experiment.

Ships muſt differ in their form and proportional dimenſions; and to make them anſwer their different purpoſes, they will require different management in the ſtowage, which ought not to be left to mere chance, or done at random, as goods or materials happen to come to hand, which is too often the cauſe that ſuch improper ſtowage makes ſhips unfit for ſea: therefore the ſtowage ſhould be conſidered, planned, and contrived, according to the built and properties of the ſhip, which if they are not known ſhould be inquired after. If ſhe is narrow and high-built in porportion, ſo that ſhe will not ſhift herſelf without a great weight in the hold, it is a certain ſign ſuch a ſhip will require a great part of heavy goods, ballaſt, or materials, laid low in the hold, to make her ſtiff enough to bear ſufficient ſail without being in danger of overſetting. But if a ſhip be built broad and low in porportion, ſo that ſhe is ſtiff and will ſupport herſelf without any weight in the hold, ſuch a ſhip will require heavy goods, ballaſt, or materials, ſtowed higher up, to prevent her from being too ſtiff and labourſome at ſea, ſo as to endanger her maſts being rolled away, and the hull worked looſe and made leaky.

In order to help a ſhip's ſailing, that ſhe ſhould be lively and eaſy in her pitching and aſcending motions, it

Ship. it ſhould be contrived by the ſtowage, that the principal and weightieſt part of the cargo or materials ſhould lie as near the main body of the ſhip and as far from the extreme ends, fore and aft, as things will admit of. For it ſhould be conſidered, that the roomy part of our ſhips lengthwiſe forms a ſweep or curve near four times as long as they are broad; therefore thoſe roomy parts at and above the water's edge, which are made by a full harping and a board tranſom to ſupport the ſhip ſteady and keep her from plunging into the ſea, and alſo by the entrance and run of the ſhip having little or no bearing body under for the preſſure of the water to ſupport them, of courſe ſhould not be ſtowed with heavy goods or materials, but all the neceſſary vacancies, broken ſtowage, or light goods, ſhould be at theſe extreme ends fore and aft; and in proportion as they are kept lighter by the ſtowage, the ſhip will be more lively to fall and riſe eaſy in great ſeas; and this will contribute greatly to her working and ſailing, and to prevent her from ſtraining and hogging; for which reaſon it is a wrong practice to leave ſuch a large vacancy in the main hatchway, as is uſual, to coil and work the cables, which ought to be in the fore or after hatchway, that the principal weight may be more eaſily ſtowed in the main body of the ſhip, above the flatteſt and loweſt floorings, where the preſſure of the water acts the more to ſupport it.

Machine for meaſuring a SHIP's *Way.* We have already deſcribed a varietyof machines or inſtruments which have been propoſed for this purpoſe under the article LOG. In this place, therefore, we ſhall confine ourſelves to the machine invented by Francis Hopkinſon, Eſq; Judge of the Admiralty in Pennſylvania.—After having ſhown the fallacies to which the common log, and alſo that particular kind of inſtrument invented by M Saumarez, are liable, he proceeds to deſcribe his own machine as follows:

Tranſact. of the American Philoſophical Society, vol. ii. p. 360.

This machine, in its moſt ſimple form, is repreſented by fig. 5. Plate CCCCLIII. wherein A B is a ſtrong rod of iron moveable on the fulcrum C. D is a thin circular palate of braſs rivetted to the lower extremity of the rod. E an horizontal arm connected at one end with the top of the rod A B by a moveable joint F, and at the other end with the bottom of the index H, by a like moveable joint G. H is the index turning on its centre I, and travelling over the graduated arch K; and L is a ſtrong ſpring, bearing againſt the rod A B, and conſtantly counteracting the preſſure upon the palate D. The rod A B ſhould be applied cloſe to the cut water or ſtem, and ſhould be of ſuch a length that the palate D may be no higher above the keel than is neceſſary to ſecure it from injury when the veſſel is aground, or ſails in ſhoal water. As the bow of the ſhip curves inwards towards the keel M, the palate D will be thrown to a diſtance from the bottom of the veſſel, although the prependicular rod to which it is annexed lies cloſe to the bow above; and therefore the palate will be more fairly acted upon. The arm E ſhould enter the bow ſomewhere near the hawſe hole, and lead to any convenient place in the forecaſtle, where a ſmooth board or plate may be fixed, having the index H, and graduated arch K, upon it.

It is evident from the figure, that as the ſhip is urged forward by the wind, the palate D will be preſſed upon by the reſiſting medium, with a greater or leſs force, according to the progreſſive motion of the ſhip; and this will operate upon the levers ſo as to immediately affect the index, making the leaſt increaſe or diminution of the ſhip's way viſible on the graduated arch; the ſpring L always counteracting the preſſure upon the palate, and bringing back the index, on any relaxation of the force impreſſed. Ship.

This machine is advantageouſly placed at the bow of the ſhip, where the current firſt begins, and acts fairly upon the palate, in preference to the ſtern, where the tumultuous cloſing of the waters cauſes a wake, viſible to a great diſtance. The palate D is ſunk nearly as low as the keel, that it may not be influenced by the heaping up of the water and the daſhing of the waves at and near the water line. The arch K is to aſcertain how many knots or miles ſhe would run in one hour at her then rate of ſailing. But the graduations on this arch muſt be unequal; becauſe the reſiſtance of the ſpring L will increaſe as it becomes more bent, ſo that the index will travel over a greater ſpace from one to five miles than from five to twelve. Laſtly, the palate, rod, ſpring, and all the metallic parts of the inſtrument, ſhould be covered with a ſtrong varniſh, to prevent ruſt from the corroſive quality of the ſalt water and ſea air.

This machine may be conſiderably improved as follows: Let the rod or ſpear A B (fig. 5.) be a round rod of iron or ſteel, and inſtead of moving on the fulcrum or joint, as at C, let it paſs through and turn freely in a ſocket, to which ſocket the moveable joint muſt be annexed, as repreſented in fig. 6. The rod muſt have a ſhoulder to bear on the upper edge of the ſocket, to prevent its ſlipping quite down. The rod muſt alſo paſs through a like ſocket at F, fig. 5. The joint of the lower ſocket muſt be fixed to the bow of the ſhip, and the upper joint or ſocket muſt be connected with the horizontal arm E. On the top of the uppermoſt ſocket let there be a ſmall circular plate, bearing the 32 points of the mariner's compaſs; and let the top of the rod A B come through the centre of this plate, ſo as to carry a ſmall index upon it, as is repreſented in fig. 7. This ſmall index muſt be fixed to the top of the rod on a ſquare, ſo that by turning the index round the plate, the rod may alſo turn in the ſockets, and of courſe carry the palate D round with it; the little index always pointing in a direction with the face of the palate. The ſmall compaſs plate ſhould not be faſtened to the top of the ſocket, but only fitted tightly on, that it may be moveable at pleaſure. Suppoſe then the intended port to bear S. W. from the place of departure, the palate muſt be turned on the ſocket till the ſouth-weſt point thereon looks directly to the ſhip's bow; ſo that the ſouth-weſt and north-eaſt line on the compaſs plate may be preciſely parallel with the ſhip's keel, and in this poſition the plate muſt remain during the whole voyage. Suppoſe, then, the ſhip to be ſailing in the direct courſe of her intended voyage, with her bowſprit pointing ſouth-weſt. Let the little index be brought to the ſouth-weſt point on the compaſs plate, and the palate D will neceſſarily preſent its broad face toward the port of deſtination; and this it muſt always be made to do, be the ſhip's courſe what it may. If, on account of unfavourable winds, the ſhip is obliged to deviate from her intended courſe, the little index muſt be moved ſo many points from the ſouth-weſt

Ship. line of the compaſs plate as the compaſs in the binnacle ſhall ſhow that ſhe deviates from her true courſe; ſo that in whatever direction the ſhip ſhall ſail, the palate D will always look full to the ſouth-weſt point of the horizon, or towards the port of deſtination, and conſequently will preſent only an oblique ſurface to the reſiſting medium, more or leſs oblique as the ſhip deviates more or leſs from the true courſe of her voyage. As, therefore, the reſiſtance of the water will operate leſs upon the palate in an oblique than in a direct poſition, in exact proportion to its obliquity, the index H will not ſhow how many knots the veſſel runs in her then courſe, but will indicate how many ſhe gains in the direct line of her intended voyage—Thus, in fig. 9. if the ſhip's courſe lies in the direction of the line A B, but ſhe can ſail by the wind no nearer than A C; ſuppoſe, then, her progreſſive motion ſuch as to perform A C equal to five knots or miles in an hour, yet the index H will only point to four knots on the graduated arch, becauſe ſhe gains no more than at that rate on the true line of her voyage, viz. from A to B. Thus will the difference between her real motion and that pointed out by the index be always in proportion to her deviation from her intended port, until ſhe ſails in a line at right angles therewith, as A D; in which caſe the palate would preſent only a thin ſharp edge to the reſiſting medium, the preſſure of which ſhould not be ſufficient to overcome the friction of the machine and the bearing of the ſpring L. So that at whatever rate the ſhip may ſail on that line, yet the index will not be affected, ſhowing that ſhe gains nothing on her true courſe. In this caſe, and alſo when the veſſel is not under way, the action of the ſpring L ſhould cauſe the index to point at O, as repreſented by the dotted lines in fig. 5. and 8.

As the truth of this inſtrument muſt depend on the equal preſſure of the reſiſting medium upon the palate D, according to the ſhip's velocity, and the proportionable action of the ſpring L, there ſhould be a pin or ſcrew at the joints C and F, ſo that the rod may be readily unſhipped and taken in, in order to clean the palate from any foulneſs it may contract, which would greatly increaſe its operation on the index H, and thereby render the graduated arch falſe and uncertain.

Further, the ſpring L may be expoſed too much to injury from the ſalt water, if fixed on the outſide of the ſhip's bow. To remedy this, it may be brought under cover, by conſtructing the machine as repreſented by fig. 8. where A B is the rod, C the fulcrum or centre of its motion, D the palate, E the horizontal arm leading through a ſmall hole into the forecaſtle; M is a ſtrong chain faſtened at one end to the arm E, and at the other to a rim or barrel on the wheel G, which by means of its teeth gives motion to the ſemicircle I and index H. The ſpring L is ſpiral, and incloſed in a box or barrel, like the main ſpring of a watch. A ſmall chain is fixed to, and paſſing round the barrel, is faſtened by the other end to the fuzee W. This fuzee is connected by its teeth with the wheel G, and counteracts the motion of the palate D. N, N, are the two ſockets through which the rod A B paſſes, and in which it is turned round by means of the little index R. S is the ſmall compaſs plate, moveable on the top of the upper ſocket N. The plate S hath an upright rim round its edge, cut into teeth or notches, ſo that when the index K is a little raiſed up, in order to bring it round to any intended point, it may fall into one of theſe notches, and be detained there; otherwiſe the preſſure of the water will force the palate D from its oblique poſition, and turn the rod and index round to the direction in which the ſhip ſhall be then ſailing.—Should it be apprehended that the palate D, being placed ſo far forward, may affect the ſhip's fleerage or obſtruct her rate of ſailing, it ſhould be conſidered that a very ſmall plate will be ſufficient to work the machine, as one of three or four inches in diameter would probably be ſufficient, and yet not large enough to have any ſenſible effect on the helm or ſhip's way. Ship.

The greateſt difficulty, perhaps, will be in graduating the arch K, (if the machine is conſtructed as in fig. 5.); the unequal diviſions of which can only be aſcertained by actual experiment on board of each ſhip reſpectively, inaſmuch as the accuracy of theſe graduations will depend on three circumſtances, viz. the poſition of the fulcrum C with reſpect to the length of the rod, the ſize of the palate D, and the ſtrength or bearing of the ſpring L. When theſe graduations, however, are once aſcertained for the machine on board of any one veſſel, they will not want any future alterations, provided the palate D be kept clean, and the ſpring L retains its elaſticity.

But the unequal diviſions of the graduated arch will be unneceſſary, if the machine is conſtructed as in fig. 8.; for as the chain goes round the barrel L, and then winds through the ſpiral channel of the fuzee W, the force of the main ſpring muſt operate equally, or nearly ſo, in all poſitions of the index, and conſequently the diviſions of the arch K may in ſuch caſe be equal.

After all, it is not expected that a ſhip's longitude can be determined to a mathematical certainty by this inſtrument. The irregular motions and impulſes to which a ſhip is continually expoſed, make ſuch an accuracy unattainable perhaps by any machinery: But if it ſhould be found, as we flatter ourſelves it will on fair experiment, that it anſwers the purpoſe much better than the common log, it may be conſidered as an acquiſition to the art of navigation.

It ſhould be obſerved, that in aſcertaining a ſhip's longitude by a time-piece, this great inconvenience occurs, that a ſmall and trifling miſtake in the time makes a very great and dangerous error in the diſtance run: Whereas the errors of this machine will operate no farther than their real amount; which can never be great or dangerous, if corrected by the uſual obſervations made by mariners for correcting the common log.

A like machine, made in its ſimple form (as at fig. 5.), ſo conſtructed as to ſhip and unſhip, might occaſionally be applied alongſide about midſhips, in order to aſcertain the leeway; which, if rightly ſhown, will give the ſhip's preciſe longitude. As to ſea-currents, this and all other machines hitherto invented muſt be ſubject to their influence; and proper allowances muſt be made according to the ſkill and knowledge of the navigator.

Laſtly, ſome diſcretion will be neceſſary in taking obſervations from the machine to be entered on the log-book: that is, the moſt favourable and equitable moment ſhould be choſen for the obſervation; not whilſt the ſhip is rapidly deſcending the declivity of a wave, or is ſuddenly checked by a ſtroke of the ſea, or is in the very act of plunging. In all caſes, periods may be found in which a ſhip proceeds with a true average

Shiraaz ‖ Shoad.

velocity; to discover which, a little experience and attention will lead the skilful mariner (A).

SHIRAAZ. See Schiras.

SHIRE, is a Saxon word signifying a division; but a county, *comitatus*, of the same import, is plainly derived from *comes*, "the count of the Franks;" that is, the earl or alderman (as the Saxons called him) of the shire, to whom the government of it was entrusted. This he usually exercised by his deputy, still called in Latin *vice-comes*, and in English the *sheriff*, *shrieve*, or *shire reeve*, signifying the "officer of the shire;" upon whom, in process of time, the civil administration of it totally devolved. In some counties there is an intermediate division between the shire and the hundred; as lathes in Kent and rapes in Sussex, each of them containing about three or four hundreds a-piece. These had formerly their lathe-reeves and rape-reeves, acting in subordination to the shire-reeve. Where a county is divided into three of these intermediate jurisdictions, they are called *trithings*, which were anciently governed by a trithing reeve. These trithings still subsist in the large county of York, where, by an easy corruption, they are denominated *ridings*; the north, the east, and the west riding.

SHIRL, or Cockle, in mineralogy. See Cockle.

SHIRT, a loose garment, commonly of linen, worn next the body.—Some doubt the propriety of changing the linen when a person is sick. Clean linen promotes perspiration; and it may be renewed as often as the patient pleases, whether the disorder be of the acute or the chronical kind. Except during a crisis in fevers, whilst the patient is in a sweat, a change of linen, if well dried and warmed, may be daily used.

Shirts were not worn by Jews, Greeks, or Romans, but their place was supplied by thin *tunicæ* of wool. The want of linen among the ancients made frequent washings and ablutions necessary.

SHIVER. See Schistus and Shale.

SHIVERS, in the sea language, names given to the little rollers, or round wheels of pulleys.

SHOAD, among miners, denotes a train of metalline stones, serving to direct them in the discovery of mines.

Shoad-Stones, a term used by the miners of Cornwall and other parts of Great Britain, to express such loose masses of stone as are usually found about the entrances into mines, sometimes running in a straight course from the load or vein of ore to the surface of the earth.

These are stones of the common kinds, appearing to have been pieces broken from the strata or larger masses; but they usually contain mundic, or marcasitic matter, and more or less of the ore to be found in the mine. They appear to have been at some time rolled about in water, their corners being broken off, and their surface smoothed and rounded.

The antimony mines in Cornwall are always easily discovered by the shoad-stones, these usually lying up to the surface, or very nearly so; and the matter of the stone being a white spar, or debased crystal, in which the native colour of the ore, which is a shining bluish black, easily discovers itself in streaks and threads. Shoad

Shoad-stones are of so many kinds, and of such various appearances, that it is not easy to describe or know them: but the miners, to whom they are of greatest use in the tracing or searching after new mines, distinguish them from other stones by their weight; for if very ponderous, though they look ever so much like common stones, there is great reason to suspect that they contain some metal. Another mark of them is their being spongy and porous; this is a sign of especial use in the tin countries; for the tin shoad-stones are often so porous and spongy, that they resemble large bodies thoroughly calcined. There are many other appearances of tin shoads, the very hardest and firmest stones often containing this metal.

When the miners, in tracing a shoad up hill, meet with such odd stones and earths that they know not well what to make of them, they have recourse to vanning, that is, they calcine and powder the stone, clay or whatever else is supposed to contain the metal; and then washing it in an instrument, prepared for that purpose, and called a *vanning shovel*, they find the earthy matter washed away, and of the remainder, the stony or gravelly matter lies behind, and the metalline matter at the point of the shovel. If the person who performs this operation has any judgment, he easily discovers not only what the metal is that is contained in the shoad, but also will make a very probable guess at what quantity the mine is likely to yield of it in proportion to the ore.

SHOAL, in the sea-language, denotes a place where the water is shallow; and likewise a great quantity of fishes, such as *a shoal of herrings*.

SHOCK, in electricity. The effect of the explosion of a charged body, that is, the discharge of its electricity on any other body, is called the *electric shock*.

SHOE, a covering for the foot, usually of leather.

Shoes, among the Jews, were made of leather, linen, rush, or wood; those of soldiers were sometimes of brass or iron. They were tied with thongs which passed under the soles of the feet. To put off their shoes was an act of veneration; it was also a sign of mourning and humiliation: to bear one's shoes, or to untie the latchet of them, was considered as the meanest service.

Among the Greeks shoes of various kinds were used. Sandels were worn by women of distinction. The Lacedemonians wore red shoes. The Grecian shoes generally reached to the middle of the leg. The Romans used two kinds of shoes; the *calceus*, which covered the whole foot somewhat like our shoes, and was tied above with latchets or strings; and the *solea* or slipper, which covered only the sole of the foot, and was fastened with leathern thongs. The calceus was always worn along

(A) An ingenious mechanic would probably construct this machine to better advantage in many respects. The author only meant to suggest the principle; experiment alone can point out the best method of applying it. He is sensible of at least one deficiency, viz. that the little index R, fig. 4. will not be strong enough to retain the palate D in an oblique position when the ship is sailing by the wind; more especially as the compass plate S, in whose notched rim the index R is to fall, is not fixed to, but only fitted tight on the socket N. Many means, however, might not be contrived to remedy this inconvenience.

Shoes. along with the *toga* when a perſon went abroad: ſlippers were put on during a journey and at feaſts, but it was reckoned effeminate to appear in public with them. Black ſhoes were worn by the citizens of ordinary rank, and white ones by the women. Red ſhoes were ſometimes worn by the ladies, and purple ones by the coxcombs of the other ſex. Red ſhoes were put on by the chief magiſtrates of Rome on days of ceremony and triumphs. The ſhoes of ſenators, patricians, and their children, had a crefcent upon them which ſerved for a buckle; theſe were called *calcei lunati*. Slaves wore no ſhoes; hence they were called *exſtati* from their duſty feet. Phocion alſo and Cato Uticenſis went without ſhoes. The toes of the Roman ſhoes were turned up in the point; hence they were called *calcei roſtrati, refandi*, &c.

In the 9th and 10th centuries the greateſt princes of Europe wore wooden ſhoes, or the upper part of leather and the ſole of wood. In the reign of William Rufus, a great beau, Robert, ſurnamed *the horned*, uſed ſhoes with long ſharp points, ſtuffed with tow, and twiſted like a ram's horn. It is ſaid the clergy, being highly offended, declaimed againſt the long-pointed ſhoes with great vehemence. The points, however, continued to increaſe till, in the reign of Richard II. they were of ſo enormous a length that they were tied to the knees with chains ſometimes of gold, ſometimes of ſilver. The upper parts of theſe ſhoes in Chaucer's time were cut in imitation of a church window. The long-pointed ſhoes were called *cracowes*, and continued in faſhion for three centuries in ſpite of the bulls of popes, the decrees of councils, and the declamations of the clergy. At length the parliament of England interpoſed by an act A. D. 1463, prohibiting the uſe of ſhoes or boots with pikes exceeding two inches in length, and prohibiting all ſhoemakers from making ſhoes or boots with longer pikes under ſevere penalties. But even this was not ſufficient: it was neceſſary to denounce the dreadful ſentence of excommunication againſt all who wore ſhoes or boots with points longer than two inches. The preſent faſhion of ſhoes was introduced in 1633, but the buckle was not uſed till 1670.

In Norway they uſe ſhoes of a particular conſtruction, conſiſting of two pieces, and without heels: in which the upper leather ſits cloſe to the foot, the ſole being joined to it by many plaits or folds.

The ſhoes or ſlippers of the Japaneſe, as we are informed by Profeſſor Thunberg, are made of rice-ſtraw woven, but ſometimes for people of diſtinction of fine ſlips of ratan. The ſhoe conſiſts of a ſole without upper leather or hind-piece; forwards it is croſſed by a ſtrap, of the thickneſs of one's finger, which is lined with linen; from the tip of the ſhoe to the ſtrap a cylindrical ſtring is carried, which paſſes between the great and ſecond toe, and keeps the ſhoe faſt on the foot. As theſe ſhoes have no hind-piece, they make a noiſe, when people walk in them like ſlippers. When the Japaneſe travel, their ſhoes are furniſhed with three ſtrings made of twiſted ſtraw, with which they are tied to the legs and feet, to prevent them from falling off. Some people carry one or more pairs of ſhoes with them on their journeys, in order to put on new, when the old ones are worn out. When it rains, or the roads are very dirty, theſe ſhoes are ſoon wetted through, and one continually ſees a great number of worn out ſhoes lying on the roads, eſpecially near the brooks, where travellers have changed their ſhoes after waſhing their feet. Inſtead of theſe, in rainy or dirty weather they wear high wooden clogs, which underneath are hollowed out in the middle, and at top have a band acroſs like a ſtirrup, and a ſtring for the great toe; ſo that they can walk without ſoiling their feet. Some of them have their ſtraw ſhoes faſtened to theſe wooden clogs. The Japaneſe never enter their houſes with their ſhoes on; but leave them in the entry, or place them on the bench near the door, and thus are always barefooted in their houſes, ſo as not to dirty their neat mats. During the time that the Dutch live at Japan, when they are ſometimes under an obligation of paying viſits at the houſes of the Japaneſe, their own rooms at the factory being likewiſe covered with mats of this kind, they wear, inſtead of the uſual ſhoes, red, green, or black ſlippers, which on entering the houſe they pull off: however, they have ſtockings on, and ſhoes made of cotton ſtuff with buckles in them, which ſhoes are made at Japan, and can be waſhed whenever they are dirty. Some have them of black ſattin, in order to avoid waſhing them. Shoes, Shooting.

Shoe of an Anchor, a ſmall block of wood, convex on the back, and having a ſmall hole, ſufficient to contain, the point of the anchor fluke, on the foreſide. It is uſed to prevent the anchor from tearing or wounding the planks on the ſhip's bow, when aſcending or deſcending; for which purpoſe the ſhoe ſlides up and down along the bow between the fluke of the anchor and the planks, as being preſſed cloſe to the latter by the weight of the former.

To Shoe an Anchor, is to cover the flukes with a broad triangular piece of plank, whoſe area or ſuperficies is much larger than that of the flukes. It is intended to give the anchor a ſtronger and ſurer hold of the bottom in very ſoft and oozy ground.

Horſe-Shoe. See FARRIERY, Sect. 47.

SHOOTING, in the military art. See ARTILLERY, GUNNERY, and PROJECTILES.

SHOOTING, in ſportſmanſhip, the killing of game by the gun, with or without the help of dogs. 1 Shooting in ſportſman ſhip.

Under this article we ſhall lay down all the rules which are neceſſary to be obſerved in order to render one accompliſhed and ſucceſsful in the art of ſhooting.

The firſt thing which the ſportſman ought to attend to is the choice of his fowling-piece. Conveniency requires that the barrel be as light as poſſible, at the ſame time it ought to poſſeſs that degree of ſtrength which will make it not liable to burſt. Experience, has proved, that a thin and light barrel, which is of equal thickneſs in every part of its circumference, is much leſs liable to burſt than one which is conſiderably thicker and heavier, but which, from being badly filed or bored, is of unequal ſtrength in different places. 2 Directions for chooſing a fowling-piece.

It is alſo of importance to determine of what length the barrel ought to be, in order to acquire that range which the ſportſman has occaſion for. On this ſubject we have received the following information from an experienced ſportſman. We have, at different times, compared barrels of all the intermediate lengths between 28 and 40 inches, and of nearly the ſame caliber, that is to ſay, from 22 to 26; and theſe trials were made

Shooting. made both by firing the pieces from the ſhoulder, and from a firm block, at an equal diſtance, and with equal weights of the ſame powder and of the ſame ſhot.

To avoid every poſſibility of error, the quires of paper at which we fired were fixed againſt planks inſtead of being placed againſt the wall. From theſe trials frequently repeated, we found that the ſhot pierced an equal number of ſheets, whether it was fired from a barrel of 28, 30, 32, 24, 36, 38, or 40, inches in length. Nay more, we have compared two barrels of the ſame caliber, but one of them 33, and the other 66 inches long, by repeatedly firing them in the ſame manner as the others, at different diſtances, from 45 to 100 paces, and the reſults have always been the ſame, *i. e.* the barrel of 33 inches drove its ſhot through as many ſheets of paper as that of 66 did. The concluſion from all this is, that the difference of 10 inches in the length of the barrel, which ſeems to be more than is ever inſiſted upon among ſportſmen, produces no ſenſible difference in the range of the piece; and therefore, that every one may pleaſe himſelf in the length of his barrel, without either detriment or advantage to the range.

It may appear as an objection to this, that a duck-gun which is five or ſix feet long kills at a greater diſtance than a fowling-peice; but this is not owing to its length, but to its greater weight and thickneſs, which give it ſuch additional ſtrength, that the ſhot may be increaſed, and the charge of powder doubled, trebled, and even quadrupled. But a barrel of five or ſix feet length would be very inconvenient for fowling. Thoſe who conſult the appearance of the piece, lightneſs, and the eaſe with which it is managed, will find that a barrel from 32 to 38 inches will anſwer beſt.

3 Proper length of the barrel.

The next thing to be conſidered is, of what dimenſions the caliber or bore of a fowling-piece ought to be. This matter has been ſubjected to experiment, and it has been found, that a barrel of 22 or 24, which is the largeſt caliber uſually employed in fowling-pieces, throws its ſhot as cloſely as one of the ſmalleſt caliber, viz. of 30 or 32 (A).

4 Caliber.

As to the length and form of the ſtock, it may be laid down as a principle, that a long ſtock is preferable to a ſhort one, and at the ſame time rather more bent than uſual; for a long ſtock ſits firmer to the ſhoulder than a ſhort one, and particularly ſo when the ſhooter is accuſtomed to place his left hand, which principally ſupports the piece, near to the entrance of the ramrod into the ſtock.

5 Length and form of the ſtock.

It is certain, however, that the ſtock may be ſo formed as to be better ſuited to one man than another. For a tall, long-armed man, the ſtock of a gun ſhould be longer than for one of a leſs ſtature and ſhorter arm. That a ſtraight ſtock is proper for him who has high ſhoulders and a ſhort neck; for, if it be much bent, it would be very difficult for him, eſpecially in the quick motion required in ſhooting at a flying or running object, to place the butt of the gun-ſtock firmly to the ſhoulder, the upper part alone would in general be fixed; which would not only raiſe the muzzle, and conſequently ſhoot high, but make the recoil much more ſenſibly felt, than if the whole end of the ſtock were firmly placed on his ſhoulder. Beſides, ſuppoſing the ſhooter to bring the butt home to his ſhoulder, he would ſcarcely be able to level his piece at the object. On the contrary, a man with low ſhoulders, and a long neck, requires a ſtock much bent; for if it is ſtraight, he will, in the act of lowering his head to that place of the ſtock at which his cheek ſhould reſt in taking aim, feel a conſtraint which he never experiences, when by the effect of the proper degree of bent, the ſtock lends him ſome aſſiſtance, and, as it were, meets his aim half way. Shooting

Having now deſcribed the fowling-piece which has been found to anſwer beſt, it will next be proper to give ſome inſtructions for the choice of gunpowder, ſhot, and wadding.

6 Beſt gunpowder.

The various kinds of gunpowder are well known; but, in the opinion of ſome experienced ſportſmen, Hervey's battle powder is the beſt. Thoſe who with to examine the ſtrength of powder, may determine it by drying ſome of it very well, and then trying how many ſheets of paper it will drive the ſhot through, at the diſtance of 10 or 12 yards. In this trial we ſhould be careful to employ the ſame ſized ſhot in each experiment, the quantity both of the ſhot and the powder being regulated by exact weight; otherwiſe we cannot, even in this experiment, arrive to any certainty in comparing the ſtrength of different powders, or of the ſame powder at different times.

7 To be kept dry.

Powder ought to be kept very dry, for every degree of moiſture injures it; and if conſiderable, the ſaltpetre is diſſolved, and the intimate combination of the ſeveral ingredients is entirely deſtroyed. It is obſerved, that after firing with damp powder the piece becomes very foul, which ſeems to ariſe from the diminution of the activity of the fire in the exploſion. Flaſks of copper or tin are much better for keeping powder in than thoſe made of leather, or than ſmall caſks. Their necks ought to be ſmall and well ſtopped with cork.

8 Size of ſhot.

The *patent milled ſhot* is now very generally uſed, and is reckoned ſuperior to any other. The ſize of the ſhot muſt vary according to the particular ſpecies of game which is the object of the ſportſman's purſuit, as well as be adapted to the ſeaſon. In the firſt month of partridge ſhooting, N° 1. is moſt proper; for ſince at this time the birds ſpring near at hand, and we ſeldom fire at more than the diſtance of 40 paces, if the ſhooter takes his aim but tolerably well, it is almoſt impoſſible for a bird at this diſtance to eſcape in the circle which the ſhot forms.

As hares ſit cloſer, and are thinly covered with fur at this ſeaſon, they may eaſily be killed with this ſhot at 30 or 35 paces. N° 1. is equally proper for ſhooting ſnipes or quails. About the beginning of October, when the partridges are ſtronger, N° 3. is the moſt proper ſhot to be uſed. Many ſportſman uſe no other during the whole ſeaſon. The directions which have now been given refer only to the patent ſhot.

We ſhall now ſubjoin a table, which will ſhow at one view the number of pellets compoſing an ounce weight of each ſort of ſhot, the patent and the common, beginning with the ſmalleſt ſize.

PATENT

(A) In ſpeaking of the ſize of the caliber, we mean by 22 or 24, that ſo many balls exactly fitting it weigh juſt one pound; and every caliber is marked in the ſame way.

Shooting.

PATENT SHOT.

N° 3.	1 ounce - - -	620
-	id. - -	480
× (a)	id. - -	300
1	id. - -	220
2	id. - -	180
3	id. - -	157
4	id. - -	105
5	id. - -	83

COMMON SHOT.

N° 7.	1 ounce - -	350
6	id. - -	260
5	id. - -	235
4	id. - -	190
3	id. - -	140
2	id. - -	110
1	id. - -	95

9 Proportion of powder and ſhot in the charge.

For a fowling piece of a common caliber, which is from 24 to 30 balls to the pound weight, a dram and a quarter, or at moſt a dram and a half, of good powder; and an ounce, or an ounce and a quarter of ſhot, is ſufficient. But when ſhot of a larger ſize is uſed, ſuch as N° 5. the charge of ſhot may be increaſed one-fourth, for the purpoſe of counterbalancing in ſome degree what the ſize of the ſhot loſes in the number of pellets, and alſo to enable it to garniſh the more. For this purpoſe the ſportſman will find a meaſure marked with the proper gauges very convenient to him. An inſtrument of this nature has been made by an ingenious artiſt of London, Egg, of the Haymarket.

A conſequence of overloading with ſhot, is the powder has not ſufficient ſtrength to throw it to its proper diſtance; for if the object fired at be diſtant, one-half of the pellets compoſing the charge, by their too great quantity and weight, will ſtrike againſt each other, and fall by the way; and thoſe which reach the mark will have ſmall force, and will produce but little or no effect.

10 Wadding.

The uſe of the *wadding* is to carry the ſhot in a body to a certain diſtance from the muzzle of the piece. It ought to be of ſoft and pliable materials. The beſt kind of wadding, in the opinion of an experienced fowler, is a piece of an old hat; but this cannot be obtained in ſufficient quantity. Next to it nothing is better than ſoft brown paper, which combines ſuppleneſs with conſiſtence, moulds itſelf to the barrel, and never falls to the ground within 12 or 15 paces from the muzzle of the piece. Tow anſwers very well, and cork has been extolled for poſſeſſing the peculiar virtue of increaſing the range and cloſeneſs of the ſhot.

The wadding ought to be quite cloſe in the barrel, but not rammed too hard; for if it be rammed too cloſe, or be of a rigid ſubſtance, the piece will recoil, and the ſhot will ſpread too much. On the other hand, if the wadding be very looſe, or is compoſed of too ſoft materials, ſuch as wool or cotton, the diſcharge will not poſſeſs proper force.

11 Powder and ſhot to be ſlightly rammed down.

In loading a piece, the powder ought to be ſlightly rammed down by only preſſing the ramrod two or three times on the wadding, and not by drawing up the ramrod and then returning it into the barrel with a jerk of the arm ſeveral times. For when the powder is violently compreſſed, ſome of the grains muſt be bruiſed, which will prevent the exploſion from being quick, and will ſpread the ſhot too wide. In pouring the powder into the barrel, the meaſure ought to be held ſo as that the powder may fall moſt readily to the bottom. That no grains may adhere to the ſides of the barrel, the butt end of the piece may be ſtruck againſt the ground. The ſhot ought never to be rammed down with force; it is ſufficient to ſtrike the butt-end of the gun againſt the ground as before. Then the wadding is to be put down gently. A ſportſman ought never to carry his gun under his arm with the muzzle inclined downwards, for this practice looſens the wadding and charge too much.

12 Directions for loading and firing.

Immediately after the piece is fired it ought to be reloaded; for while the barrel is ſtill warm, there is no danger of any moiſture lodging in it to hinder the powder from falling to the bottom. As it is found that the coldneſs of the barrel, and perhaps the moiſture condenſed in it, diminiſhes the force of the powder in the firſt ſhot; it is proper to fire off a little powder before the piece is loaded. Some prime before loading, but this is not proper unleſs the touch-hole be very large. After every diſcharge the touch-hole ought to be pricked, or a ſmall feather may be inſerted to clear away any humidity or foulneſs that has been contracted.

The ſportſman having loaded, his piece, muſt next prepare to fire. For this purpoſe he ought to place his hand near the entrance of the ramrod, and at the ſame time graſp the barrel firmly. The muzzle ſhould be a little elevated, for it is more uſual to ſhoot low than high. This direction ought particularly to be attended to when the object is a little diſtant; becauſe ſhot as well as ball only moves a certain diſtance point blank, when it begins to deſcribe the curve of the parabola.

13 Diſtance at which the ſportſman ought to kill.

Practice ſoon teaches the ſportſman the proper diſtance at which he ſhould ſhoot. The diſtance at which he ought infallibly to kill any kind of game with patent ſhot, N° 3. provided the aim be well taken, is from 25 to 35 paces for the footed, and from 40 to 45 paces for the winged, game. Beyond this diſtance even to 50 or 55 paces, both partridges and hares are ſometimes killed; but in general the hares are only ſlightly wounded, and carry away the ſhot; and the partridges at that diſtance preſent ſo ſmall a ſurface, that they frequently eſcape untouched between the ſpaces of the circle. Yet it does not follow that a partridge may not be killed with N° 3. patent ſhot at 60 and even 70 paces diſtance, but then theſe ſhots are very rare.

14 How the aim is to be taken.

In ſhooting at a bird flying, or a hare running acroſs, it is neceſſary to take aim before the object in proportion to its diſtance at the time of firing. If a partridge flies acroſs at the diſtance of 30 or 35 paces, it will be ſufficient to aim at the head, or at it but a ſmall ſpace before it. If it be 50, 60, or 70 paces diſtant, it is then requiſite to aim at leaſt half a foot before the head. The ſame practice ought to be obſerved in ſhooting at a hare, rabbit, or fox, when running in a croſs direction; at the ſame time making due allowance for

(a) The reader will obſerve, that the patent ſhot has no N° 6 the × being ſubſtituted in its place, and that the numbers do not follow each other in the order of progreſſion: the reaſon of this we cannot aſſign.

Shooting. for the diſtance and ſwiftneſs of the pace. Another thing to be attended to is, that the ſhooter ought not involuntarily to ſtop the motion of the arms at the moment of pulling the trigger; for the inſtant the hand ſtops in order to fire, however inconſiderable the time be, the bird gets beyond the line of aim, and the ſhot will miſs it. A ſportſman ought therefore to accuſtom his hand while he is taking aim to follow the object. When a hare runs in a ſtraight line from the ſhooter, he ſhould take his aim between the ears, otherwiſe he will run the hazard either of miſſing, or at leaſt not of killing dead, or as it is ſometimes called *clean*.

15 very part f the piece o be kept lean and ry.

A fowling-piece ſhould not be fired more than 20 or 25 times without being waſhed; a barrel when foul neither ſhoots ſo ready, nor carries the ſhot ſo far as when clean. The flint, pan, and hammer, ſhould be well wiped after each ſhot; this contributes greatly to make the piece go off quick, but then it ſhould be done with ſuch expedition, that the barrel may by reloaded whilſt warm, for the reaſons we have before advanced. The flint ſhould be frequently changed, without waiting until it miſſes fire, before a new one is put in. Fifteen or eighteen ſhots, therefore, ſhould only be fired with the ſame flint; the expence is too trifling to be regarded, and by changing it thus often much vexation will be prevented.

A gun alſo ſhould never be fired with the prime of the preceding day; it may happen that an old priming will ſometimes go off well, but it will more frequently contract moiſture and fuze in the firing; then the object will moſt probably be miſſed, and that because the piece was not freſh primed.

16 When and w game's o be ought for.

For the information of the young ſportſman we ſhall add a few more general directions. In warm weather he ought to ſeek for game in plains and open grounds, and in cold weather he may ſearch little hills expoſed to the ſun, along hedges among heath, in ſtubbles, and in paſtures where there is much furze and fern. The morning is the beſt time of the day, before the dew is exhaled, and before the game has been diſturbed. The colour of the ſhooter's dreſs ought to be the ſame with that of the fields and trees; in ſummer it ought to be green, in winter a dark grey. He ought to hunt as much as poſſible with the wind, not only to prevent the game from perceiving the approach of him and his dog, but alſo to enable the dog to ſcent the game at a greater diſtance.

He ſhould never be diſcouraged from hunting and ranging the ſame ground over and over again, eſpecially in places covered with heath, brambles, high graſs, or young coppice wood. A hare or rabbit will frequently ſuffer him to paſs ſeveral times within a few yards of its form without getting up. He ſhould be ſtill more patient when he has marked partridges into ſuch places, for it often happens, that after the birds have been ſprung many times, they lie ſo dead that they will ſuffer him almoſt to tread upon them before they will riſe. Pheaſants, quails, and woodcocks do the ſame.

He ought to look carefully about him, never paſſing a buſh or tuft of graſs without examination; but he ought never to ſtrike them with the muzzle of his gun for it will looſen his wadding. He who patiently beats and ranges his ground over again, without being diſcouraged, will always kill the greateſt quantity of game; and if he is ſhooting in company, he will find game where others have paſſed without diſcovering any. Shooting.

When he has fired he ſhould call in his dog, that he may not have the mortification to ſee game riſe which he cannot ſhoot. When he has killed a bird, inſtead of being anxious about picking it up, he ought to follow the reſt of the covey with his eye till he ſee them ſettle.

17 Dogs be for ſport.

Three ſpecies of dogs are capable of receiving the proper inſtruction, and of being trained. Theſe are the ſmooth pointer, the ſpaniel, and the rough pointer. The laſt is a dog with long curled hair, and ſeems to be a mixed breed of the water-dog and the ſpaniel. The ſmooth pointer is active and lively enough in his range, but in general is proper only for an open country.

The greateſt part of theſe dogs are afraid of water, brambles, and thickets; but the ſpaniel and the rough pointer are eaſily taught to take the water, even in cold weather, and to range the woods and rough places as well as the plain. Greater dependence may therefore be had on theſe two laſt ſpecies of dogs than on the ſmooth pointer.

18 Directions for training a pointer.

The education of a pointer may commence when he is only five or ſix months old. The only leſſons which he can be taught at this time are to *fetch* and *carry* any thing when deſired; to come in when he runs far off, and to go behind when he returns; uſing, in the one caſe, the words *here*, *come in*, and in the other *back* or *behind*. It is alſo neceſſary at this period to accuſtom him to be tied up in the kennel or ſtable; but he ought not at firſt to be tied too long. He ſhould be let looſe in the morning, and faſtened again in the evening. When a dog is not early accuſtomed to be chained, he diſturbs every perſon in the neighbourhood by howling. It is alſo of importance that the perſon who is to train him ſhould give him his food.

When the dog has attained the age of 10 or 12 months, he may be carried into the field to be regularly trained. At firſt he may be allowed to follow his own inclination, and to run after every animal he ſees. His indiſcriminating eagerneſs will ſoon abate, and he will purſue only partridges and hares. He will ſoon become tired of following partridges in vain, and will content himſelf after having ſtuſhed them to follow them with his eyes. It will be more difficult to prevent him from following hares.

All young dogs are apt to *rake*; that is, to hunt with their noſes cloſe to the ground, to follow birds rather by the track than by the wind. But partridges lie much better to dogs that *wind* them, than to thoſe that follow them by the track. The dog that winds the ſcent approaches the birds by degrees and without diſturbing them; but they are immediately alarmed when they ſee a dog tracing their footſteps. When you perceive that your dog is committing this fault, call to him in an angry tone *hold up*: he will then grow uneaſy, and agitated, going firſt to the one ſide and then to the other, until the wind brings him the ſcent of the birds. After finding the *game* four or five times in this way, he will take the wind of himſelf, and hunt with his noſe high. If it be difficult to correct this fault, it will be neceſſary to put the *puzzle peg* upon him. This is of very ſimple conſtruction, conſiſting only

Shooting. only of a piece of oak or deal inch board, one foot in length, and an inch and a half in breadth, tapering a little to one end; at the broader end are two holes running longitudinally, through which the collar of the dog is put, and the whole is buckled round his neck; the piece of wood being projected beyond his nose, is then fastened with a piece of leather thong to his under jaw. By this means the peg advancing seven or eight inches beyond his snout, the dog is prevented from putting his nose to the ground and raking.

As soon as the young dog knows his game you must bring him under complete subjection. If he is tractable, this will be easy; but if he is stubborn, it will be necessary to use the *trath cord*, which is a rope or cord of 20 or 25 fathoms in length fastened to his collar. If he refuse to come back when called upon, you must check him smartly with the cord, which will often bring him upon his haunches. But be sure you never call to him except when you are within reach of the cord. After repeating this several times he will not fail to come back when called; he ought then to be caressed, and a bit of bread should be given him. He ought now constantly to be tied up, and never unchained, except when you give him his food, and even then only when he has done something to deserve it.

The next step will be to throw down a piece of bread on the ground, at the same moment taking hold of the dog by the collar, calling out to him, "take heed,—softly." After having held him in this manner for some space of time, say to him, "seize—lay hold." If he is impatient to lay hold of the piece of bread before the signal is given, correct him gently with a small whip. Repeat this lesson until he "takes heed" well, and no longer requires to be held fast to prevent him from laying hold of the bread. When he is well accustomed to this manége, turn the bread with a stick, holding it in the manner you do a fowling-piece, and having done so, cry *seize*. Never suffer the dog to eat either in the house or field without having first made him take heed in this manner.

Then, in order to apply this lesson to the game, fry small pieces of bread in hogs lard, with the dung of partridge; take these in a linen bag into the fields, stubbles, ploughed grounds, and pastures, and there put the pieces in several different places, marking the spots with little cleft pickets of wood, which will be rendered more distinguishable by putting pieces of card in the nicks. This being done, cast off the dog and conduct him to these places, always hunting in the wind. After he has caught the scent of the bread, if he approaches too near, and seems eager to fall upon it, cry to him in a menacing tone, "take heed;" and if he does not stop immediately, correct him with a whip. He will soon comprehend what is required of him, and will stand.

At the next lesson, take your gun charged only with powder, walk gently round the piece of bread once or twice, and fire instead of crying *seize*. The next time of practising this lesson, walk round the bread four or five times, but in a greater circle than before, and continue to do this, until the dog is conquered of his impatience, and will stand without moving until the signal is given him. When he keeps his point well, and stands steady in this lesson, you may carry him to the birds; if he runs in upon them, or barks when they spring up, you must correct him; and if he continues to do so, you must return to the fried bread; but this is seldom necessary. Shooting.

When the dog has learned by this use of the bread to take heed, he may be carried to the fields with the trath-cord dragging on the ground. When he springs birds for the first time, if he runs after them or barks, check him by calling out to him, *take heed*. If he point properly, caress him; but you ought never to hunt without the cord until he point staunch.

19 And preventing his running after sheep.

If the dog runs after sheep, and it be difficult to cure him, couple him with a ram, and then whip the dog as long as you can follow him. His cries will at first alarm the ram; he will run with all his speed, and drag the dog along with him; but he will at length take courage, turn upon the dog, and butt him severely with his horns. When you think the dog is sufficiently chastised, untie him: he will never run at sheep again.

Having now given a few general instructions concerning the best method of training pointers, we shall subjoin a few observations respecting the most common species of game, the partridge, pheasant, grouse, woodcock, snipe, and wild duck.

20 Observations concerning the partridge.

Partridges pair in the spring, and lay their eggs (generally from 15 to 20) during May and part of June. The young begin to fly about the end of June, and their plumage is complete in the beginning of October. The male has a conspicuous horseshoe upon his breast, and an obtuse spur on the hinder part of the leg, which distinguishes him from the female. He is also rather larger.

When a sportsman is shooting in a country where the birds are thin, and he no longer chooses to range the field for the bare chance of meeting with them, the following method will show him where to find them on another day. In the evening, from sun-set to night-fall, he should post himself in a field, at the foot of a tree or a bush, and there wait until the partridges begin to call or jack, which they always do at that time; not only for the purpose of drawing together when separated, but also when the birds composing the covey are not dispersed. After calling in this manner for some little space of time, the partridges will take to flight; then, if he mark the place where they alight, he may be assured they will lie there the whole night, unless disturbed. Let him return to the same post the next morning by break of day, and there watch a while; being careful to keep his dog in a string, if he is not under perfect command.

As soon as the dawn begins to peep, the partridges will begin to call, and soon afterwards will perform the same manœuvre as on the preceding evening; that is, after having called a while, they will take their flight, and will most commonly settle at a little distance. There in a few minutes they will call again, and sometimes take a second flight, but that will be to no great distance. Then as soon as the sun is risen, and the sportsman can see to shoot, he may cast off his dog and pursue them.

21 Pheasant.

The *pheasant* is of the size of a common dunghill cock, and lays its eggs generally in the woods, the number of which is 10 or 12.

Pheasants are accounted stupid birds; for when they are surprised they will frequently squat down like a rabbit, supposing themselves to be in safety as soon as their heads

Shooting. heads are concealed; and in this way they will sometimes suffer themselves to be killed with a stick. They love low and moist places, and haunt the edges of those pools which are found in woods, as well as the high grass of marshes that are near at hand; and above all, places where there are clumps of alders.

22 Grouse. *Grouse*, or muir-game, are found in Wales, in the northern counties of England, and in great abundance in Scotland. The chiefly inhabit those mountains and muirs which are covered with heath, and seldom descend to the low grounds. They fly in companies of four or five braces, and love to frequent mossy places, particularly in the middle of the day or when the weather is warm. In pursuing this game, when the pointer sets, and the sportsman perceives the birds running with their heads erect, he must run after them as fast as he can, in the hope that he may get near enough to shoot when they rise upon the wing; for he may be pretty certain they will not lie well that day. As these birds are apt to grow soon putrid, they ought to be drawn carefully the instant they are shot and stuffed with any heath, and if the feathers happen to be wetted they must be wiped dry.

23 Woodcock. The *woodcock*, is a bird of passage; it commonly goes southward about the end of October, and remains until the middle of March. Woodcocks are fattest in December and January, but from the end of February they are lean. At their arrival they drop anywhere, but afterwards take up their residence in copses of nine or ten years growth. They seldom, however, stay in one place longer than 12 or 15 days. During the day they remain in those parts of the woods where there are void spaces or glades, picking up earth-worms and grubs from the fallen leaves. In the evening they go to drink and wash their bills at pools and springs, after which they repair to the open fields and meadows for the night. It is remarkable, that when a woodcock springs from a wood to go into the open country, he always endeavours to find some glade or opening, which he follows to the boundaries of the wood. At his return he pursues the same path a good way, and then turns to the right or left opposite to some glade, in order to drop into a thick part of the wood, where he may be sheltered from the wind. He may therefore be watched with advantage in these narrow passes and little alleys on the edges of woods which lead to a pool or spring, or he may be watched in the dusk of the evening near the pools which he frequents.

24 Snipe. The *snipe* is a bird of passage as well as the woodcock. This bird is scarcely worth shooting till the frost commences. In the month of November they begin to grow fat. Snipes, like woodcocks, frequent springs, bogs, and marshy places, and generally fly against the wind. The slant and cross shots are rather difficult, as the birds are small and fly very quickly. The sportsman ought to look for them in the direction of the wind; because then they will fly towards him, and present a fairer mark.

25 Wild duck. The *wild duck* is also a bird of passage, and arrives here in great flocks from the northern countries in the beginning of winter. Still, however, a great many remain in our marshes and fens during the whole year, and breed.

The wild duck differs little in plumage from the tame duck, but is easily distinguished by its size, which is less; by the neck, which is more slender; by the foot, which is smaller; by the nails, which are more black; and above all, by the web of the foot, which is much finer and softer to the touch.

In the summer season, when it is known that a team of young ducks are in a particular place of water, and just beginning to fly, the sportsman is sure to find them early in the morning dabbling at the edges of the pool, and among the long grass, and then he may get very near to them: it is usual also to find them in those places at noon.

In the beginning of autumn almost every pool is frequented by teams of wild ducks, which remain there during the day, concealed in the rushes. If these pools are of small extent, two shooters, by going one on each side, making a noise, and throwing stones into the rushes, will make them fly up; and they will in this way frequently get shots, especially if the pool is not broad, and contracts at one end. But the surest and most successful way, is to launch a small boat or trow on the pool, and to traverse the rushes by the openings which are found; at the same time making as little noise as possible. In this manner the ducks will suffer the sportsmen to come sufficiently near them to shoot flying; and it often happens that the ducks, after having flown up, only make a circuit, return in a little time, and again alight upon the pool. Then the sportsmen endeavour a second time to come near them. If several shooters are in company, they should divide, two should go in the boat, whilst the others spread themselves about the edge of the pool, in order to shoot the ducks in their flight. In pools which will not admit a trow, water spaniels are absolutely necessary for this sport.

In winter they may be found on the margins of little pools; and when pools and rivers are frozen up, they must be watched for in places where there are springs and waters which do not freeze. The sport is then much more certain, because the ducks are confined to these places in order to procure aquatic herbs, which are almost their only food at this period.

SHOP-LIFTERS, are those that steal goods privately out of shops; which, being to the value of 5s. though no person be in the shop, is felony without the benefit of clergy by the 10 and 11 W. III. c. 23.

SHORE, a place washed by the sea, or by some large river.

Count Marsigli divides the sea-shore into three portions: the first of which is that track of land which the sea just reaches in storms and high tides, but which it never covers; the second part of the shore is that which is covered in high tides and storms, but is dry at other times; and the third is the descent from this, which is always covered with water.

The first part is only a continuation of the continent, and suffers no alteration from the neighbourhood of the sea, except that it is rendered fit for the growth of some plants, and wholly unfit for that of others, by the saline steams and impregnations: and it is scarce to be conceived by any, but those who have observed it, how far on land the effects of the sea reach, so as to make the earth proper for plants which will not grow without this influence; there being several plants frequently found on high hills and dry places, at three, four, and more miles from the sea, which yet would not grow unless in the neighbourhood of it, nor will ever be found elsewhere.

Shore / Short.

The ſecond part or portion of the ſhore is much more affected by the ſea than the former, being frequently waſhed and beaten by it. Its productions are rendered ſalt by the water, and it is covered with ſand, or with the fragments of ſhells in form of ſand, and in ſome places with a tartarous matter depoſited from the water; the colour of this whole extent of ground is uſually duſky and dull, eſpecially where there are rocks and ſtones, and theſe covered with a ſlimy matter.

The third part of the ſhore is more affected by the ſea than either of the others; and is covered with an uniform cruſt of the true nature of the bottom of the ſea, except that plants and animals have their reſidence in it, and the decayed parts of theſe alter it a little.

SHORE (Jane), the celebrated concubine of the licentious king Edward IV. was the wife of Mr Matthew Shore, a goldſmith in Lombard ſtreet, London. Kings are ſeldom unſucceſsful in their amorous purſuits; therefore there was nothing wonderful in Mrs Shore's removing from Lombard-ſtreet to ſhine at court as the royal favourite. Hiſtorians repreſent her as extremely beautiful, remarkably cheerful, and of moſt uncommon generoſity. The king, it is ſaid, was no leſs captivated with her temper than with her perſon: ſhe never made uſe of her influence over him to the prejudice of any perſon; and if ever ſhe importuned him, it was in favour of the unfortunate. After the death of Edward, ſhe attached herſelf to the lord Haſtings; and when Richard III. cut off that nobleman as an obſtacle to his ambitious ſchemes, Jane Shore was arreſted as an accomplice, on the ridiculous accuſation of witchcraft. This, however, terminated only in a public penance; excepting that Richard rifled her of all her little property: but whatever ſeverity might have been exerciſed towards her, it appears that ſhe was alive, though ſufficiently wretched, under the reign of Henry VIII. when Sir Thomas More ſaw her poor, old, and ſhrivelled, without the leaſt trace of her former beauty. Mr Rowe, in his tragedy of Jane Shore, has adopted the popular ſtory related in the old hiſtorical ballad, of her periſhing by hunger in a ditch where Shoreditch now ſtands. But Stow aſſures us that ſtreet was ſo named before her time.

SHORL. See SCHORL.

SHORLING and MORLING, are words to diſtinguiſh fells of ſheep; *ſhorling* being the fells after the fleeces are ſhorn off the ſheep's back; and *morling*, the fells ſtead off after they die or are killed. In ſome parts of England they underſtand by a *ſhorling*, a ſheep whoſe fleece is ſhorn off; and by a *morling*, a ſheep that dies.

SHORT (James), an eminent optician, was born in Edinburgh on the 10th of June, O S. in the year 1710. At ten years of age, having loſt his father and mother, and being left in a ſtate of indigence, he was received into Heriot's Hoſpital, (ſee *EDINBURGH Public Buildings*, n° 16.), where he ſoon diſplayed his mechanical genius in conſtructing, for himſelf, little cheſts, bookcaſes, and other conveniences, with ſuch tools as fell in his way. At the age of twelve he was removed from the Hoſpital to the High School, where he ſhowed a conſiderable taſte for claſſical literature, and generally kept at the head of his forms. In the year 1726 he was entered into the univerſity, where he paſſed through the uſual courſe of education, and took his maſter's degree with great applauſe. Short.

By his friends he was intended for the church; but after attending a courſe of theological lectures, his mind revolted from a profeſſion which he thought little ſuited to his talents; and he devoted his whole time to mathematical and mechanical purſuits. He had been fortunate enough to have the celebrated M'Laurin for his preceptor, who having ſoon diſcovered the bent of his genius, and made a proper eſtimate of the extent of his capacity, encouraged him to proſecute thoſe ſtudies in which nature had qualified him to make the greateſt figure. Under the eye of that eminent maſter, he began in 1732 to conſtruct Gregorian teleſcopes; and, as the profeſſor obſerved in a letter to Dr Jurin, "by taking care of the figure of his ſpecula, he was enabled to give them larger apertures, and to carry them to greater perfection, than had ever been done before him." See OPTICS, n° 97.)

In the year 1736 Mr Short was called to London, at the deſire of Queen Caroline, to give inſtructions in mathematics to William duke of Cumberland; and immediately on his appointment to that very honourable office, he was elected a fellow of the royal ſociety, and patroniſed by the earls of Morton and Macclesfield. In the year 1739 he accompained the former of thoſe noble lords to the Orkney iſles, where he was employed in adjuſting the geography of that part of Scotland: and happy it was for him that he was ſo employed, as he might otherwiſe have been involved in a ſcuffle which took place between the retainers of Sir James Stewart of Barra and the attendants of the earl, in which ſome of the latter were dangerouſly wounded.

Mr Short having returned to London, and finally eſtabliſhed himſelf there in the line of his profeſſion, was in 1743 employed by lord Thomas Spencer to make for him a reflector of twelve feet focus, for which he received 600 guineas. He made ſeveral other teleſcopes of the ſame focal diſtance with greater improvements and higher magnifiers; and in 1752 finiſhed one for the king of Spain, for which, with its whole apparatus, he received 1200 l. This was the nobleſt inſtrument of the kind that had then been conſtructed, and perhaps it has never yet been ſurpaſſed except by the aſtoniſhing reflectors of Herſchel. See TELESCOPE.

Mr Short was wont to viſit the place of his nativity once every two or three years during his reſidence in London, and in 1766 he viſited it for the laſt time. On the 15th of June 1768 he died, after a very ſhort illneſs, at Newington Butts, near London, of a mortification in his bowels, and was buried on the 22d of the ſame month, having completed, within a few days, his fifty-eighth year. He left a fortune of about 20,000l. of which 15,000 l. was bequeathed to two nephews, and the reſt in legacies to his friends. In gratitude for the ſteady patronage of the earl of Morton, he left to his daughter the Lady Mary Douglas, afterwards counteſs of Aboyne, 1000l. and the reverſion of his fortune, ſhould his nephews die without iſſue; but this reverſionary legacy the lady, at the deſire of her father, generouſly relinquiſhed by a deed in favour of Mr Short's brother Mr Thomas Short and his children. Mr Short's eminence as an artiſt is univerſally known, and we have often heard him ſpoken of by thoſe who had known

Short to Shot.

known him from his youth, as a man of virtue and of very amiable manners.

Short-Hand Writing. See STENOGRAPHY.

Short-jointed, in the manege. A horſe is ſaid to be ſhort-jointed that has a ſhort paſtern; when this joint, or the paſtern is too ſhort, the horſe is ſubject to have his fore legs from the knee to the cornet all in a ſtraight line. Commonly your ſhort jointed horſes do not manege ſo well as the long-jointed; but out of the manege the ſhort-jointed are the beſt for travel or fatigue.

Short-Sightedneſs, a certain defect in viſion, by which objects cannot be diſtinctly ſeen unleſs they are very near the eye. See OPTICS, n° 155.

SHORTFORD, q. d. *fore-cloſe*, an ancient cuſtom in the city of Exeter, when the lord of the fee cannot be anſwered rent due to him out of his tenement, and no diſtreſs can be levied for the ſame. The lord is then to come to the tenement, and there take a ſtone, or ſome other dead thing off the tenement, and bring it before the mayor and bailiff, and this he muſt do ſeven quarter days ſucceſſively; and if on the ſeventh quarter day the lord is not ſatisfied of his rent and arrears, then the tenement ſhall be adjudged to the lord to hold the ſame a year and a day; and forthwith proclamation is to be made in the court, that if any man claims any title to the ſaid tenement, he muſt appear within the year and day next following, and ſatisfy the lord of the ſaid rent and arrears: but if no appearance be made, and the rent not paid, the lord comes again to the court, and prays that, according to the cuſtom, the ſaid tenement be adjudged to him in his demeſne as of fee, which is done accordingly, ſo that the lord hath from thenceforth the ſaid tenement, with the appurtenances to him and his heirs.

SHOT a denomination given to all ſorts of balls for fire-arms: thoſe for cannon being of iron, and thoſe for guns, piſtols, &c. of lead. See SHOOTING.

Caſe Shot formerly conſiſted of all kinds of old iron, nails, muſket-balls, ſtones &c. uſed as above.

Shot of a cable, on ſhip-board, is the ſplicing of two cables together, that a ſhip may ride ſafe in deep waters and in great roads; for a ſhip will ride eaſier by one ſhot of a cable, than by three ſhort cables out ahead.

Grape Shot. See *Grape Shot.*

Patent milled Shot is thus made: Sheets of lead, whoſe thickneſs correſponds with the ſize of the ſhot required, are cut into ſmall pieces, or cubes, of the form of a die. A great quantity of theſe little cubes are put put into a large hollow iron cylinder, which is mounted horizontally and turned by a winch; when by their friction againſt one another and againſt the ſides of the cylinder, they are rendered perfectly round and very ſmooth. The other patent ſhot is caſt in moulds, in the ſame way as bullets are.

Shot-Flaggon, a ſort of flaggon ſomewhat bigger than ordinary, which in ſome counties, particularly Derbyſhire, it is the cuſtom for the hoſt to ſerve his gueſts in, after they have drank above a ſhilling.

Small-Shot, or that uſed for fowling, ſhould be well ſized, and of a moderate bigneſs: for ſhould it be too great, then it flies thin, and ſcatters too much; or if too ſmall, then it hath not weight and ſtrength to penetrate far, and the bird is apt to fly away with it. In order, therefore, to have it ſuitable to the occaſion, it not being always to be had in every place fit for the purpoſe, we ſhall ſet down the true method of making all ſorts and ſizes under the name of *metal ſhot*. Its principal good properties are to be round and ſolid. Shot.

Take any quantity of lead you think fit, and melt it down in an iron veſſel; and as it melts keep it ſtirring with an iron ladle, ſkimming off all impurities whatſoever that may ariſe at the top: when it begins to look of a greeniſh colour, ſtrew on it as much auripigmentum or yellow opiment, finely powdered, as will lie on a ſhilling to every 12 or 14 pound of lead; then ſtirring them together, the orpiment will flame.

The ladle ſhould have a notch on one ſide of the brim, for more eaſily pouring out the lead; the ladle muſt remain in the melted lead, that its heat may be the ſame with that of the lead, to prevent inconveniences which otherwiſe might happen by its being either too hot or too cold: then, to try your lead, drop a little of it into water, and if the drops prove round, then the lead is of a proper heat; if otherwiſe, and the ſhot have tails, then add more orpiment to increaſe the heat, till it be found ſufficient.

Then take a plate of copper, about the bigneſs of a trencher, which muſt be made with a hollowneſs in the middle, about three inches compaſs, within which muſt be bored about 40 holes according to the ſize of the ſhot which you intend to caſt: the hollow bottom ſhould be thin; but the thicker the brim, the better it will retain the heat. Place this plate on a frame of iron, over a tub or veſſel of water, about four inches from the water, and ſpread burning coals on the plate, to keep the lead melted upon it: then take ſome lead and pour it gently on the coals on the plate, and it will make its way through the holes into the water, and form itſelf into ſhot; do this till all your lead be run through the holes of the plate taking care, by keeping your coals alive, that the lead do not cool, and ſo ſtop up the holes.

While you are caſting in this manner, another perſon with another ladle may catch ſome of the ſhot, placing the ladle four or five inches underneath the plate in the water, by which means you will ſee if they are defective, and rectify them.

Your chief care is to keep the lead in a juſt degree of heat, that it be not ſo cold as to ſtop up the holes in your plate, nor ſo hot as to cauſe the ſhot to crack: to remedy the heat, you muſt refrain working till it is of a proper coolneſs; and to remedy the coolneſs of your lead and plate, you muſt blow your fire; obſerving, that the cooler your lead is, the larger will be your ſhot; as the hotter it is, the ſmaller they will be.

After you have done caſting, take them out of the water, and dry them over the fire with a gentle heat, ſtirring them continually that they do not melt; when dry, you are to ſeparate the great ſhot from the ſmall, by the help of a ſieve made for that purpoſe, according to their ſeveral ſizes. But thoſe who would have very large ſhot, make the lead trickle with a ſtick out of the ladle into the water, without the plate.

If it ſtop on the plate, and yet the plate be not too cool, give but the plate a little knock, and it will run again; care muſt be had that none of your implements be greaſy, oily, or the like; and when the ſhot, being ſeparated, are found too large or too ſmall for your purpoſe,

Shot. pofe, or otherwife imperfect, they will ſerve again at the next operation.

The ſizes of common ſhot for fowling are from N° 1 to 6, and ſmaller, which is called muſtard ſeed, or duſt ſhot; but N° 5 is ſmall enough for any ſhooting whatſoever. The N° 1 may be uſed for wild geeſe; the N° 2 for ducks, widgeons, and other water-fowl; the N° 3 for pheaſants, partridges after the firſt month, and all the ſen-fowl; the N° 4 for partridges, woodcocks, &c.; and the N° 5 for ſnipes and all the ſmaller birds.

Tin-Caſe Shot, in artillery, is formed by putting a great quantity of ſmall iron ſhot into a cylindrical tin-box called a cannifter, that juſt fits the bore of the gun. Leaden bullets are ſometimes uſed in the ſame manner; and it muſt be obſerved, that whatever number or ſizes of the ſhots are uſed, they muſt weigh with their caſes nearly as much as the ſhot of the piece.

SHOVEL (Sir Claudelly), was born about the year 1650 of parents rather in the lower rank of life. He was put apprentice to a ſhoemaker; but diſliking this profeſſion, he abandoned it a few years after, and went to ſea. He was at firſt a cabin boy with Sir Chriſtopher Mynns, but applying to the ſtudy of navigation with indefatigable induſtry, his ſkill as a ſeaman ſoon raiſed him above that ſtation.

The corſairs of Tripoli having committed great outrages on the Engliſh in the Mediterranean, Sir John Narborough was ſent in 1674 to reduce them to reaſon. As he had received orders to try the effects of negociation before he proceeded to hoſtilities, he ſent Mr Shovel, who was at that time a lieutenant in his fleet to demand ſatisfaction. The Dey treated him with a great deal of diſreſpect, and ſent him back without an anſwer. Sir John diſpatched him a ſecond time, with orders to remark particularly the ſituation of things on ſhore. The behaviour of the Dey was worſe than ever. Upon Mr Shovel's return, he informed Sir John that it would be poſſible, notwithſtanding their fortifications, to burn all the ſhips in the harbour. The boats were accordingly manned, and the command of them given to Lieut. Shovel, who ſeized the guardſhip, and burnt four others, without loſing a man. This action ſo terrified the Tripolins, that they ſued for peace.—Sir John Narborough gave ſo favourable an account of this exploit, that Mr Shovel was ſoon after made captain of the Sapphire, a fifth rate ſhip.

In the battle of Bantry-Bay, after the revolution, he commanded the Edgar, and, for his gallant behaviour in that action, was ſoon after knighted by king William. Next year he was employed in tranſporting an army into Ireland; a ſervice which he performed with ſo much diligence and dexterity, that the king raiſed him to the rank of rear-admiral of the blue, and delivered his commiſſion with his own hands. Soon after he was made rear-admiral of the red, and ſhared the glory of the victory at La Hogue. In 1694, he bombarded Dunkirk. In 1703, he commanded the grand fleet in the Mediterranean, and did every thing in his power to aſſiſt the Proteſtants who were in arms in the Cevennes.

Soon after the battle off Malaga, he was preſented by prince George to Queen Anne, who received him graciouſly, and next year employed him as commander in chief.

In 1705 he commanded the fleet, together with the earls of Peterborough and Monmouth, which was ſent into the Mediterranean; and it was owing to him chiefly that Barcelona was taken. After an unſucceſsful attempt upon Toulon, he ſailed for Gibraltar, and from thence homeward with a part of the fleet. On the 22d of October, at night, his ſhip, with three others, was caſt away on the rocks of Scilly. All on board periſhed. His body was found by ſome fiſhermen on the iſland of Scilly, who ſtripped it of a valuable ring, and afterwards buried it. Mr Paxton, the purſer of the Arundel, hearing of this, found out the fellows, and obliged them to diſcover where they had buried the body. He carried it on board his own ſhip to Portſmouth, from whence it was conveyed to London, and interred with great ſolemnity in Weſtminſter abbey. A monument was afterwards erected to his memory by the direction of the Queen. He married the widow of his patron, Sir John Narborough, by whom he left two daughters, co-heireſſes.

Shoveler || Shrewſbury.

SHOVELER, in ornithology, a ſpecies of Anas.

SHOULDER-BLADE, a bone of the ſhoulder, of a triangular figure, covering the hind part of the ribs, called by anatomiſts the *ſcapula* and *omoplata*. See Anatomy.

SHOUT, clamour, in antiquity, was frequently uſed on eccleſiaſtical, civil, and military occaſions, as a ſign of approbation, and ſometimes of indignation.—Thus as Cicero, in an aſſembly of the people, was expoſing the arrogance of L. Antony, who had had the impudence to cauſe himſelf to be inſcribed the patron of the Romans, the people on hearing this raiſed a ſhout to ſhow their indignation. In the ancient military diſcipline, ſhouts were uſed, 1. Upon occaſion of the general's making a ſpeech or harangue to the army from his tribunal. This they did in token of their approving what had been propoſed. 2. Before an engagement, in order to encourage and ſpirit their own men, and fill the enemy with dread. This is a practice of great antiquity; beſides which, it wants not the authority of reaſon to ſupport it; for as mankind are endowed with two ſenſes, hearing and ſeeing, by which fear is raiſed in the mind, it may be proper to make uſe of the ear as well as the eye for that purpoſe. Shouts were alſo raiſed in the ancient theatre, when what was acted pleaſed the ſpectators. It was uſual for thoſe preſent at the burning of the dead to raiſe a great ſhout, and call the dead perſon by his name before they ſet fire to the pile.

SHOWER, in meteorology, a cloud condenſed into Rain.

SHREWMOUSE. See Sorex.

SHREWSBURY, the capital of Shropſhire in England. This town, the metropolis of the county, grew up out of the ruins of Uriconium, anciently a city, now a village called *Wroxeter*, about four miles from it. The Saxons called it *Scrobbes Berig*, from the ſhrubs that grew about it; and from thence the preſent name of *Shrewſbury* is ſuppoſed to have been formed. It is pleaſantly ſituated upon a hill near the Severn, over which there are two handſome bridges. It was a place of note in the Saxon times; after which it was granted by William the Conqueror, together with the title of *earl* and moſt of the county, to Roger de Montgomery, who built a caſtle upon the north ſide of it, where the Severn, that encompaſſes it on all other ſides, leaves an opening. His ſon Robert built alſo a wall acroſs this neck of land, when he revolted

Shrewſbury. from Henry I. We learn from doomſday book, that at that time, when a widow of this town married, ſhe paid 20 ſhillings to the king, and a virgin 10s. The abovementioned Roger founded alſo, and endowed here, a Benedictine monaſtery and a collegiate church. When old age came upon him, he quitted the world, and ſpent the reſt of his days as a monk in the abbey, and when he died was interred in its church. From the hiſtory of this church and monaſtery, it appears, that eccleſiaſtical benefices about that time were hereditary. The abbey became ſo rich afterwards, that the abbot was mitred, and ſat in parliament. Beſides this abbey, in after times there were there others, viz. a Franciſcan, Dominican, and Auguſtinian, and likewiſe two collegiate churches; one dedicated to St Chad and the other to St Mary. In the conteſt between the empreſs Maud and Stephen, this town, and its governor William Fitz-Allan, ſided with the empreſs. In Henry III.'s time, a part of it was burnt down by the Welch; and in Richard II.'s reign a parliament was held in it. At a place called *Battlefield*, near this town, Henry Percy the younger, ſurnamed *Hotſpur*, was killed in an engagement with Henry IV. againſt whom he had rebelled. The king afterwards built a chapel upon the ſpot, and endowed it for the ſupport of two prieſts to pray for the ſouls of the ſlain. Two of Edw. IV.'s ſons were born here: namely, Richard, duke of York, whom Perkin Warbeck afterwards perſonated, and who was murdered in the Tower; and George Plantagenet, who died before his brothers. Here firſt broke out the ſweating-ſickneſs, which carried off great numbers, ſo ſuddenly, that thoſe who were ſeized with it either died or recovered in the ſpace of 24 hours. In the beginning of the civil wars, king Charles I. came hither, and formed an army, with which he marched towards London; but was met by the parliament's forces at Edgehill. He continued here from the 20th of September to the 12th of October, during which time he was joined by prince Rupert, and many of the gentry and nobility of theſe parts. This town anciently gave title of earl to the Montgomeries, and afterwards to the Talbots, by whom it is ſtill retained. Here is a free grammar-ſchool, with three maſters, and ſeveral uſhers, well endowed by Edward VI. and queen Elizabeth, and not inferior to many colleges in the univerſities. It has a good library and chapel, and there are ſeveral ſcholarſhips appropriated to it in the univerſity of Cambridge. Here are alſo ſeveral hoſpitals, alms-houſes, and charity-ſchools. This town is one of the moſt flouriſhing in England, having two great weekly markets for corn, cattle, and proviſions; and another for Welch cottons and flannels, of which great quantities are ſold. A great trade is carried on with the Welch, who bring their commodities hither, as to the common mart of both nations. The town in large and well-built, and the ſituation extremely pleaſant. There is a very beautiful walk called the *quarry*, between the town walls and the Severn, delightfully ſhaded with rows of lime-trees, ſo that it is not inferior to the Mall in St James's Park. The town is alſo noted for its gallantry and politeneſs, being full of gentry, for whom there are always balls and aſſemblies once a-week all the year round.—Here is a fine houſe and gardens, which belonged to the earl of Bradford; and in the neighbourhood, as Wroxeter, the Roman highway, called Watling ſtreet, may be ſeen for ſeveral miles, where Roman coins are frequently found. In Shrewſbury are 12 incorporated trading companies; and the corporation has a power to try even capital cauſes of itſelf, except high treaſon. It is ſaid that thighbones of dead men have been found here a yard long, and teeth three inches round and three long. Shrike Shrimp

SHRIKE. See Lanius.

SHRIMP, in ichthyology. See Cancer, n° 5 and 6.

SHRINE, in eccleſiaſtical hiſtory, a caſe or box to hold the relics of ſome ſaint.

SHROPSHIRE, a county of England, bounded on the ſouth by Worceſterſhire, Herefordſhire, and Radnorſhire; on the north, by Cheſhire; on the eaſt, by Staffordſhire; on the weſt, by Montgomeryſhire and Denbighſhire, in Wales. Its length is between 49 and 50 miles, its breadth about 38, and its circumference about 210. It is an inland county, containing 890,000 acres, 113,680 inhabitants, and 15 hundreds, in which are 170 parihes, and 15 market towns. It makes a part of three biſhopries, viz. Hereford, Coventry and Litchfield, and St Aſaph. Some part of it lies on the north, and ſome on the ſouth ſide of the Severn. Beſides the Severn, it is alſo watered by the *Temd* or *Tyddiaw*, as it is called in Welch, which flows from the mountains of Radnorſhire; and by the Tern, which has its riſe and name from one of thoſe pools called *tearnes*, in Staffordſhire. All theſe abound with fiſh, eſpecially trouts, pikes, lampreys, graylings, carp, and eels. The air, eſpecially upon the hills, with which the county abounds, is very wholeſome. There is as great a diverſity of ſoil as in moſt other counties. On the hills, where it is poor, is very good paſture for ſheep; and in the low grounds, were it is very rich, along the Severn in particular, there is plenty of graſs for hay and black cattle, with all ſorts of corn. No county is better provided with fuel than this, having in it many inexhauſtible pits of coal, and alſo mines of lead and iron. Over moſt of the coal-pits in this county lies a ſtratum or layer of blackiſh porous rock, of which, by grinding and boiling, they make pitch and tar, which are rather better than the common ſort for cauſking ſhips, as they do not crack, but always continue cloſe and ſmooth. Quarries of lime-ſtone and iron-ſtone are common enough in the county, and the ſoil in many places is a reddiſh clay. As it lies, upon the borders of Wales, it was anciently full of caſtles and walled towns. On the ſide next that country there was an almoſt continued line of caſtles, to guard the county againſt the inroads and depredations of the Welch. The borders here, as thoſe between England and Scotland, were called *marches*, and there were certain noblemen intitle *barones marchiæ*, *marchiones de marchia Walliæ*, "lords of the marches, or marquiſſes of the marches of Wales," who were veſted with a ſort of palatine juriſdiction, held courts of juſtice to determine controverſies, and enjoyed many privileges and immunities, the better to enable and encourage them to protect the county againſt the incurſions of the Welch, and to maintain order amongſt the borderers; but they often abuſed their power, and were the greateſt of tyrants.

As to the eccleſiaſtical government of the county, the far greater part, namely, all that belongs to the biſhopric of Hereford, and of Litchfield and Coventry,

Shreve ‖ Shrub.

is under the jurisdiction and visitation of the archdeacon of Shrewsbury or Salop, and is divided into several deanries.

The Oxford circuit includes in it this county, which sends 12 members to parliament, viz. two for the shire, and two for each of the following towns, Shrewsbury, Ludlow, Wenlock, and Bishop's Castle

SHROVE-TUESDAY, is the Tuesday after Quinquagesima Sunday, or the day immediately preceding the first of Lent; being so called from the Saxon word *shrive*, which signifies "to confess." Hence Shrove-Tuesday signifies Confession-Tuesday; on which day all the people in every parish throughout England (during the Romish times) were obliged to confess their sins, one by one, to their own parish-priests, in their own parish-churches; and, that this might be done the more regularly, the great bell in every parish was rung at ten o'clock (or perhaps sooner), that it might be heard by all, and that they might attend, according to the custom then in use. And though the Romish religion has now given way to the Protestant religion, the custom of ringing the great bell in the ancient parish-churches, at least in some of them, still remains, and obtains in and about London the name of Pancake bell; perhaps, because after the confession it was customary for the several persons to dine on pancakes or fritters. Most churches, indeed, have rejected that custom of ringing the bell on Shrove-Tuesday; but the usage of dining on pancakes or fritters, and such like provision, still continues

SHROUDS (*scrud* Sax.), a range of large ropes extending from the mast-heads to the right and left side of the ship, to support the masts, and enable them to carry sail, &c.

The shrouds as well as the sails are denominated from the masts to which they belong. Thus they are the main, fore, and mizen shrouds; the main-top-mast, fore-top-mast, or mizen-top-mast shrouds; and the main-top-gallant, fore-top-gallant or mizen-top-gallant shrouds. The number of shrouds by which a mast is sustained, as well as the size of rope of which they are formed, is always in proportion to the size of the mast and the weight of the sail it is intended to carry.

Bowsprit shrouds are those which support the bowsprit. Bumkin shrouds are those which support the bumkins. Futtock shrouds are shrouds which connect the efforts of the topmast shrouds to the lower shrouds. Bentinck-shrouds are additional shrouds to support the masts in heavy gales. Preventer shrouds are similar to bentinck-shrouds, and are used in bad weather to ease the lower rigging. See MAST and SAIL.

SHRUB, *frutex*, a little, low, dwarf tree, or a woody vegetable, of a size less than a tree; and which, instead of one single stem, frequently from the same root puts forth several sets or stems. See PLANT and TREE. Such are privet, phillyrea, holly, box, honeysuckle, &c. Shrubs and trees put forth in autumn a kind of buttons, or gems, in the axis of the leaves; these buttons are as so many little ova, which, coming to expand by the warmth of the following spring, open into leaves and flowers. By this, together with the height, some distinguish shrubs from *suffrutices*, or under shrubs, which are low bushes, that do not put forth any of these buttons, as sage, thyme, &c.

The two hardiest shrubs we are possessed of are the ivy and box; these stand the severity of our sharpest winters unhurt, while other shrubs perish, and trees have their solid bodies split and torn to pieces. In the hard winter of the year 1683, these two shrubs suffered no injury any where; though the yews and hollies, which are generally supposed very hardy, were that winter in some places killed, and in others stripped of their leaves, and damaged in their bark. Furze-bushes were found to be somewhat hardier than these, but they sometimes perished, at least down to the root. The broom seemed to occupy the next step of hardiness beyond these. This lived where the others died, and where even this died, the juniper shrubs were sometimes found unhurt. This last is the only shrub that approaches to the hardiness of the box and ivy, but even it does not quite come up to them; for while they suffer nothing in whatever manner they are exposed, the juniper, though it bears cold well under the shelter of other trees, yet cannot bear the vicissitudes of heat and cold; insomuch that some juniper shrubs were found half dead and half vigorous: that side which faced the mid-day sun having perished by the successive thawing and freezings of its sap; while that which was not exposed to the vicissitudes of heat had born the cold perfectly well. Such shrubs as are not hardy enough to defy the winter, but appear half dead in the spring, may often be recovered by Mr Evelyn's method of beating their branches with a slender hazel-wand, to strike off the withered leaves and buds, and give a free passage to the air to the internal parts. Where this fails, the method is to cut them down to the quick, and if no part of the trunk appears in a growing condition, they must be taken off down to the level of the ground. Philosophical Transactions, n° 165.

SHUCKFORD (Samuel), curate of Shelthon in Norfolk, prebendary of Canterbury, and chaplain in ordinary to the king, was a learned Englishman. His manners were those of a philosopher, uncorrupted by the manners of the world. He wrote a history of the world, sacred and profane, to serve as an introduction to Prideaux, in 3 vols 8vo. It is heavily written, but displays a great deal of erudition. His death, which happened in 1756, prevented him from carrying it down to the year 747 before Christ, where Prideaux begins. He wrote also a treatise on the Creation and Fall of Man, to serve as a supplement to the preface to his history.

Shrub ‖ Shuttle

SHUTTLE, in the manufactures, an instrument used by the weavers, which guides the thread it contains, either of woollen, silk, flax, or other matter, so as to make it form the woofs of stuffs, cloths, linens, ribbands, &c. by throwing the shuttle alternately from left to right, and from right to left, across between the threads on the warp, which are stretched out lengthwise on the loom.

In the middle of the shuttle is a kind of cavity, called the *eye* or *chamber* of the shuttle; wherein is inclosed the spoul, which is a part of the thread destined for the woof; and this is wound on a little tube of paper, rush or other matter.

The riband-weaver's shuttle is very different from that of most other weavers, though it serves for the same purpose: it is of box, six or seven inches long, one broad, and as much deep; shod with iron at both ends,

Sialogogues, ends, which terminate in points, and are a little crooked, the one towards the right, and the other towards the left, representing the figure of an ∞ horizontally placed. See WEAVING.

SIALOGOGUES, medicines which promote the salivary discharge.

1 Boundaries and extent.

SIAM PROPER by some called *Upper*, (to distinguish it from the *Lower* Siam under which are often included Laos, Cambodia, and Malacca), is bounded on the north by the kingdoms of Pegu and Laos; on the east by Cambodia and Cochin-China; on the south by Malacca and the bay of Siam; and on the west by the ocean. But as the opinions of geographers are extremely various concerning the situation and extent of most of the inland countries of Asia and Africa, neither the extent not boundaries of Siam are yet accurately known. By some it is supposed to extend 550 miles in length, and 250 miles in breadth; in some places it is not above 50 miles broad.

2 Weather.

The winds blow here from the south upon the coast of Siam, in March, April, and May, in April the rains begin, in May and June they fall almost without ceasing. In July, August, and September, the winds blow from the west, and the rains continuing, the rivers overflow their banks nine or ten miles on each side, and for more than 150 miles up the stream. At this time, and more particularly in July, the tides are so strong as to come up the river Menan as far as the city of Siam, which is situated 60 miles from its mouth; and sometimes as far as Louvo, which is 50 miles higher. The winds blow from the west and north in October, when the rain ceases. In November and December the winds blow dry from the north, and the waters being in a few days reduced to their ancient channels, the tides become so insensible, that the water is fresh at the mouth of the river. At Siam there is never more than one flood and one ebb in the space of 24 hours. In January the winds blow from the east, and in February from the east and south. When the wind is at the east, the current sets to the west; and, on the contrary, when the wind is at west, the currents run to the eastward.

As this country is situated near the tropic, it must necessarily be very hot; but yet, as in other places nearly of the same latitude, when the sun is vertical and shines with a most intense heat, the inhabitants are so screened by the clouds, and the air is so refreshed by a deluge of rain that overflows the plains which the people chiefly inhabit, that the heat is very supportable. The coolest wind blows in December and January.

3 Vegetable productions.

The vegetable produce of this country is chiefly rice and wheat, besides tropical and a few European fruits. The Siamese prepare the land for tillage as soon as the earth is sufficiently moistened by the floods. They plant the rice before the waters rise to any considerable height, and, as they rise slowly, the rice keeps pace with them, and the ear is always above the water. They reap their corn when the water retires, and sometimes go in boats to cut it while the waters are upon the ground. They also sow rice in several parts of the kingdom that are not overflowed, and this is thought better tasted, and will keep longer, that the other; but they are forced to supply these fields constantly with water, while the rice is growing, from basins and ponds that lie about them.

They have no European fruits except oranges, lemons, citrons, and pomegranates. They have bananas, Indian figs, jaques, durions, mangoes mangostans, tamarinds, ananas, and cocoa-nuts; they have also abundance of pepper and sugar-canes. The mountains are covered with trees which make good masts. The vegetable of greatest use in the country is the bamboo, which grows chiefly in marshy soils, and is often found of a prodigious size. Cotton trees are found in great numbers; and others that yield *capoc*, a very fine cotton wool, but so short as to be unfit for spinning, though it answers very well for stuffing mattresses and pillows. Siam

There is no country where elephants abound more than in Siam, or where they are held in greater veneration. They have a few horses, sheep, and goats, besides oxen and buffaloes; but they have no good animal food except the flesh of hogs, their beef and mutton being of a very indifferent quality. 4 Animals.

5 Description of the inhabitants.

The Siamese are of small stature, but well proportioned; their complexions are swarthy; the faces of both the men and women are broad, and their foreheads, suddenly contracting, terminate in a point, as well as their chins. They have small black eyes, hollow jaws, large mouths, and thick pale lips. Their teeth are dyed black, their noses are short and round at the end, and they have large ears, which they think very beautiful. Their hair is thick and lank, and both sexes cut it so short that it reaches no lower than their ears; the women make it stand up on their foreheads; and the men shave their beards,

6 Dress.

People of distinction wear a piece of calico tied about their loins, that reaches down to their knees.—The men bring up this cloth between their legs, and tuck it into their girdles, which gives it the appearance of a pair of breeches. They have also a muslin shirt without a collar, with wide sleeves, no wristbands, and the bosom open. In winter they wear a piece of stuff or painted linen over their shoulders, like a mantle, and wind it about their arms.

The king of Siam is distinguished by wearing a vest of brocaded satin, with straight sleeves that reach down to the wrist, under such a shirt as we have just described, and it is unlawful for any subject to wear this dress unless he receives it from the king. They wear slippers with piked toes turned up, but no stockings. The king sometimes presents a military vest to the generals; this is buttoned before, and reaches to the knees; but the sleeves are wide, and come no lower than the elbows. All the retinue of the king, either in war or in hunting, are clothed in red. The king wears a cap in the form of a sugar-loaf, encompassed by a coronet or circle of precious stones, and those of his officers have a circle of gold, silver, or of vermilion gilt, to distinguish their quality; and these caps are fastened with a stay under the chin; they are only worn when they are in the king's presence, or when they preside in courts of justice, and on other extraordinary occasions. They have also hats for travelling; but, in general, few people cover their heads notwithstanding the scorching heat of the sun.

The women also wrap a cloth about their middle, which hangs down to the calf of their legs. They cover their breasts with another cloth the ends of which hang over their shoulders. But they have no garment

Siam. corresponding to a shift, nor any covering for their heads but their hair. The common people are almost naked, and wear neither shoes nor slippers. The women wear as many rings on the three last fingers of each hand as they can keep on, and bracelets upon their wrists and ancles, with pendants in their ears shaped like a pear. Siam.

7 Manners and customs. For an inferior to stand before a superior is deemed insolent; and therefore slaves and people of inferior rank sit upon their heels, with their heads a little inclined, and their joined hands lifted up to their foreheads. In passing by a superior they bend their bodies, joining their hands, and lifting them towards their heads in proportion to the respect they would shew. When an inferior pays a visit, he enters the room stooping, prostrates himself, and then remains upon his knees, sitting upon his heels without speaking a word till he is addressed by the person whom he visits; for he that is of the highest quality must always speak first. If a person of rank visits an inferior, he walks upright, and the master of the house receives him at the door, and waits on him so far when he goes away, but never farther.

The highest part of the house is esteemed the most honourable, and no person cares to lodge under another's feet. The Siamese indeed have but one story, but the rooms rise gradually, and the innermost, which are the highest, are always the most honourable. When the Siamese ambassador came to the French court, some of his retinue were lodged in a floor over the ambassador's head; but they no sooner knew it, than they were struck with the greatest consternation, and ran down tearing their hair at the thoughts of being guilty of what they considered as so unpardonable a crime.

The Siamese never permit such familiarities as are practised by gentlemen in Europe. Easiness of access, and affability to inferiors, is in that part of the world thought a sign of weakness, and yet they take no notice of some things which would be looked upon as ill breeding among us; such as belching in company, which no man endeavours to prevent, or so much as holds his hands before his mouth. They have an extraordinary respect for the head, and it is the greatest affront to stroke or touch that of another person; nay, their cap must not be used with too much familiarity; for when a servant carries it, it is put on a stick and held above his head; and when the master stands still the stick is set down, it having a foot to stand upon. They also shew their respect by lifting their hands to the head; and therefore, when they receive a letter from any one for whom they have a great respect, they immediately hold it up to their heads, and sometimes lay it upon their heads.

8 Genius and dispositions. They are esteemed an ingenious people, and though rather indolent than active in disposition, they are not addicted to the voluptuous vices which often accompany a state of ease, being remarkably chaste and temperate, and even holding drunkenness in abhorrence.—They are, however, accounted insolent towards their inferiors, and equally obsequious to those above them; the latter of which qualities appears to be particularly inculcated from their earliest youth. In general, their behaviour is extremely modest, and they are averse to loquacity. Like the Chinese, they avoid speaking in the first person; and when they address a lady, it is always with some respectful epithet, insinuating personal accomplishments.

No man in this country learns any particular trade, but has a general knowledge of all that are commonly practised, and every one works six months for the king by rotation; at which time, if he should be found perfectly ignorant of the business he is set about, he is doomed to suffer the bastinado. The consequence of this burdensome service is, that no man endeavours to excel in his business, lest he should be obliged to practise it as long as he lives for the benefit of the crown.

9 Government. The government of this country is extremely oppressive, the king being not only sovereign but proprietor of all the lands, and chief merchant likewise; by which means he monopolizes almost the whole traffic, to the great prejudice of his subjects. The crown is said to be hereditary, but it is often transferred by revolutions, on account of the exorbitant abuse of power in those who exercise the royal office. In his palace, the king is attended by women, who not only prepare his food, and wait on him at table, but even perform the part of valets, and put on all his clothes, except his cap, which is considered as too sacred to be touched by any hand but his own. He shows himself to the people only twice a-year, when he distributes his alms to the talapoins or priests; and on those occasions he always appears in an elevated situation, or mounted on the back of an elephant. When he takes the diversion of hunting, he is as usual attended by his women on foot, preceded by a guard of 200 men, who drive all the people from the roads through which they are to pass; and when the king stops, all his attendants fall upon their faces on the ground.

10 Forms of procedure. All their proceedings in law are committed to writing, and none is suffered to exhibit a charge against another, without giving security to prosecute it, and answer the damages if he does not prove the fact against the person accused. When a person intends to prosecute another, he draws up a petition, in which he sets forth his complaint, and presents it to the *nai*, or head of the band to which he belongs, who transmits it to the governor; and if the complaint appears frivolous, the prosecutor, according to the laws of the country, should be punished; but the magistrates generally encourage prosecutions on account of the perquisites they bring to their office.

Every thing being prepared for hearing, the parties are several days called into court, and persuaded to agree; but this appears to be only a matter of form. At length the governor appoints a day for all parties to attend; and being come into court, the clerk reads the process and opinion of his associates, and then the governor examines upon what reasons their opinions are founded; which being explained to him, he proceeds to pass judgment.

11 Trial by ordeal. When sufficient proofs are wanting, they have recourse to an ordeal trial, like that of our Saxon ancestors: both the plaintiff and the defendant walk upon burning coals, and he that escapes unhurt is adjudged to be in the right: sometimes the proof is made by putting their hands in boiling oil; and in both these trials, by some peculiar management, one or the other is said to remain unhurt. They have also a proof by water,

in

Siam.

in which he who remains longeſt under it is eſteemed innocent. They have another proof, by ſwallowing pill, which their prieſts adminiſter with ſevere imprecations; and the party who keeps them in his ſtomach without vomiting is thought to be innocent.

All theſe trials are made in the preſence of the magiſtrates and people; and the king himſelf frequently directs them to be performed, when crimes come before him by way of appeal. Sometimes he orders both the informer and priſoner to be thrown to the tygers: and the perſon that eſcapes by his not being ſeized upon by thoſe beaſts, is ſufficiently juſtified.

12 Religious opinions.

They maintain the doctrine of tranſmigration, believing in a pre-exiſtent ſtate, and that they ſhall paſs into other bodies till they are ſufficiently purified to be received into paradiſe. They believe likewiſe that the ſoul is material, but not ſubject to the touch; that it retains the human figure after quitting a body of that ſpecies; and that when it appears to perſons with whom it was acquainted, which they ſuppoſe it to do, the wounds of one that has been murdered will then be viſible. They are of opinion that no man will be eternally puniſhed; that the good, after ſeveral tranſmigrations, will enjoy perpetual happineſs; but that thoſe who are not reformed will be doomed to tranſmigration to all eternity. They believe in the exiſtence of a Supreme Being; but the objects of their adoration are departed ſaints, whom they conſider as mediators or interceſſors for them; and to the honour of this numerous tribe both temples and images are erected.

13 Marriage.

The men of this country are allowed a plurality of women; but excepting one, who is a wife by contract, the other, are only concubines, and their children deemed incapable of any legal inheritance. Previous to every nuptial contract, an aſtrologer muſt be conſulted, who calculates the nativity of the parties, and determines whether their union is likely to prove fortunate or otherwiſe. When his prognoſtication is favourable, the lover is permitted to viſit his miſtreſs three times, at the laſt of which interviews the relations being preſent, the marriage portion is paid, when, without any religious ceremony performed, the nuptials are reckoned complete, and ſoon after conſummated. A few days after the talapoin viſits the married couple, ſprinkles them with water, and repeats a prayer for their proſperity.

14 Funerals.

The practice in Siam reſpecting funerals, is both to burn and bury the dead. The corpſe being laid upon the pile, it is ſuffered to burn till a conſiderable part is conſumed, when the remainder is interred in a burying-place contiguous to ſome temple. The reaſon which they give for not burning it entirely to aſhes is, that they ſuppoſe the deceaſed to be happy when part of his remains eſcapes the fire. Inſtead of a tombſtone, they erect a pyramid over the grave. It formerly was the cuſtom to bury treaſure with the corpſe; but longer experience evincing, that the ſacrilegious light in which robbing the graves was conſidered did not prevent the crime, they now diſcontinue the ancient practice, and inſtead of treaſure bury only painted papers and other trifles.

15 Rivers.

The two principal rivers are the Menan and the Mecon, which riſe in the mountains of Tartary, and run to the ſouth; the former paſſing by the city of Siam, falls into the bay of the ſame name, in the 13th degree of north latitude; at the latter [illegible] Laos and Cambodia, [illegible] ocean in the 9th degree of north latitude.

The capital of the country [illegible] tives S[illegible], ſituated in the [illegible] tude; and in the 14th degree [illegible] is about 15 miles in circumference within the [illegible] not a fifth part of the ground is occupied by [illegible]. In the vacant ſpaces there are near 3 [illegible] temples, round which are ſcattered the convents of the prieſts and their burying-places. The ſtreets of the city are ſpacious, and ſome have canals running through them, over which is a great number of bridges. The houſes ſtand on pillars of the bamboo cane, and are built of the ſame materials; the communication between different families, during the winter ſeaſon, being carried on as in other tropical countries by means of boats. The grounds belonging to the ſeveral tenements are ſeparated by a paliſado, within which the cattle are houſed in barns, erected likewiſe upon pillars, to preſerve them from the annual inundation.

SIBBALDIA, in botany: A genus of plants belonging to the claſs of pentandria, and to the order of pentagynia; and in the natural ſyſtem arranged under the 35th order, *Senticoſæ*. The calyx is divided into ten ſegments. The petals are five, and are inſerted into the calyx. The ſtyles are attached to the ſide of the germens. The ſeeds are five. There are three ſpecies belonging to this genus, the *procumbens*, *erecta*, and *alpina*. The procumbens, or reclining ſibbaldia, is a native of North Britain, having never been diſcovered in the ſouthern parts of the iſland. It grows on Ben-Lomond and Ben-Mor, within a mile of the ſummit. It is diſtinguiſhed by a procumbent or trailing ſtem; by three leaves growing on the top of a ſmall footſtalk, which are trifid at the extremity, and ſomewhat hairy. The flowers are yellow, and bloſſom in July or Auguſt.

SIBENICO, or Sebenico, the name of a city and province of Dalmatia. The province of Sibenico runs along the ſea for more than 30 miles; reaches in ſome places above 20 miles within land, and comprehends above 70 iſlands. The city of Sibenico is ſituated near the mouth of the river Cherca, in the Gulf of Venice, 35 miles north of Spalatto, and 25 ſouth-eaſt of Zara. E. Long. 16° 46′, N. Lat. 44° 17′. It belongs to the Venetians. It is defended on one ſide by a caſtle, which held out againſt repeated attacks of the Turks, and towards the ſea by a fort.

1 Boundaries and extent.

SIBERIA, a large country, comprehending the moſt northerly parts of the Ruſſian empire in Aſia. It is bounded on the eaſt by the eaſtern ocean; on the ſouth by Great Tartary; on the weſt by Ruſſia; and on the north by the Frozen Ocean. It is about 2000 miles in length from eaſt to weſt, and 750 miles in breadth from north to ſouth.

2 Conquered by the Ruſſians.

At what time this country was firſt inhabited, or by whom it was peopled, we are entirely ignorant; but writings have been found in it when it was diſcovered, which ſhows that it muſt have been early known to a civilized people†. The Ruſſians, from whom we have received our knowledge, knew nothing of it before the middle of the 16th century. In the reign of John Baſilowitz I. indeed, an incurſion had been made into Siberia,

† Bell's Travels.

Siberia. and ſome Tartar tribes ſubdued; but their conquests were not permanent; and we hear of no further communication between Ruſſia and Siberia till the time of John Baſilowitz II. It was opened again at that time by means of one Anika Strogonoff, a Ruſſian merchant who had eſtabliſhed ſome ſalt works at a town in the government of Archangel. This man carried on a trade with the inhabitants of the north weſt parts of Siberia, who brought every year to the town abovementioned large quantities of the fineſt furs. Thus he acquired a very conſiderable fortune in a ſhort time; when at laſt the czar, perceiving the advantages which would accrue to his ſubjects from having a regular intercourſe with Siberia, determined to enlarge the communication which was already opened. With this view he ſent into Siberia a body of troops, which croſſed the Yugorian mountains, that form part of the north-eaſtern boundary of Europe. They ſeem, however, not to have paſſed the Irtiſh, or to have penetrated farther than the weſtern branch of the river Oby. Some Tartar tribes were laid under contribution, and a chief named *Yediger* conſented to pay an annual tribute of 1000 ſables. But this produced no laſting advantage to Ruſſia; for, ſoon after, Yediger was defeated and taken priſoner by Kutchum Khan, a deſcendant of the great Jenghiz Khan: and thus the allegiance of this country to Ruſſia was diſſolved.

For ſome time we hear of no further attempts made by the Ruſſians on Siberia; but in 1577 the foundation of a permanent conqueſt was laid by one Yermac Temoſeeff, a Coſſack of the Don. This man was at firſt the head of a party of banditti who infeſted the Ruſſians in the province of Caſan; but being defeated by the troops of the czar, he retired with 6000 of his followers into the interior parts of that province. Continuing his courſe ſtill eaſtward, he came to Oral, the moſt eaſterly of all the Ruſſian ſettlements. Here he took up his winter-quarters: but his reſtleſs genius did not ſuffer him to continue for any length of time in a ſtate of inactivity; and from the intelligence he procured concerning the ſituation of the neighbouring Tartars of Siberia, he turned his arms towards that quarter.

5 State of Siberia at the time of the Ruſſian conqueſt.

Siberia was at that time partly divided among a number of ſeparate princes, and partly inhabited by the various tribes of independent Tartars. Of the former Kutchum Khan was the moſt powerful ſovereign. His dominions conſiſted of that tract of country which now forms the ſouth-weſtern part of the province of Tobolſk; and ſtretched from the banks of the Irtiſh and Oby to thoſe of the Tobol and Tura. His principal reſidence was at Sibir, a ſmall fortreſs upon the river Irtiſh, not far from the preſent town of Tobolſk, and of which ſome ruins are ſtill to be ſeen. After a courſe of unremitted fatigue, and a ſeries of victories which almoſt exceed belief, but of which we have not room to give the detail, our intrepid adventurer diſpoſſeſſed this prince of his dominions, and ſeated himſelf on the throne of Sibir. The number of his followers, however, being greatly reduced, and perceiving he could not depend on the affections of his new ſubjects, he had recourſe to the czar of Muſcovy, and made a tender of his new acquiſition to that monarch, upon condition of receiving immediate and effectual ſupport. This propoſal was received with the greateſt ſatisfaction by the czar; who granted him a pardon for all former offences, and ſent him the required ſuccours. Yermac, however, being ſoon after drowned in an unſucceſsful excurſion, the Ruſſians began to loſe their footing in the country. But freſh reinforcements being ſeaſonably ſent, they not only recovered their ground, but puſhed their conqueſts far and wide; wherever they appeared, the Tartars were either reduced or exterminated. New towns were built, and colonies were planted on all ſides. Before a century had well elapſed, all that vaſt tract of country now called *Siberia*, which ſtretches from the confines of Europe to the Eaſtern Ocean, and from the Frozen Sea to the preſent frontiers of China, was annexed to the Ruſſian dominions.

4 Climate.

The air of Siberia is in general, extremely piercing, the cold there being more ſevere than in any other part of the Ruſſian dominions. The Siberian rivers are frozen very early, and it is late in the ſpring before the ice is thawed (A). If the corn does not ripen in Auguſt, there is little hope of a harveſt in this country; and in the province of Jeniſeiſk it is ſometimes covered with ſnow before the peaſants can reap it. To defend the inhabitants againſt this extreme ſeverity of the climate, Providence ſeems more liberally to have dealt out to them wood for fuel and furs for clothing. As the winter's day in the north parts of Siberia laſts but a few hours, and the ſtorms and flakes of ſnow darken the air ſo much, that the inhabitants, even at noon, cannot ſee to do any thing without artificial lights, they ſleep away the greateſt part of that ſeaſon.

Theſe

(A) M. Gmelin, M. Muller, and two other philoſophers, ſet out in the 1733, to explore the dreary regions of Siberia, by deſire of the empreſs Anne of Ruſſia. After ſpending nine years and a half in obſerving every thing that was remarkable, they returned to Peterſburgh; and an account of this journey was publiſhed by M. Gmelin. In order to examine how far the froſt had penetrated into the ground M. Gmelin, on the 18th of June, at a place called Jacutia, ordered the earth to be dug in high ground; they found mould to the depth of 11 inches, under which they met with looſe ſand to two feet and a half further, after which it grew harder, and at half a foot deeper ſo hard as ſcarce to give way to the tools; ſo that the ground ſtill remained unthawed at not leſs than the depth of four feet. He made the ſame experiment in a lower ſituation; the ſoil was 10 inches deep, after that a looſe ſand for two feet and ten inches, below which all was frozen and hard. At Jacutia the inhabitants preſerve in cellars ſeveral ſorts of berries, which they reckon among their dainties, perfectly good and freſh the whole year, though theſe cellars are ſcarce a fathom deep. At the fortreſs of Argun, in little more than 50 degrees of latitude, the inhabitants relate that the earth in many places is never thawed above a yard and half, and that the internal cold of the earth will ſcarce permit a well to be dug, of which they bring an inſtance that happened not long before the author's arrival at that place. They deſigned to ſink a well near a houſe at

ſome

Siberia.

These severe winters are rapidly succeeded by summers, in which the heat is so intense that the Tunguſians, who live in the province of Jakutſk, go almoſt naked. Here is ſcarcely any night during that ſeaſon; and towards the Frozen Ocean the ſun appears continually above the horizon. The vegetables and fruits of the earth are here extremely quick in their growth.

The whole tract of land beyond the 60th degree of north latitude is a barren waſte; for the north part of Siberia yields neither corn nor fruits; though barley is known frequently to come to perfection in Jakutſk.—For this reaſon, the inhabitants of the northern parts are obliged to live on fiſh and fleſh, but the Ruſſians are ſupplied with corn from the ſouthern parts of Siberia, where the ſoil is ſurpriſing fertile. The countries beyond the lake of Baikal, eſpecially towards the eaſt, as far as the river Argun, are remarkably fruitful and pleaſant; but ſuch is the indolence of the inhabitants, that ſeveral fine tracts of land, which would make ample returns to the peaſant for cultivating them, lie neglected. The paſtures are excellent in this country, which abounds in fine horned cattle, horſes, goats, &c. on which the Tartars chiefly depend for ſubſiſtence. However, there are ſeveral ſteppes, or barren waſtes, and unimprovable tracts in theſe parts: and not a ſingle fruit tree is to be ſeen. There is great variety of vegetables, and in ſeveral places, particularly near Krasnoi Sloboda, the ground is in a manner overrun with aſparagus of an extraordinary height and delicious flavour. The bulbs of the Turkiſh bindes, and other ſorts of lilies, are much uſed by the Tartars inſtead of bread. The want of fruit and corn is richly compenſated by the great quantities of wild and tame beaſts, and fowls, and the infinite variety of fine fiſh which the country affords (B.)

Siberia.

In that part of Siberia which lies near the Ice Sea, as well as in ſeveral other places, are woods of pine, larch, and other trees; beſides which, a conſiderable quantity of wood is thrown aſhore by the waves of the Ice Sea; but whence it comes is not yet aſcertained.

Beſides the wild fowl with which Siberia abounds, there is a prodigious number of quadrupeds, ſome of which are eatable, and others valuable for their ſkins or furs.

The animals moſt valued for their ſkins are the black fox,

ſome diſtance from the river Argun, for which purpoſe they thawed the earth by degrees, and dug ſome fathoms till they had penetrated a fathom and a half below the level of the river, but found no ſpring. Hence perhaps we may venture to aſſert, that beſides the great elevation of the earth in theſe countries, there is another cauſe, perhaps latent in the earth itſelf, of this extraordinary cold, naturally ſuggeſted to us by conſidering the cavity of an old ſilver mine at Argun, which being exhauſted of its ore, now ſerves the inhabitants in ſummer time for a cellar to keep their proviſions: this place is ſo extremely cold as to preſerve fleſh meats from putrefaction in the hotteſt ſummers, and to ſink the mercury in de Liſle's thermometer to 146 and 147. The author travelling from Nericzoi towards Argun, to viſit the works of the ſilver mines in that place, Auguſt 1735, came to the river Orkja, near Solenitchaia, on July the 11th, from whence he arrived a little before dark at the village of Seventa, diſtant from the river 27 leagues. In this journey he and his fellow travellers for more than four leagues felt it vaſtly cold ſoon after they came into a warm air, which continued ſome leagues; after which the cold returned; and thus are travellers ſubjected to perpetual viciſſitudes of warmth and cold. But it is obſerved, in general, that the eaſtern parts are colder than the weſtern, though ſituated in the ſame latitude; for as in theſe eaſtern regions ſome tracts of land are much colder than the reſt, their effects muſt be felt by the neighbouring parts. And this conjecture is favoured by the thermometrical obſervations made with M. de L'Iſle's inſtrument in all parts of Siberia, in which the mercury was depreſſed to the 224th degree, even in theſe parts that lie very much towards the ſouth, as in the territory of Selinga, which ſaid degree anſwers in Fahrenheit's thermometer to about 55.5 below 0, but the ſame thermometer ſometimes indicated a much greater cold. At the fort of Krinova, on Feb. 10. 1738, at 8 in the morning, the mercury ſtood at 245, which anſwers nearly to 72 below 0 in Fahrenheit's. On the 23d of the ſame month it was a degree lower. At the ſame place, December 11. at three in the afternoon, it ſtood at 254 in De Liſle's thermometer, and very near 90 in Fahrenheit's; on December 29. at four in the afternoon, at 263; on November 27. at noon, at 270; January 9. at 275, which ſeveral depreſſions anſwer in Fahrenheit's to 99.44, 107.73 and 113.65; on January 5. at 5 in the morning, at 262, an hour after at 281, but at eight o'clock it returned to 250, and there remained till 6 in the afternoon; and then roſe by degrees till an hour before midnight, when it ſtood at 202. So that the greateſt depreſſion of the mercury anſwers in Fahrenheit's thermometer to 120.76 degrees below 0, which is indeed very ſurpriſing, and what no body ever imagined before. While this cold laſted at Jeniſea, the ſparrows and magpies fell to the ground, ſtruck dead, as it were, with the froſt, but revived if they were ſoon brought into a warm room. The author was told alſo that numbers of wild beaſts were found in the woods dead and ſtiff with the froſt, and ſeveral travellers had their blood and juices quite frozen in their veſſels. The air itſelf at that time was ſo chilled, that you would think it changed to ice, as it was a thick fog, which was not diſſipable by any exhalations, as in the ſpring and autumn, and the author could ſcarce ſtand three minutes in the porch of his houſe for the cold.

(B) The oak, though frequent in Ruſſia, it is ſaid, is not to be found through this vaſt region nearer than the banks of the Argun and Amur, in the dominions of China. The white poplar, the aſpen, the black poplar, the common ſallow, and ſeveral ſpecies of the willow, are very common. The Norway and ſilver firs form great foreſts; but the former does not grow beyond the 60th degree of north latitude, and the latter not beyond 58 degrees. To this dreary region of Siberia, Europe is indebted for that excellent ſpecies of oats called *Avena Sibirica*, and our gardens are enlivened with the gay and brilliant flowers brought from the ſame country.

Siberia. fox, the fable, the hyæna, the ermine, the ſquirrel, the beaver, and the lynx. The ſkin of a real black fox is more eſteemed than even that of a fable. In the country near the Frozen Ocean are alſo blue and white foxes. The fineſt fables come from Nertſhinſk and Jakutſk, the inhabitants of which places catch them in the mountains of Stanowoi Krebet. The tributary nations were formerly obliged to pay their taxes in the ſkins of foxes and fables only. But now the ſkins of ſquirrels, bears, rein-deer, &c. and ſometimes money, are received by way of tribute; and this not only from thoſe who live near the Lena, but alſo in the governments of Iliinſk, Irkutzk, Selinginſk, and Nertſhinſk. When the Tartars firſt became tributary to Ruſſia, they brought their furs indiſcriminately as they caught them, and among them were often fables of extraordinary value; and formerly, if any trader brought with him an iron kettle, they gave him in exchange for it as many fables as it would hold. But they are now better acquainted with their value. They ſell their fables to ſmugglers at a very high price, and pay only a ruble inſtead of a ſkin to the revenue officers, who now receive more ready money than fables, by way of tribute. The ſubjects plead the ſcarcity of furs, and indeed not without ſome appearance of truth.

7 Minerals. Siberia has ſtill other and more valuable treaſures than thoſe we have yet mentioned. The ſilver mines of Argun are extremely rich; the ſilver they produce yields ſome gold, and both of theſe are found among the copper ore of Koliwan. This country is alſo particularly rich in copper and iron ore. The former lies even upon the ſurface of the earth; and conſiderable mines of it are found in the mountains of Pidow, Koliwan, Ploſkau, Woſkreſenſk, Kuſwi, Alepaik, and ſeveral others, and in the government of Kraſnoiarſk (c). Iron is ſtill more plentiful in all theſe places, and very good; but that of Kamenſki is reckoned the beſt. Several hundred thouſand puds of theſe metals are annually exported from the ſmelting houſes, which belong partly to the crown, and partly to private perſons. Moſt of them lie in the government of Catharinenburg. The Tartars alſo extract a great quantity of iron from the ore.

8 Precious ſtones. The topazes of Siberia have a fine luſtre, and in open ſandy places, near the river Argun, as well as on the banks of other rivers and lakes, are found ſingle ſmall pieces of agate. Here are alſo cornelians and green jaſper with red veins. The latter is chiefly met with in the deſerts of Gobiſkoi.

9 Marienglas. The famous marienglas, or lapis ſpecularis, great quantities of which are dug up in Siberia, is by ſome called Muſcovy or Ruſſian glaſs; and by others, though with leſs propriety, iſinglaſs. It is a particular ſpecies of tranſparent ſtone, lying in ſtrata like ſo many ſheets of paper. The matrix, or ſtone in which it is found, is partly a light yellow quartz, or marcaſſita, and partly a brown indurated fluid; and this ſtone contains in it all the ſpecies of the marienglas. To render the marienglas fit for uſe, it is ſplit with a thin two-edged knife; but care is taken that the laminæ be not too thin. It is uſed for windows and lanterns all over Siberia, and indeed in every part of the Ruſſian empire, and looks very beautiful; its luſtre and clearneſs ſurpaſſing that of the fineſt glaſs, to which it is particularly preferable for windows and lanterns of ſhips, as it will ſtand the exploſion of cannon. It is found in the greateſt plenty near the river Witim. Siberi

10 Magnes. Siberia affords magnets of an extraordinary ſize, and even whole mountains of loadſtone. Pit-coal is alſo dug up in the northern parts of this country. The kamennoe maſlo, a yellowiſh kind of alum, unctuous and ſmooth to the touch, like tophus, is found in the mountains of Kraſnoiarſk, Ural, Altaiſh, Jeniſea, Baikal, Barguſik, Lena, and ſeveral others in Siberia.

11 Salt lak and ſpri In this country are not only a great number of freſh water lakes, but likewiſe ſeveral whoſe waters are ſalt; and theſe reciprocally change their nature, the ſalt ſometimes becoming freſh, and the freſh changing into ſaline. Some lakes alſo dry up, and others appear where none were ever ſeen before. The ſalt lake of Yamuſha, in the province of Tobolſk, is the moſt remarkable of all, for it contains a ſalt as white as ſnow, conſiſting entirely of cubic cryſtals. One finds alſo in Siberia ſaline ſprings, ſalt water brooks, and a hill of ſalt.

12 Curioſi Siberia affords many other things which deſerve notice. That uſeful root called rhubarb grows in vaſt quantities near the city of Seleginſk. The curious mamuth's bones and horns, as they are called, which are found along the banks of the Oby, Jeneſei, Lena, and Irtiſh, are unqueſtionably the teeth and bones of elephants. But whether theſe elephants teeth and bones were conveyed to theſe northern regions by the general deluge, or by any other inundation, and were by degrees covered with earth, is a point which might lead us into long and very fruitleſs diſquiſitions; we ſhall therefore only obſerve, that ſuch bones have likewiſe been found in Ruſſia, and even in ſeveral parts of Germany. A kind of bones of a ſtill larger ſize than theſe have alſo been dug up in Siberia, and ſeem to have belonged to an animal of the ox kind. The horn of the whale called *narwhal* has been found in the earth near the rivers Indigirka and Anadir; and the teeth of another ſpecies of whales, called Wolroſs, about Anadirſkoi. The latter are larger than the common ſort, which are brought from Greenland, Archangel, and Kola.

13 Mount The chain of Siberian mountains reaches from that of Werchoturie towards the ſouth as far as the neighbourhood of the city of Orienburg, in a continued ridge, under the name of the Uralian mountains; but from thence it alters its direction weſtward. Theſe mountains are a kind of boundary between Ruſſia Proper and Siberia. Another chain of hills divides Siberia from the country of the Calmucks and Mongalians.—Theſe mountains, between the rivers Irtiſh and Oby, are called the Altaic or Golden Mountains, which name they afterwards loſe, particularly between the river Jeneſei and the Baikal lake, where they are called the Sayanian mountains.

The

(c) The copper mines of Koliwan, from which gold and ſilver are extracted, employ above 40,000 people. The ſilver mines of Nertſhinſk, beyond lake Baikal, employ above 14,000. The whole revenue ariſing from theſe mines, according to Mr Coxe, is not leſs than L. 697,182,13 s.

The inhabitants of Siberia consist of the Aborigines or ancient inhabitants, the Tartars, and Ruſſians.

Some of theſe nations have no other religion but that of nature; others are Pagans or Mahometans, and ſome of them have been converted to Chriſtianity, or rather only baptiſed by the Ruſſian miſſionaries.

SIBTHORPIA, in botany: A genus of plants belonging to the claſs of didynamia, and to the order of angioſpermia; and in the natural ſyſtem claſſed with thoſe the order of which is doubtful. The calyx is ſpreading, and divided into five parts, almoſt to the baſe. The corolla is divided into five parts in the ſame manner, which are rounded, equal, ſpreading, and of the length of the calyx. The ſtamina grow in pairs at a diſtance from each other. The capſule is compreſſed, orbicular, bilocular, the partition being tranſverſe.—There are two ſpecies, the *europæa* and *occidentalis*. The *europæa*, or baſtard money-wort, is a native of South Britain. The ſtems of it are ſlender, and creeping. The leaves are ſmall, round, and notched. The flowers grow under the wings of the leaves, are ſmall, and of a pale red colour. It bloſſoms from July to September, and is found in Cornwall on the banks of rivulets.

SIBYLS, in pagan antiquity, certain women ſaid to have been endowed with a prophetic ſpirit, and to have delivered oracles, ſhowing the fates and revolutions of kingdoms. Their number is unknown. Plato ſpeaks of one, others of two, Pliny of three, Ælian of four, and Varro of ten; an opinion which is univerſally adopted by the learned. Theſe ten Sibyls generally reſided in the following places, Perſia, Libya, Delphi, Cumæ in Italy, Erythræa, Samos, Cumæ in Æolia, Marpeſſa on the Helleſpont, Ancyra in Phrygia, and Tiburtis. The moſt celebrated of the Sibyls is that of Cumæ in Italy, whom ſome have called by the different names of Amalthæa, Demophile, Herophile, Daphne, Manto, Phemonoe, and Deiphebe. It is ſaid, that Apollo became enamoured of her, and that to make her ſenſible of his paſſion he offered to give her whatever ſhe ſhould aſk. The Sibyl demanded to live as many years as ſhe had grains of ſand in her hand, but unfortunately forgot to aſk for the enjoyment of the health, vigour, and bloom, of which ſhe was then in poſſeſſion. The god granted her requeſt, but ſhe refuſed to gratify the paſſion of her lover, though he offered her perpetual youth and beauty. Some time after ſhe became old and decrepit, her form decayed, melancholy paleneſs and haggard looks ſucceeded to bloom and cheerfulneſs. She had already lived about 700 years when Æneas came to Italy, and, as ſome have imagined, ſhe had three centuries more to live before her years were as numerous as the grains of ſand which ſhe had in her hand. She gave Æneas inſtructions how to find his father in the infernal regions, and even conducted him to the entrance of hell. It was uſual for the Sibyl to write her prophecies on leaves, which ſhe placed at the entrance of her cave; and it required particular care in ſuch as conſulted her to take up theſe leaves before they were diſperſed by the wind, as their meaning then became incomprehenſible. According to the moſt authentic hiſtorians of the Roman republic, one of the Sibyls came to the palace of Tarquin the Second, with nine volumes, which ſhe offered to ſell for a very high price. The monarch diſregarded her, and ſhe immediately diſappeared, and ſoon after returned, when ſhe had burnt three of the volumes. She aſked the ſame price for the remaining ſix books; and when Tarquin refuſed to purchaſe, ſhe burned three more, and ſtill perſiſted in demanding the ſame ſum of money for the three that were left. This extraordinary behaviour aſtoniſhed Tarquin; he bought the books, and the Sibyl inſtantly vaniſhed, and never after appeared to the world. Theſe books were preſerved with great care by the monarchs, and called the Sibyline verſes. A college of prieſts was appointed to have the care of them; and ſuch reverence did the Romans entertain for theſe prophetic books, that they were conſulted with the greateſt ſolemnity, and only when the ſtate ſeemed to be in danger. When the capitol was burnt in the troubles of Sylla, the Sibyline verſes which were depoſited there periſhed in the conflagration; and to repair the loſs which the republic ſeemed to have ſuſtained, commiſſioners were immediately ſent to different parts of Greece to collect whatever verſes could be found of the inſpired writings of the Sibyls. The fate of theſe Sibyline verſes which were collected after the conflagration of the capitol is unknown. There are now many Sibylline verſes extant, but they are reckoned univerſally ſpurious; and it is evident that they were compoſed in the ſecond century by ſome of the followers of Chriſtianity, who wiſhed to convince the heathens of their error, by adopting the cauſe of truth with the arms of pious artifice.

SICERA, a name given to any inebriating liquor by the Helleniſtic Jews. St Chryſoſtom, Theodoret, and Theophilus of Antioch, who were Syrians, and who therefore ought to know the ſignification and nature of "ſicera," aſſure us, that it properly ſignifies palm wine. Pliny acknowledges, that the wine of the palm tree was very well known through all the eaſt and that it was made by taking a buſhel of the dates of the palm tree, and throwing them into three gallons of water; then ſqueezing out the juice, it would intoxicate like wine. The wine of the palm tree is white: when it is drawn new, it has the taſte of the cocoa, and is ſweet as honey. When it is kept longer, it grows ſtrong, and intoxicates. After long keeping, it becomes vinegar.

SICILIAN, in muſic, denotes a kind of gay lively air, or dance, probably invented in Sicily, conſiſting of the nature of an Engliſh jig; uſually marked with the characters $\frac{6}{8}$, or $\frac{12}{8}$. It conſiſts of two ſtrains; the firſt of four, and the ſecond of eight, bars or meaſures.

SICILY, is a large iſland in the Mediterranean Sea, adjoining to the ſouthern extremity of Italy, and extends from latitude 36° 25′ to latitude 38° 25′, and from longitude 12° 50′ to longitude 16° 5′ eaſt from London. Its greateſt length 210 miles, breadth 133, circumference 600; its form triangular, the three angles being the promontories of Pelorum, Pachynum, and Lilybæum, or as they are now called the Faro, Capo Paſſaro, and Capo Boco. It is divided from Italy by the ſtraits of Meſſina, reaching from the Tower of Faro, which is the moſt northerly part of the iſland, to the *Capo dell' Armi*, or the Cape of Arms, the moſt ſouthern part of Calabria. Theſe ſtraits, by the Latins called *Fretum Siculum*, by the Italians *Il Faro di Meſſina*, and by us the *Faro of Meſſina*, are between 12 and 15 miles over in the broadeſt places, and in the narroweſt about a mile and an half; inſomuch that when

Meſſina

Sicily. Meſſina was taken by the Carthaginians, many of the inhabitants are ſaid to have ſaved themſelves by ſwimming to the oppoſite coaſts of Italy. Hence has ariſen an opinion that the iſland of Sicily was originally joined to the continent, but afterwards ſeparated by an earthquake or ſome other natural cauſe. This ſeparation, however, is reckoned by the moſt judicious among the ancients to be fabulous; and they content themſelves with ſpeaking of it as a thing ſaid to have happened. Sicily.

2 History during the fabulous ages. Anciently this iſland was called *Sicania*, *Sicilia*, and *Trinacria* or *Triquetra*; the two former it had from the Sicani and Siculi, who peopled a conſiderable part of the country; the two latter from its triangular figure. Its firſt inhabitants, according to the moſt reſpectable ancient authors, were the Cyclopes and Læſtrigones, who are ſaid to have ſettled in the countries adjoining to Mount Etna; but of their origin we know nothing, except what is related by the poets. After them came the Sicani, who called themſelves the original inhabitants of the country; but ſeveral ancient hiſtorians inform us that they came from a country in Spain watered by the river Siconus. Diodorus, however, is of opinion, that the Sicani were the moſt ancient inhabitants of this iſland. He tells us that they were in poſſeſſion of the whole, and applied themſelves to cultivate and improve the ground in the neighbourhood of Etna, which was the moſt fruitful part of the iſland: they built ſeveral ſmall towns and villages on the hills to ſecure themſelves againſt thieves and robbers; and were governed, not by one prince, but each city and diſtrict by its own king. Thus they lived till Etna began to throw out flames, and forced them to retire to the weſtern parts of the iſland, which they continued to inhabit in the time of Thucydides. Some Trojans, after the deſtruction of their city, landed in the iſland, ſettled among the Sicani, and built the cities of Eryx and Egeſta, uniting themſelves with them, and taking the general name of Elymi or Elymæi. They were afterwards joined by ſome Phocenſes, who ſettled here on their return from the ſiege of Troy.

After the Sicani had for many ages enjoyed an undiſturbed poſſeſſion of the whole of Sicily, or ſuch parts of it as they choſe to inhabit, they were viſited by the Siculi, who were the ancient inhabitants of Auſonia properly ſo called; but being driven out from thence by the Opici, they took refuge in the iſland of Sicily. Not being contented with the narrow bounds allowed them by the Sicani, they began to encroach upon their neighbours; upon which a war enſuing, the Sicani were utterly defeated, and confined to a corner of the iſland, the name of which was now changed from *Sicania* into that of *Sicilia*.

About 300 years after the arrival of the Siculi, the iſland firſt began to be known to the Greeks, who eſtabliſhed various colonies, and built many cities in different parts of the iſland; and it is only from the time of their arrival that we have any hiſtory of the iſland. The firſt of the Greeks that came into Sicily were the Chalcidians of Eubœa, under the conduct of Thucles, who built Naxus, and a famous altar of Apollo, which, as Thucydides tells us, was ſtill ſtanding in his time without the city. The year after, which was, according to Dionyſius Halicarnaſſenſis, the third of the 17th Olympiad, Archias the Corinthian, one of the Heraclidæ, laid the foundations of Syracuſe. Seven years after, a new colony of Chalcidians founded Leontini and Catana, after having driven out the Siculi, who inhabited that tract. About the ſame time Lamis, with a colony from Megara, a city of Achaia, ſettled on the river Pantacius, at a place called *Trotilum*, where his adventurers lived ſome time in common with the Chalcidians of Leontini; but, being driven from thence by the Leontines, he built the city of Thapſus, where he died. Upon his death, the colony left Thapſus; and under the conduct of Hyblon king of the Siculi, founded Megara Hyblæa, where they reſided 245 years, till they were driven out by Gelon tyrant of Syracuſe. During their abode at Megara, they ſent one Pamilus, who was come from Megara in Achaia, their original city, to build Selinus. This city was founded about 100 years after the foundation of Megara. Antiphemus and Entimus, the former a Rhodian, the other a Cretan, led each a colony of their countrymen, and jointly built the city of Gela on a river of the ſame name, eſtabliſhing in their new ſettlement the Doric cuſtoms, about 45 years after the founding of Syracuſe. The inhabitants of Gela founded Arigentum 108 years after their arrival in Sicily, and introduced the ſame cuſtoms there. A few years after, Zancle was built by the pirates of Cumæ in Italy; but chiefly peopled by the Chalcidians, Samians, and Ionians, who choſe rather to ſeek new ſettlements than live under the Perſian yoke. Some time after, Anaxales, tyrant of Rhegium, drove out the ancient proprietors; and, dividing his lands amongſt his followers, called the city *Meſſana* or *Meſſene*, which was the name of his native city in Peloponneſus. The city of Himera was founded by the Zancleans under the direction of Euclides, Simus, and Sacon; but peopled by the Chalcidians and ſome Syracuſan exiles, who had been driven out by the contrary faction.

The Syracuſans built Acræ, Chaſmenæ, and Camarina; the firſt 70 years, the ſecond 90, and the third 135, after the foundation of their own city. This is the account which Thucydides, a moſt judicious and exact writer, gives us of the various nations, whether Greeks or Barbarians, who ſettled in Sicily. Strabo counts among the ancient inhabitants of Sicily the Morgetes, who being driven out of Italy by the Oenotrians, ſettled in that part of the iſland where the ancient city of Morgantium ſtood. The Campani, who aſſumed the name of *Mamertini*, that is, *invincible warriors*, and the Carthaginians, who ſettled very early in Sicily, ought likewiſe to be counted among the ancient inhabitants of the iſland.

Before this period the hiſtory of Sicily is blended with fables like the early hiſtory of almoſt every other country. After the ſettlement of the Greeks in the iſland, its various revolutions have been traced from their ſeveral ſources by many writers; but by none with greater accuracy than Mr Swinburne. From his account of his Travels in the Two Sicilies, we have therefore taken the following conciſe hiſtory of this kingdom, which will at once gratify ſuch of our readers as intereſt themſelves in the fate of a generous people who long ſtruggled in vain for freedom; and at the ſame time afford them a ſpecimen of the entertainment they may receive from the very elegant work of the author.

"Ari-

Sicily.

Swinburne's Travels in the Two Sicilies, vol. ii. p. 176.

3 Grecian colonies in Sicily.

"Ariſtocracy prevailed at firſt in the Greek ſettlements, but ſoon made way for tyranny; which in its turn was expelled by democracy. One of the earlieſt deſtroyers of common liberty was Phalaris of Agrigentum, who reigned 600 years before Chriſt: his example was contagious; a legion of tyrants ſprang up, and not a commonwealth in the iſland eſcaped the lath of an uſurper. Syracuſe was moſt oppreſſed and torn to pieces by diſſention; as its wealth and preponderance in the general ſcale held out a greater temptation than other cities to the ambition of wicked men. It requires the combined teſtimony of hiſtorians to enforce our belief of its wonderful proſperity, and the no leſs extraordinary tyranny of ſome of its ſovereigns. Theſe Grecian colonies attained to ſuch excellence in arts and ſciences as emboldened them frequently to vie with the learned and ingenious in the mother country; nay, often enabled them to bear away the palm of victory: there needs no ſtronger proof of their literary merits than a bare recital of the names of Archimedes, Theocritus Gorgias, and Charondas.

4 Carthaginians conquer great part of it.

"But the Sicilian Greeks were not deſtined to enjoy the ſweets of their ſituation without moleſtation. Very ſoon after their arrival, the inhabitants of the neighbouring coaſt of Africa began to aſpire to a ſhare of Sicily. Carthage ſent large bodies of forces at different times to eſtabliſh their power in the iſland, and about 500 years before the Chriſtian era had made themſelves maſters of all the weſtern parts of it. The Siculi retained poſſeſſion of the midland country, and the ſouthern and eaſtern coaſts were inhabited by the Greeks.

5 Gelo choſen king.

"About that time Gelo was choſen prince of Syracuſe on account of his virtues, which grew ſtill more conſpicuous after his exaltation: had the example he ſet been followed by his ſucceſſors, the advantages of freedom would never have been known or wiſhed for by the Syracuſians. The Carthaginians found in him a vigorous opponent to their project of enſlaving Sicily, a project invariably purſued but never accompliſhed.

6 Is ſucceeded by Hiero.

"Hiero ſucceeded his brother Gelo, and, contrary to the uſual progreſſion, began his reign by a diſplay of bad qualities. Senſible of his error, and improved by experience, he afterwards adopted more equitable meaſures. At his death the Syracuſians threw off the yoke, and for ſixty years revelled in all the joys of freedom. Their peace was, however, diſturbed by the Athenians and the Carthaginians. The latter plundered Agrigentum, and threatened ruin to the reſt of the Grecian ſtates; but a treaty of peace averted that ſtorm. The Athenians, under pretence of ſupporting their allies the people of Segeſta, but in reality from a thirſt of dominion, inveſted Syracuſe with a formidable land and naval armament under the command of Nicias; in conſequence of a raſh indigeſted plan, ill conducted attacks, and inadequate ſupplies, their whole hoſt was cut to pieces or led away into captivity.

7 Dionyſius the elder and younger.

"Syracuſe had ſcarce time to breathe after her victory ere inteſtine wars broke out, and raiſed Dionyſius to ſupreme command. Avarice, deſpotiſm, and cruelty, marked every day of his reign; but his military enterpriſes were crowned with conſtant ſucceſs. He died in peace, and bequeathed a powerful ſovereignty to a ſon of his name tainted with the ſame and worſe vices, but not endowed with equal capacity and martial abilities; in ſuch hands the rod of tyranny could not be formidable, and the tyrant was driven out [illegible] the patriotic party; but matters were not ſuffered [illegible] ſettled for popular government, and Dionyſius [illegible] the ſceptre for a while, till Timoleon forced him into perpetual exile."

8 Agathocles the tyrant.

Liberty ſeemed now to be eſtabliſhed on a permanent baſis; but in Syracuſe ſuch proſpects always proved illuſory. Agathocles, a tyrant more inhuman than any preceding uſurper, ſeized the throne, and deluged the country with blood. He was involved in a perilous conteſt with the Carthaginians, who obtained many advantages over him, drove his troops from port to port, and at laſt blocked up his capital. In this deſperate ſituation, when all foreign helps were precluded, and hardly a reſource remained at home, the genius of Agathocles compaſſed his deliverance by a plan that was imitated among the ancients by Hannibal, and among the moderns by the famous Cortes. He embarked with the flower of his army; forced his way through innumerable obſtacles; landed in Africa; and, having burnt his fleet, routed the Carthaginians in a pitched battle, and laid their territory waſte. Carthage ſeemed to be on the brink of ruin, and that hour might have marked her downfal had the Sicilian hoſt been compoſed of patriotic ſoldiers, and not of ungovernable aſſaſſins; diſcord pervaded the victorious camp, murder and riot enſued; and the tyrant, after beholding his children and friends butchered before his face, eſcaped to Sicily, to meet a death as tragical as his crimes deſerved.

9 Pyrrhus king of Epirus deceives the Sicilians.

Anarchy now raged throughout the iſland, and every faction was reduced to the neceſſity of calling in the aſſiſtance of foreign powers; among whom Pyrrhus king of Epirus took the lead, and reduced all parties to ſome degree of order and obedience. But ambition ſoon prompted him to invade thoſe rights which he came to defend; he caſt off the maſk, and made Sicily feel under his ſway as heavy a hand as that of its former oppreſſors; but the Sicilians ſoon aſſumed courage and ſtrength enough to drive him out of the iſland.

10 The Mamertini, ſurpriſe Meſſina, and are aſſiſted by the Romans.

About this period the Mamertini, whom Mr Swinburne indignantly ſtyles a crew of miſcreants, ſurpriſed Meſſina, and, after a general maſſacre of the citizens, eſtabliſhed a republican form of government. Their commonwealth became ſo troubleſome a neighbour to the Greeks, that Hiero II. who had been raiſed to the chief command at Syracuſe in conſideration of his ſuperior wiſdom and warlike talents, found himſelf neceſſitated to form a league with Carthage, in order to deſtroy this neſt of villains. In their diſtreſs the Mamertini implored the aſſiſtance of Rome, though the ſenate had recently puniſhed with exemplary ſeverity one of their own legions for a ſimilar outrage committed at Rhegium. The virtue of the Romans gave way to the temptation, and the deſire of extending their empire beyond the limits of Italy, caſt a veil over every odious circumſtance attending this alliance. A Roman army croſſed the Faro, relieved Meſſina, defeated the Carthaginians, and humbled Hiero into an ally of the republic.

11 Which gives riſe to the firſt Punic war.

Thus began the firſt Punic war, which was carried on for many years in Sicily with various ſucceſs. The genius of Hamilcar Barcas ſupported the African cauſe under numberleſs diſappointments, and the repeated overthrows of his colleagues; at laſt, finding his exertions

Sicily. 12 Peace concluded by Hannibal.

tion, ineffectual, he adviſed the Carthaginian rulers to purchaſe peace at the price of Sicily. Such a treaty was not likely to be obſerved longer than want of ſtrength ſhould curb the animoſity of the vanquiſhed party: when their vigour was recruited, Himilcar ſon of Hamilcar eaſily perſuaded them to reſume the conteſt, and for 16 years waged war in the heart of the Roman territories. Meanwhile Hiero conducted himſelf with ſo much prudence, that he retained the friendſhip of both parties, and preſerved his portion of Sicily in perfect tranquillity. He died in extreme old age, beloved and reſpected both at home and abroad.

His grandſon Hieronymus, forſaking this happy line of politics, and contracting an alliance with Carthage, fell an early victim to the troubles which his own folly had excited. Once more, and for the laſt time, the Syracuſans found themſelves in poſſeſſion of their independence: but the times were no longer ſuited to ſuch a ſyſtem; diſſenſions gained head, and diſtracted the public councils. Carthage could not ſupport them, or prevent Marcellus from undertaking the ſiege of Syracuſe, immortalized by the mechanical efforts of Archimedes, and the immenſity of the plunder. See SYRACUSE.

13 Sicily conquered by the Saracens, and afterwards by the Normans.

The Sicilians after this relinquiſhed all martial ideas and during a long ſeries of generations turned their attention ſolely to the arts of peace and the labours of agriculture. Their poſition in the centre of the Roman empire preſerved them both from civil and foreign foes, except in two inſtances of a ſervile war. The rapacity of their governors was a more conſtant and inſupportable evil. In this ſtate of apathy and opulence Sicily remained down to the 7th century of our era, when the Saracens began to diſturb its tranquillity. The barbarous nations of the north had before invaded and ravaged its coaſts, but had not long kept poſſeſſion. The Saracens were more fortunate. In 827 they availed themſelves of quarrels among the Sicilians to ſubdue the country. Palermo was choſen for their capital, and the ſtandard of Mahomet triumphed about 200 years. In 1038 George Maniaces was ſent by the Greek emperor with a great army to attack Sicily. He made good his landing, and puſhed his conqueſts with vigour: his ſucceſs aroſe from the valour of ſome Norman troops, which were at that time unemployed and ready to ſell their ſervices to the beſt bidder. Maniaces repaid them with ingratitude; and by his abſurd conduct gave the Muſſulmen time to breathe, and the Normans a pretext and opportunity of invading the Imperial dominions in Italy. Robert and Roger of Hauteville afterwards conquered Sicily on their own account, not as mercenaries; for having ſubſtantially ſettled their power on the continent, they turned their arms againſt this iſland in obedience to the dictates of zeal and ambition. After ten years ſtruggle, the Saracens yielded up the rich prize, and Robert ceded it to his brother Roger, who aſſumed the title of Great Earl of Sicily, ruled the ſtate with wiſdom, and ranks deſervedly among the greateſt characters in hiſtory. He raiſed himſelf from the humble ſtation of a poor younger ſon of a private gentleman, to the exalted dignity of a powerful monarch, by the ſole force of his own genius and courage; he governed a nation of ſtrangers with vigour and juſtice, and tranſmitted his poſſeſſions undiſputed to his poſterity. Such an aſſemblage of great qualities is well intitled to our admiration.

He was ſucceeded by his ſon Simon, whoſe reign was ſhort, and made way for a ſecond ſon called Roger. In 1127 this prince joined to his Sicilian poſſeſſions the whole inheritance of Robert Guiſcard (ſee NAPLES, n° 23.), and aſſumed the regal ſtyle. The greateſt part of his reign was taken up in quelling revolts in Italy, but Sicily enjoyed profound peace. In 1154 his ſon William aſcended the throne, and paſſed his life in war and confuſion. William II. ſucceeded his father, and died without iſſue. Tancred, though baſely born, was elected his ſucceſſor, and after him his ſon William III. who was vanquiſhed by Henry of Swabia. During the troubles that agitated the reign of his ſon the emperor Frederic, peace appears to have been the lot of Sicily. A ſhort lived ſedition, and a revolt of the Saracens, are the only commotions of which we read. For greater ſecurity, the Saracens were removed to Puglia 400 years after the conqueſt of Sicily by their anceſtors. Under Conrad and Manfred Sicily remained quiet; and from that time the hiſtory of Sicily is related under the article NAPLES, n° 26, &c.

Sicily. 14 Under the dominion of different monarchs.

15 Is at length conquered by the Spaniards.

At the death of Charles II. of Spain, his ſpoils, became an object of furious contention; and at the peace of Utrecht, Sicily was ceded to Victor duke of Savoy, who, not many years after, was forced by the emperor Charles VI. to relinquiſh that fine iſland, and take Sardinia as an equivalent. But as the Spaniards had no concern in theſe bargains, they made a ſudden attempt to recover Sicily, in which they failed through the vigilance of the Engliſh admiral Byng. He deſtroyed their fleet in 1718, and compelled them to drop their ſcheme for a time. In 1734 the Spaniſh court reſumed their deſign with ſucceſs. The infant Don Carlos drove the Germans out, and was crowned king of the two Sicilies at Palermo. When he paſſed into Spain to take poſſeſſion of that crown, he transferred the Sicilian diadem to his ſon Ferdinand III. of Sicily and IV. of Naples, and it has ever ſince remained in the poſſeſſion of the ſame family.

16 Account of the Straits of Meſſina.

Sicily is ſeparated, as we have already obſerved, from Italy by a narrow ſtrait called the *Faro of Meſſina*. This ſtrait is ſtill remarkable for the rapidity of its currents and the irregular ebbing and flowing of the ſea, which ſometimes ruſhes in with ſuch violence as to endanger ſhips riding at anchor. Anciently it was much more remarkable for Scylla and Charybdis, the one a rock, and the other a whirlpool, between which it was very dangerous to ſteer, and concerning which ſo many fables have been related by the ancients. Scylla is a rock on the Italian ſide, oppoſite to Cape Pylores, which runs out into the ſea on the Sicilian ſide. Mr Brydone informs us, that the navigation of the ſtraits is not even yet performed without danger. He informs us, that the noiſe of the current which ſets through the ſtraits may be heard for ſeveral miles, like the roaring of ſome large impetuous river confined between narrow banks. In many places the water roſe into whirlpools and eddies, which are dangerous to ſhipping. The current ſet exactly for the rock of Scylla, and would certainly have carried any thing thrown into it againſt that point. Our author, however, is by no means of opinion that the ſtrait is ſo dangerous as the ancients have repreſented it; though he thinks that the ſtrait is now probably much wider than formerly, which may have diminiſhed the danger. See SCYLLA. There are many ſmall rocks, which

Sicily.

which ſhow their heads near the baſe of the large ones. Theſe are probably the dogs deſcribed by the ancient poets as howling round Scylla. The rock is near 200 feet high, and has a kind of caſtle or fort built on its ſummit with a town called *Scylla* or *Scylæa*, containing 300 or 400 inhabitants on its ſouth ſide, which gives the title of prince to a Calabreſe family.

Charybdis is now ſo much diminiſhed, that it ſeems almoſt reduced to nothing in compariſon of what it was, though even yet it is not to be paſſed without danger. See CHARYBDIS.

In the ſtraits, Mr Brydone informs us, a moſt ſurpriſing phenomenon is to be obſerved. In the heat of ſummer, after the ſea and air have been much agitated, there appears in the heavens over the ſtraits a great variety of ſingular forms, ſome at reſt and others moving with great velocity. Theſe forms, in proportion as the light increaſes, ſeem to become more aerial, till at laſt, ſome time before ſun-riſe, they totally diſappear. The Sicilians repreſent this as the moſt beautiful ſight in nature. Leonti, one of their beſt and lateſt writers, ſays, that the heavens appear crowded with a variety of objects, ſuch as palaces, woods, gardens, &c. beſides the figures of men and other animals that appear in motion among them. Some treatiſes have been written concerning this phenomenon; but nothing ſatisfactory has been delievered concerning its cauſe.

17 Climate and produce.

Though Sicily lies in a warm climate, the air is healthful, being refreſhed with ſea breezes on every ſide. It has at all times been remarkably fertile; but the era of its greateſt proſperity was from the ſiege of Syracuſe by the Athenians to the Carthaginian conqueſts. Then and long after it ſupplied with grain in years of ſcarcity all the countries upon the Mediterranean except Egypt and the coaſts of Aſia, and Rome and Carthage continually. Even now, under all the impediments of ſuperſtition and bad government, its productions are, in quantity and quality, the beſt in Europe. Of the vegetable are grain, wines, oil, fruits, tobacco, mulberry trees for the ſilkworm, cotton, medicinal roots, and ſugar canes. The laſt of theſe flouriſh near Avola and Meriſh. They are of an inferior quality to thoſe of the Weſt Indies, but their ſugar is ſweeter than any other. The animal production is ſimliar to that of Italy, but the horned cattle are a ſmaller breed. The coaſts abound with fiſh, particularly with tunney and anchovies; the export of which forms a very lucrative branch of commerce. There are mines of ſilver, copper, and lead, but none are worked. Near Palma are beds of the beſt ſulphur: at the mouth of the river Giaretta is found a yellow amber, preferable to that of the Baltic; and in every part of the iſland quarries of marbles, that have furniſhed materials for all the noble edifices of Sicily. The moſt beautiful are in the neighbourhood of Palermo, particularly the yellow, and thoſe that reſemble the verdeantique, porphyry, and lapis lazuli. The population of the iſland amounts to 1,300,000 ſouls; not is much again as the ſingle city of Syracuſe formerly contained.

Watkin's Travels through Switzerland, Italy, Sicily, &c.

18 Rivers and mountains.

Here are ſeveral rivers and good ſprings; but few of the rivers are navigable, having but a ſhort courſe, and deſcending precipitately from the mountains. The chief are the Cantera, the Jarretta, and the Salſo; of which the two former run from weſt to eaſt, and the third from north to ſouth.

Of the mountains in this iſland the moſt noted is Mount Etna, now called *Mont Gibel* or *Mongibel*, a volcano whoſe eruptions have often proved fatal to the neighbouring country. See ETNA.

Were the Sicilians a cultivated people, among whom thoſe arts were encouraged which not only promote the wealth and comfort of a nation, but the cultivating nobler faculties and extend the views of mankind, the circumſtances of their government are ſuch, that it might gradually be improved into a free conſtitution: but to this, the ignorance, ſuperſtition, and poverty, of the people ſeem to be invincible obſtacles. The monarchical power in Sicily is far from being abſolute; and the parliament claims a ſhare of public authority indepeadently of the will of the king, deduced from a compact made between Roger and the Norman barons after the expulſion of the Saracens. This claim is denied by the king, who wiſhes the nobles to conſider their privileges as derived ſolely from his favour. Hence the government is in a ſituation which greatly reſembles that of England and the other kingdoms of Europe in the feudal times; there are continual jealouſies and oppoſitions between the king and the barons, of which an enlightened people might eaſily take advantage, and obtain that ſhare in the conſtitution which might ſecure them from future oppreſſion. In theſe diſputes, the king has the advantage at leaſt of power if not of right; and ſeveral works, in which the claims of the Sicilian barons have been aſſerted, were publicly burned a few years ago.

As the ſovereign holds his court at Naples, Sicily is governed by a viceroy, who is appointed only for three years, though at the end of that term his commiſſion is ſometimes renewed. He lives in great ſtate, and, as the repreſentative of the king, his power is very conſiderable. He preſides in all the courts and departments of government, and is commander in chief of all the forces: he calls or diſſolves the parliament when he pleaſes; and by him all orders, laws, and ſentences, muſt be ſigned: but his office is far from being deſirable, as it generally renders him the object either of the jealouſy of the court of Naples, or of the hatred of the Sicilians.

The parliament conſiſts of the nobles, the biſhops, and abbots, and the repreſentatives of 43 cities, which are immediately ſubject to the crown. Thoſe cities which are ſubject to any of the nobles ſend no members to the parliament; in theſe the king has not much authority, and derives little advantage from them. According to the laws, the parliament ought to be aſſembled at the end of every three years: but the government pays little attention to this rule. The common people are in general very much attached to the nobles, and are inclined to take their part in all their differences with the court: but the magiſtrates and principal inhabitants of the cities which belong to theſe feudal lords, wiſh to get rid of their authority, and imagine that they ſhould be leſs oppreſſed, if immediately ſubject to the king: theſe inclinations are not diſagreeable to the court, and are encouraged by moſt of the lawyers, who are of great ſervice to governmen in conteſting the privileges of the nobles. Many of theſe privileges are now abridged; and the power of the barons, with reſpect to the adminiſtration of juſtice in their domains, was very properly limited by the viceroy Caraccioli,

raccioli, in the year 1735. The government of this nobleman was very beneficial to Sicily, as he, in a great measure, cleared the island of the banditti that used to infest it, and made several excellent regulations for the establishment of social order and personal security. He deserves the thanks of every well-wisher to mankind for having abolished the court of inquisition, which had been established in this country by Ferdinand the Catholic, and made dependent on the authority of the grand inquisitor of Spain. Its last *auto da fe* was held in the year 1724, when two persons were burned. At length Charles III. rendered it independent of the Spanish inquisitor, and abridged its power, by forbidding it to make use of the torture, and to inflict public punishments. The Marchese Spaltaree, and his successor the Marchese Tanucci, were both enemies to the hierarchy; and, during their viceroyalties, took care to appoint sensible and liberal men to the office of inquisitor: the last of whom was Venimiglia, a man of a most humane and amiable character, who heartily wished for the abolition of this diabolical court, and readily contributed toward it. While he held the office of inquisitor, he always endeavoured to procure the acquittal of the accused; and when he could succeed no other way, would pretend some informality in the trial. The total annihilation of this instrument of the worst of tyranny was reserved for Caraccioli. A priest being accused to the inquisition, was dragged out of his house and thrown into the dungeon. He was condemned; but, on account of informality, and a violation of justice in the trial, he appealed to the viceroy, who appointed a committee of jurists to examine the process. The inquisitor refused to acknowledge the authority of this commission; pretending that to expose the secrets of the holy office, and to submit its decisions to the examination of lay judges, would be so inconsistent with his duty, that he would see the inquisition abolished rather than consent to it. Caraccioli took him at his word, and procured a royal mandate by which the holy office was at once annihilated. He assembled all the nobility, judges, and bishops, on the 27th of March 1782, in the palace of the inquisition, and commanded the king's order to be read; after which he took possession of the archives, and caused all the prisons to be set open: in these were at that time only two prisoners, who had been condemned to perpetual confinement for witchcraft. The papers relating to the finances were preserved; but all the rest were publicly burned. The possessions of the holy office were assigned to the use of churches and charitable institutions; but the officers then belonging to it retained their salaries during their lives. The palace itself is converted into a custom-house, and the place where heretics were formerly roasted alive for the honour of the Catholic faith, is now changed into a public garden. The cognizance of offences against orthodoxy is committed to the bishops: but they cannot cite any one to appear before them without permission from the viceroy; neither can they confine any person to a solitary prison, nor deny him the privilege of writing to his friends, and conversing freely with his advocate. The nobility are so numerous in this island, that Labat says it is paved with noblemen. The general assembly of parliament is composed of 66 archbishops, bishops, abbots, and priors, which form the Bracchio ecclesiastico. Fifty-eight princes, 27 dukes, 37 marquisses, 27 counts, 1 viscount, and 79 barons, form the militaire; and the demaniale consists of 43 representatives of free towns. Out of each bracchio four deputies are chosen to conduct public business. But the viceroy, the prince of Butera, and the prætor of Palermo, are always the three first. *N. B.* There are many titled persons that have no seat in the assembly, viz. 62 princes, 55 dukes, 87 marquisses, 1 count, and 282 other feudatories. There are three archbishoprics and seven bishoprics; and the island, ever since it was conquered by the Saracens, has been divided into three parts or valleys; namely, the *Val di Demone*, *Val di Noto*, and *Val di Mazzara*.

SICINNUS (Dentatus), a tribune of the people, lived a little after the expulsion of the kings from Rome. He was in 120 battles and skirmishes, besides single combats, in all of which he came off conqueror. He served under nine generals, all of whom triumphed by his means. In these battles he received 45 wounds in the fore-part of his body, and not one in his back. The senate made him great presents, and he was honoured with the name of the Roman Achilles.

SICYOS, in botany: A genus of plants belonging to the class of monœcia, and to the order of syngenesia; and in the natural system arranged under the 34th order, *Cucurbitaceæ*. The male flowers have their calyx quinquedentated, their corolla quinquepartite, and there are three filaments. The female flowers have their calyx and corolla similar; but their style is trifid, and their drupa monospermous. There are three species, the *angulata*, *laciniata*, and *gaveini*, which are all foreign plants.

SIDA, *Yellow* or *Indian Mallow*, in botany: A genus of plants belonging to the class of monadelphia, and to the order of polyandria: and in the natural system ranging under the 37th order, *Columniferæ*. The calyx is simple and angulated; the style is divided into many parts; there are several capsules, each containing one seed. There are 27 species. 1. The Spinosa; 2. Angustifolia; 3. Alba; 4. Rhombifolia; 5. Almifolia; 6. Ciliaris; 7. Retusa; 8. Triquetra; 9. Jamaicensis; 10. Carpinifolia; 11. Viscosa; 12. Cordifolia; 13. Umbellata; 14. Paniculata; 15. Atrosanguinea; 16. Periplocifolia; 17. Urens; 18. Arborea; 19. Occidentalis; 20. Americana; 21. Abutilon; 22. Mauritiana; 23. Asiatica; 24. Indica; 25. Crispa; 26. Cristata; 27. Ternata. The first 18 species have 15 capsules; the rest are multicapsular. They are all natives of warm climates; and most of them are found in the East or West Indies.

The Chinese make cords of the sida abutilon. This plant loves water, and may be advantageously planted in marshes and ditches, where nothing else will grow. From experiments made by the Abbé Cavanilles, a Spaniard, which are inserted in the *Mem. de l' Acad. Royale*, it appears that the plants succeed best when sown in May, and they arrive at perfection in three months and a half. The maceration of the smaller stalks is finished in about 15 days; of the larger in a month. The strength and goodness of the thread appeared to be in proportion to the perfection of the vegetation, and to the distance the plant was kept at from other plants. The fibres lie in strata, of which there are sometimes six: they are not quite straight, but preserve an undulating direction, so as to form a network in their natural

Sciacca 23 Sicinnus

21 Abolished by Caraccioli.

Siddee
d
Sideritis.

ral positions. Their smell resembles that of hemp; the fibres are whiter, but more dry and harsh than those of hemp. The harshness is owing to a greenish gluten which connects the fibres; and the white colour must always be obtained at the expence of having this kind of thread less supple: when of its natural hue, it is very soft and flexible. This description belongs chiefly to the sida; but it will also apply to the malva crispa, Peruviana, and Mauritiana. The malva crispa gave, however, the greatest quantity of fibres, and its gluten was most copious. The fibres of the sida abutilon, and the malva crispa, are the longest and the strongest; those of the Peruviana and Mauritiana are the shortest and weakest. The fibres of those plants which had lost their leaves are less strong, though of equal length with those which had preserved them.

SIDDEE, or SEDEE: an Arabic title, by which the Abyssinians or Habashys are always distinguished in the courts of Hindostan; where, being in great repute for firmness and fidelity, they are generally employed as commanders of forts or in posts of great trust.

SIDEREAL YEAR. See *Astronomy-Index*.

SIDERIA, in natural history, the name of a genus of crystals, used to express those altered in their figure by particles of iron. These are of a rhomboidal figure, and composed only of six planes. Of this genus there are four known species. 1. A colourless, pellucid, and thin one; found in considerable quantities among the iron ores of the forest of Dean in Gloucestershire, and in several other places. 2. A dull, thick, and brown one; not uncommon in the same places with the former. And, 3. A black and a very glossy kind, a fossil of great beauty; found in the same place with the others, as also in Leicestershire and Sussex.

SIDERITE, a substance discovered by Mr Meyer, and by him supposed to be a new metal; but Messrs Bergman and Kirwan have discovered that it is nothing else than a natural combination of the phosphoric acid with iron. Mr Klaproth of Berlin also came to the same conclusion, without any communication with Mr Meyer. It is extremely difficult to separate this acid from the metal; however, he found the artificial compound of phosphoric acid and iron to agree in its properties with the calx sideri alba obtained by Bergman and Meyer from the cold-short iron extracted from the swampy or marshy ores. The discovery of this substance, however, may be accounted an important affair in chemistry, as we are thus furnished with an immense quantity of phosphoric acid, which might be applied to useful purposes if it could be separated from the metal.

SIDERITIS, IRONWORT, in botany: A genus of plants belonging to the class of didynamia, and to the order of gymnospermia; and in the natural system ranging under the 42d order, *Verticillatæ*. The stamina are within the tube of the corolla. There are two stigmas, one of which is cylindrical and concave; the other, which is lower, is membranous, shorter, and sheathing the other. The species are 13. 1. The Canariensis, or Canary ironwort, which is a native of Madeira and the Canary islands; 2. The Candicans, which is also a native of Madeira; 3. The Syriaca, a native of the Levant; 4. The Perfoliata, a native of the Levant; 5. The Montana, a native of Italy and Austria; 6. The Elegans; 7. The Romana, a native of Italy; 8. The Incana, a native of Spain; 9. The Hyssopifolia, a native of Italy and the Pyrenees; 10. The Scordioides, a native of the south of France; 11. The Hirsuta, which is indigenous in the south of Europe; 12. The Chiata; 13. The Lanata.

SIDEROXYLON, IRON-WOOD, in botany: A genus of plants belonging to the class of pentandria, and to the order of monogynia; and in the natural system ranging under the 43d order, *Dumosæ*. The corolla is cut into 10 parts, the lacinia or segments being observated alternately; the stigma is simple; the berry contains five seeds. There are ten species: 1. Mite; 2. Inerme, smooth iron wood; 3. Melanophleum, laurel-leaved iron-wood; 4. Buxifolium; 5. Cymosum—both natives of the Cape of Good Hope; 6. Sericeum, silky iron-wood, a native of New South Wales; 7. Tenax, silvery-leaved iron-wood, a native of Carolina; 8. Lycioides, willow-leaved iron-wood, a native of North America; 9. Spinosum, thorny iron-wood or argan, a native of Morocco; 10. Decandrum.

The wood of these trees being very close and solid, has given occasion for this name to be applied to them, it being so heavy as to sink in water. As they are natives of warm countries, they cannot be preserved in this country unless they are placed, the two former in a warm stove, the others in a green house. They are propagated by seeds, when these can be procured from abroad.

SIDNEY (Sir Philip), was born, as is supposed, at Penshurst in Kent in the year 1554: His father was Sir Henry Sidney, an Irish gentleman, and his mother Mary the eldest daughter of John Dudley duke of Northumberland. He was sent when very young to Christchurch college at Oxford, but left the university at 17 to set out on his travels. After visiting France, Germany, Hungary, and Italy, he returned to England in 1575, and was next year sent by Queen Elizabeth as her ambassador to Randolph emperor of Germany. On his return he visited Don John of Austria, governor of the Netherlands, by whom he was received with great respect. In 1579, when Queen Elizabeth seemed on the point of concluding her long projected marriage with the duke of Anjou, Sir Philip wrote her a letter, in which he dissuaded her from the match with unusual elegance of expression, as well as force of reasoning. About this time a quarrel with the earl of Oxford occasioned his withdrawing from court; during which retirement he is supposed to have written his celebrated romance called *Arcadia*.

In 1585, after the queen's treaty with the United States, he was made governor of Flushing and master of the horse. Here he distinguished himself so much both by his courage and conduct, that his reputation rose to the highest pitch. He was named, it is pretended, by the republic of Poland as one of the competitors for that crown, and might even have been elected had it not been for the interference of the queen. But his illustrious career was soon terminated; for in 1586 he was wounded at the battle of Zutphen, and carried to Arnheim, where he soon after died. His body was brought to London, and buried in St Paul's cathedral. He is described by the writers of that age as the most perfect model of an accomplished gentleman that could be formed even by the wanton imagination of poetry or fiction. Virtuous conduct, polite conversation, heroic valour,

Sidney. lour, and elegant erudition, all concurred to render him the ornament and delight of the Engliſh court; and as the credit which he enjoyed with the queen and the earl of Leiceſter was wholly employed in the encouragement of genius and literature, his praiſes have been tranſmitted with advantage to poſterity. No perſon was ſo low as not to become an object of his humanity. After the battle of Zutphen, while he was lying on the field mangled with wounds, a bottle of water was brought him to relieve his thirſt; but obſerving a ſoldier near him in a like miſerable condition, he ſaid, *This man's neceſſity is ſtill greater than mine;* and reſigned to him the bottle of water. Beſides his *Arcadia*, he wrote ſeveral ſmaller pieces both in proſe and verſe, which have been publiſhed. Sidon, Sidus.

SIDNEY (Algernon), was the ſecond ſon of Robert earl of Leiceſter, and of Dorothy eldeſt daughter of the earl of Northumberland. He was born about the year 1617. During the civil wars he took part againſt the king, and diſtinguiſhed himſelf as a colonel in the army of the parliament. He was afterwards appointed one of king Charles's judges, but declined appearing in that court. During the uſurpation of Cromwel, Sidney, who was a violent republican, retired to the country, and ſpent his time in writing thoſe diſcourſes on government which have been ſo deſervedly celebrated. After the death of the Protector, he again took part in the public tranſactions of his country, and was abroad on an embaſſy to Denmark when king Charles was reſtored. Upon this he retired to Hamburgh, and afterwards to Francfort, where he reſided till 1677, when he returned to England and obtained from the king a pardon. It has been affirmed, but the ſtory deſerves no credit, that during his reſidence abroad king Charles hired ruffians to aſſaſſinate him. After his return he made repeated attempts to procure a ſeat in parliament but all of them proved unſucceſsful. After the intention of the commons to excluſe the duke of York from the throne had been defeated by the ſudden diſſolution of parliament, Sidney joined with eagerneſs the councils of Ruſſel, Eſſex, and Monmouth, who had reſolved to oppoſe the duke's ſucceſſion by force of arms. Frequent meetings were held at London; while, at the ſame time, a ſet of ſubordinate conſpirators, who were not, however, admitted into their confidence, met and embraced the moſt deſperate reſolutions. Keiling, one of theſe men, diſcovered the whole conſpiracy; and Algernon Sidney, together with his noble aſſociates, was immediately thrown into priſon, and no art was left unattempted in order to involve them in the guilt of the meaner conſpirators.

Howard, an abandoned nobleman, without a ſingle ſpark of virtue or honour, was the only witneſs againſt Sidney; but as the law required two, his diſcourſes on government, found unpubliſhed in his cloſet, were conſtrued into treaſon, and declared equivalent to another witneſs. It was in vain for Sidney to plead that papers were no legal evidence; that it could not be proved they were written by him; and that if they were, they contained nothing treaſonable. The defence was over-ruled; he was declared guilty, condemned, and executed! His attainder was reverſed in the firſt year of king William.

He was a man of extraordinary courage; ſteady even to obſtinacy; of a ſincere but rough and boiſterous temper. Though he profeſſed his belief in the Chriſtian religion, he was an enemy to an eſtabliſhed church, and even, according to Burnet, to every kind of public worſhip. In his principles he was a zealous republican: government was always his favourite ſtudy; and his eſſays on that ſubject are a proof of the progreſs which he made.

SIDON (anc. geog.), a city of Phœnicia in Aſia, famous in Scripture for its riches, ariſing from the extenſive commerce carried on by its inhabitants. Heavy judgments were denounced againſt the Sidonians in account of their wickedneſs, which were accompliſhed in the time of Ochus king of Perſia: for that monarch having come againſt them with an army on account of their rebellion, the city was betrayed by its king; upon which the wretched inhabitants were ſeized with deſpair; they ſet fire to their houſes, and 40,000, with their wives and children, periſhed in the flames.

This city is now called *Saide*, and, according to Mr Bruce's account, not only its harbour is filled up with ſand, but the pavement of the ancient city ſtood 7½ feet lower than the ground on which the preſent city ſtands. Volney deſcribes it as an ill-built dirty city. Its length along the ſea-ſhore is about 600 paces, and its breadth 150. At the north-weſt ſide of the town is the caſtle, which is built in the ſea itſelf, 80 paces from the main land, to which it is joined by arches. To the weſt of this caſtle is a ſhoal 15 feet high above the ſea, and about 200 paces long. The ſpace between this ſhoal and the caſtle forms the road, but veſſels are not ſafe there in bad weather. The ſhoal, which extends along the town, has a baſon incloſed by a decayed pier. This was the ancient port; but it is ſo choaked up by ſand, that boats alone can enter its mouth near the caſtle. Fakr-el-din, emir of the Druſes, deſtroyed all theſe little ports from Bairout to Acre, by ſinking boats and ſtones to prevent the Turkiſh ſhips from entering them. The baſon of Saide, if it were emptied, might contain 20 or 25 ſmall veſſels. On the ſide of the ſea, the town is abſolutely without any wall; and that which encloſes it on the land ſide is no better than a priſon wall. The whole artillery does not exceed ſix cannons, and theſe are without carriages and gunners. The garriſon ſcarcely amounts to 100 men. The water comes from the river Aoula, through open canals, from which it is fetched by the women. Theſe canals ſerve alſo to water the orchards of mulberry and lemon trees.

Saide is a conſiderable trading town, and is the chief emporium of Damaſcus and the interior country. The French, who are the only Europeans to be found there, have a conſul, and five or ſix commercial houſes. Their exports conſiſt in ſilks, and particularly in raw and ſpun cottons. The manufacture of this cotton is the principal art of the inhabitants, the number of whom may be eſtimated at about 5000. It is 45 miles weſt from Damaſcus. E. Long. 36. 5. N. Lat. 37.

SIDUS GEORGIUM, in aſtronomy, a new primary planet, diſcovered by Dr Herſchell in the year 1781. By moſt foreign, and even by ſome Britiſh philoſophers, it is known by the name of *Herſchell*, an honour which is due to the diſcoverer. As the other planets are diſtinguiſhed by marks or characters, the planet Herſchell is diſtinguiſhed by an H, the initial letter of the diſcoverer's name, and a croſs to ſhow that it is a Chriſtian planet. From many calculations of our beſt aſtrono-

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mers and mathematicians, says Dr Herschell, I have collected the following particulars, as most to be depended upon.

Place of the node	- -	2 11°	49′ 30″
Inclination of the orbit	- -		43′ 35″
Place of the perihelion	-	172°	13′ 17″
Time of the perihelion passage		Sep 7. 1799	
Excentricity of the orbit	,82534		
Half the greater axis	19,07114		
Revolution - -	83,2364 sidereal years.		

From my own observations on this planet's apparent diameter, which I have found cannot well be less than 4″, nor to be much greater, we infer, that its real diameter is to that of the earth as 4,454 to 1; and hence it appears to be of very considerable bulk, and, except Saturn and Jupiter, by far the largest of the remaining planets. Its light is of a bluish-white colour, and in brilliancy between that of the Moon and of Venus. With a tel. scope which magnifies about 300 times, it appears to have a very well defined visible disk; but with instruments of a small power, it can hardly be distinguished from a fixed star of between the sixth and seventh magnitude. In a very fine clear night, when the moon is absent, it may also be seen by the naked eye.

SIEGE, in the art of war, is to surround a fortified place with an army, and approach it by passages made in the ground, so as to be covered against the fire of the place.

SIEGEN, a town of Germany in Westervia, with a castle and the title of a principality, which it gives to a branch of the house of Nassau. It is seated on a river of the same name in E. Long. 8. 5. N. Lat. 50. 53.

SIENNA, a large, ancient, and celebrated city of Tuscany in Italy; capital of the Siennese, with an archbishop's see, a famous university, and a citadel. It is about four miles in circumference, and surrounded with an old wall. The metropolitan church is much esteemed by travellers; and though it is a Gothic structure, the architecture is admirable. It is built with black and white marble, and the pavement is of Mosaic work. The town is adorned with a great number of palaces, fountains, and superb churches, as also a magnificent hospital. The great area is round, and the houses about it are of the same height, supported by piazzas, under which people may walk in hot or rainy weather; in the middle is a basin, which can be filled with water at any time, to represent a sea fight with small vessels. The Italian language is taught here with such purity, that a great many foreigners frequent it in that account. It is seated on three eminences, in fertile soil, in E. Long. 11. 11. N. Lat. 43. 10.

SIENNESE, a duchy in Italy; bounded on the north by the Florentine, on the south by the Mediterranean sea and the duchy of Castro, on the east by the Perugino and Orvietano, and on the west by the Florentino and the Tuscan sea; being about 55 miles in length, and as much in breadth. The soil is pretty fertile, especially in mulberry trees, which feed a great number of silk-worms, and there are several mineral springs. Sienna is the capital town.

SIERRA LEONA, a large country on the west coast of Africa, which some extend from the Grain Coast on the south east to Cape Verga or Verga on the north-west, i. e. between 7° and 12° N. Lat. Others, however, confine the country between Cape Verga and Cape Tagrin. There runs through it a great river of the same name, on which the fourth settlement, but the mouth is in longitude 12. 30 west, lat. 8. 5. north, and is nine miles wide. The climate and soil of this country appear to be, on both sides of the river, nearly the best in Africa, or at least the most favourable to European constitutions. The heat is much the same as that of the West Indies; but on the higher grounds there is a cool set breeze, and in the mountains even the air is very temperate. According to Governor Matthew, "Sierra Leona, if properly cleared and cultivated, would be equal in salubrity and superior to produce to any of the islands in the West Indies," and others have affirmed, that "the air is better for a man's health than in many places of Europe." These advantages of climate induced the English to establish a factory at Sierra Leona; but they chose not the most healthful situation. For the benefit of a spring of good water they fixed their residence in a low valley, which is often ever spread with mists and noxious vapours, while the air is clear and serene on the summits of the hills, to which water from the well might be easily carried.

The animal productions of this country are lions, from which it has its name; leopards, hyænas, musk cats, and many kinds of weasels; the jupanzee or chimpanzee, a species of simia, which has a still more striking resemblance to the human figure than even the ourang outang; porcupines, wild hogs, squirrels, and antelopes. Besides these, which are natives of the country, oxen thrive in it, and even grow fat; asses too are employed in labour, and do not suffer by the climate; but sheep suffer much from the heat, change their wool into hair, grow lean and increase very little; while the hardy goat is here as prolific and large as in any other country. Of the birds which frequent the woods of Sierra Leona we can give no perfect account. A species of crane is mentioned as easily tamed; common poultry multiply fast; ducks thrive well, but geese and turkeys seem not to agree with the climate. Turtles of all kinds are very common, and sometimes of a large size. Crocodiles or alligators of a tremendous species have been found ten or twelve feet in length, and lizards of six different species. Snakes, which are almost innumerable, haunt the houses in the night in search of poultry; and one was observed with measured 18 feet, but was happily found not to be venemous. Fishes are in great variety both in the sea and in the rivers. Besides the whale, the shark, flagging ray, and porpoise, there are eels, horse mackarel, sturgeon, cavallos, mullets, snappers, yellow-tails, old maid, ten-pounders, and some other fishes; all of which, except the eels and ten-pounders, are esteemed fine eating. Oysters are found in great abundance, and another shell-fish, which the natives eat. Among the zoophites, none is more worthy of notice than the common sponge, which covers all the sandy beaches of the river, particularly on the Bullom shore, and would fetch a high price in Great Britain.

Of the numerous vegetable productions of Sierra Leona, our limits will permit us only to mention the following. Rice, which is the plant chiefly cultivated, as the natives subsist almost entirely upon it, grows both in

Sierra. in the high and low grounds. It proſpers indeed beſt in ſwamps, though the grain is better in a drier ſoil. Next to rice the caſſado conſtitutes the chief food of the inhabitants, and is cultivated with great care. The country likewiſe produces yams, various kinds of potatoes, eddoes, or the *arum ſculentum*. Oil-palm, plantains, and bananas; papaw, guava, oranges and limes; pompions, melons, and cucumbers; pine-apples, pigeon-pea, which dreſſed like Engliſh peas are a good pulſe; maize or Indian corn; millet, cocoa-nut trees; okra; the tallow-tree; a great variety of tamarinds; different kinds of fig-trees and plums; a kind of fruit reſembling grapes, but more acid and acrid; cherries reſembling a fine nectarine in taſte; a ſpecies of the bread fruit-tree; the cream fruit, ſo called becauſe when wounded it yields a fine white juice reſembling ſugar or the beſt milk, of which the natives are very fond; the malaguetta pepper, or grains of paradiſe; a new ſpecies of nutmeg, but whether ſo good as the common ſort has not yet been aſcertained; a new ſpecies of the Peruvian bark, which it is hoped will prove as uſeful as the other; and cola, a fruit highly eſteemed by the natives for the ſame virtues with that bark; the ricinus, caſſia, dye-ſtuffs, and gums, of great value; cotton, tobacco, and ſugar-canes, which, it is thought, would thrive exceedingly well under proper cultivation.

Conſidering the ardour of the maritime nations of Europe for ſettling colonies in diſtant regions of the globe, it is ſomewhat ſurprizing that a climate ſo temperate and a ſoil ſo productive as that of Sierra Leona did not long ago attract their notice. But it was left to be colonized for a better purpoſe than that which firſt drew the natives of Europe to the Weſt Indies and the American continent. Being thinly inhabited, Sierra Leona appeared to ſome benevolent gentlemen in England a place where, without incommoding the natives, a ſufficient quantity of ground might be bought on which to ſettle a great number of free negroes, who in 1786 ſwarmed in London in idleneſs and want. About 400 of theſe wretches, together with 60 whites, moſtly women of bad character and in ill health, were accordingly ſent out, at the charge of government, to Sierra Leona. Neceſſity, it was hoped, would make them induſtrious and orderly; and Captain Thomſon of the navy, who conducted them, obtained, for their uſe, a grant of land to his majeſty from king Tom, the neighbouring chief, and afterwards from Naimbanna, the king of the country. The colony, however, ſoon went to ruin; but the land which they occupied being about 20 miles ſquare his majeſty was enabled to grant by act of parliament to another colony founded on better principles and for a ſtill nobler purpoſe.

The moſt intelligent members of that ſociety, which has laboured ſo ſtrenuouſly to procure an abolition of the ſlave-trade, juſtly concluding that the natives of Guinea would reap very little benefit from the attainment of their object, unleſs they ſhould be taught the principles of religion and the arts of civil life, which alone can render them really free, conceived the plan of a colony at Sierra Leona to be ſettled for the truly generous purpoſe of civilizing the Africans by maintaining with them a friendly intercourſe, and a commerce in every thing but men. This plan could not be carried into effect but at a very great expence. Subſcriptions were therefore opened upon rational and equitable terms, and a ſum deemed ſufficient was ſpeedily raiſed. Sierra An act of parliament was paſſed in favour of the ſubſcribers, by which they were incorporated by the denomination of the *Sierra Leona Company*; and in purſuance of that act they held their firſt meeting at London on the 19th of October 1791, when the following gentlemen were choſen directors for that year.

"Henry Thornton, Eſq; M. P. chairman—Philip Sanſom, Eſq; deputy chairman—Sir Charles Middleton, Bart.—Sir George Young, Knt.—William Wilberforce, Eſq; M. P.—Rev. Thomas Clarkſon, A. M.—Joſeph Hardcaſtle, Eſq;—John Kingſton, Eſq;—Samuel Parker, Eſq;—Granville Sharp, Eſq;—William Sandford, Eſq;—Vickeris Taylor, Eſq;—George Wolf, Eſq."

The directors having ſtated the natural advantages of Sierra Leona, and its preſent miſerable condition, obſerved, that they had not merely to eſtabliſh a commercial factory, but that, to introduce civilization, cultivation, and a ſafe trade, the company muſt provide for the ſecurity of the perſons and property of the coloniſts. The directors therefore reſolved, that three or four veſſels ſhould ſail at once, with ſuch a number of people as would be able to protect and aſſiſt each other; with goods both for trade and for the ſupply of the colony. Accordingly ſeveral veſſels ſailed, having on board a council for the government of the colony and the management of the company's affairs; a number of artificers and other ſervants of the company; ſome ſoldiers, and a very few Engliſh ſettlers. The directors were laudably cautious in the choice of coloniſts. They admitted into the ſociety no white man of bad character, or who was not a declared enemy to the ſlave-trade; and as the chief object of their enterpriſe was the civilization of the natives, it was with great propriety that they choſe more than three-fourths of their ſettlers from the free negroes in Nova Scotia, who had borne arms for the Britiſh government during the American war. The ſuperintendant and council were particularly inſtructed to ſecure to all blacks and people of colour, at Sierra Leona, equal rights and equal treatment, in all reſpects, with whites. They were to be tried by jury, as well as others; and the council was deſired to allot to the blacks employments ſuited to their preſent abilities, and to afford them every opportunity of cultivating their talents. All practicable means of maintaining ſubordination were directed to be uſed; and the council was eſpecially inſtructed to promote religion and morals, by ſupporting public worſhip and the due obſervance of the Sabbath, and by the inſtruction of the people, and the education of children. But no perſon was to be prevented from performing or attending religious worſhip in whatever place, time, or manner, he might think fit, or from peaceably inculcating his own religious opinions. Orders were given in chooſing the ſcite of a town, to conſider health as the firſt object; and the firſt town was directed to be called *Free Town*. Articles for building and cultivation were ſent out, beſides the cargoes for proſecuting the company's commerce; and ſchools for reading, writing, and accounts were ordered to be ſet up for the purpoſe of inſtructing the children of ſuch natives as ſhould be willing to put them under the company's care.

The leading object of the company was to ſubſtitute, for that diſagraceful traffic which has too long ſubſiſted

Sierra. a fair commerce with Africa, and all the bleſſings which might be expected to attend it. Conſiderable advantages appeared hereby likely to reſult to Great Britain, not only from its obtaining ſeveral commodities cheaper, but alſo from opening a market for Britiſh manufactures, to the increaſing demands of which it is difficult to aſſign a limit. From this connection, Africa was likely to derive the ſtill more important benefits of religion, morality, and civilization. To accompliſh theſe purpoſes, it was neceſſary for the company to poſſeſs a tract of land, as a repoſitory for their goods, and which the Africans might cultivate in peace, ſecure from the ravages of the ſlave trade. It had been aſcertained, beyond a doubt, that the climate and ſoil of Africa were admirably ſuited to the growth of ſugar, ſpices, coffee, cotton, indigo, rice, and every other ſpecies of tropical produce. The company propoſed to inſtruct the natives to raiſe theſe articles, and to ſet them the example, by a ſpirited cultivation, on its own account. Directions, were given to the company's commercial agent to puſh forward a trade, in a mode preſcribed, in the preſent produce of Africa. Meaſures were taken for cultivating, on the company's account, the moſt profitable tropical produce; and in particular, a perſon of long experience in the Weſt Indies was ordered to begin a ſugar plantation. A mineralogiſt and botaniſt were likewiſe engaged to go out and explore the country for new articles of commerce.

"Every thing being thus ſettled upon the moſt equitable and benevolent principles, the ſhips ſailed with the Britiſh coloniſts, to whom, in March 1792, were added 1131 blacks from Nova Scotia. The native chiefs being reconciled to the plan, and made to underſtand its beneficent tendency towards their people, the colony proceeded to build *Free-Town*, on a dry and rather elevated ſpot on the ſouth ſide of the river. It occupied between 70 and 80 acres, its length being about one third of a mile, and its breadth nearly the ſame; and it contained near 400 houſes, each having one-twelfth of an acre annexed, on which a few vegetables were raiſed. There were nine ſtreets running from north-weſt to ſouth-eaſt, and three croſs ſtreets, all 80 feet wide, except one of 160 feet, in the middle of which were all the public buildings. Theſe conſiſted of a governor's houſe and offices; a large ſtore-houſe; a large hoſpital; ſix or eight other houſes, offices, and ſhops, occupied by the company's ſervants; and a church capable of containing 800 people. The coloniſts at firſt ſuffered much from the rainy ſeaſon, againſt which it was not in their power to provide ſufficient protection; but at the end of it they recovered in a great meaſure their health and ſpirits, and proceeded with alacrity to execute the various purpoſes of their ſettlement. To excite emulation in culture, the government gave premiums to thoſe coloniſts who raiſed the greateſt quantities of rice, yams, eddoes, cabbages, Indian corn, and cotton, reſpectively. To limit the exceſſes of the ſlave-trade, and gain the favour of the neighbouring chiefs, the directors inſtructed the governor and council to redeem any native from the neighbourhood, who ſhould be unjuſtly ſold either to or by a Britiſh ſubject. The ſervants of the company conducted themſelves with the utmoſt propriety, being ſober, moral, and exemplary; and from the labours of the clergymen were derived ſervices highly important in every point of view. Before the end of two years from the inſtitution of the colony, order and induſtry had begun to ſhew their effects in an increaſing proſperity. The woods had been cut down to the diſtance of about three Engliſh miles all round the town. By theſe means the climate had become healthier, and ſickneſs had diminiſhed. The fame of the colony had ſpread not only along the whole weſtern coaſt of Africa, but alſo to parts far diſtant from the coaſt; embaſſies had been received of the moſt friendly nature from kings and princes ſeveral hundred miles diſtant; and the native chiefs had begun to ſend their children to the colony, with full confidence, to be taught reading, writing, and accounts, and to be brought up in the Chriſtian religion. In a word, in was not without grounds that the directors looked forward to that joyful period when, by the influence of the company's meaſures, the continent of Africa ſhould be reſcued from her preſent ſtate of darkneſs and miſery, and exhibit a delightful ſcene of light and knowledge, of civilization and order, of peaceful induſtry and domeſtic comfort. On their beneficent exertions they hoped with confidence for the bleſſing of Providence; they were countenanced and ſupported by the Britiſh government; and upon the breaking out of the preſent war, the French Convention authoriſed one of their agents to write to the directors, requeſting a full account of the deſign of the inſtitution, and the names of the ſhips employed in their ſervice, and aſſuring them of the good wiſhes of the French government to ſo noble an undertaking. How completely that government fulfilled its promiſe is very generally known. Having vindicated the rights of man in Europe by the violation of every principle of truth and juſtice, they determined by the ſame means to give light and liberty to the Africans; and that they have fully carried their determination into effect will be ſeen by the following extract of a letter from Mr Afzelius, the company's botaniſt, dated Sierra Leona, 15th November 1794. "The French have been here and have ruined us. They arrived on the 28th of September laſt, early in the morning, with a fleet conſiſting of one large ſhip, two frigates, two armed brigs, and one cutter, together with two large armed merchant ſhips, taken by them at the Iſles de Los, an Engliſh ſlave factory to the north of our colony, and which they have alſo deſtroyed and burnt. So well had they concealed their nation, that we took them at firſt for Engliſh. They had Engliſh-built veſſels, which were rigged in the Engliſh way. They ſhowed the Engliſh flag, and had their ſailors, at leaſt thoſe we ſaw on deck, dreſſed like Engliſh. In ſhort, we did not perceive our miſtake till we obſerved them pointing their guns. We had not ſtrength ſufficient to reſiſt, and therefore our governor gave orders, that as ſoon as they ſhould begin to fire, the Britiſh flag ſhould be ſtruck, and a flag of truce hoiſted. Accordingly this was done, but ſtill they continued firing, and did much damage, both within and without the town. They killed two people and wounded three or four. But, as we did not underſtand the meaning of this proceeding, we aſked them for an explanation; and they anſwered us, that we ſhould diſplay the flag of liberty, as a proof of our ſubmiſſion. We aſſured them that it ſhould already have been done, if we had had any, which terminated the hoſtilities from the ſhips. In the mean time, moſt of the inhabitants had fled from the town, having taken with them as much of their property

Waldron Part II. P. 280.

Sierra. property as they conveniently could in such a hurry. I was with the governor, together with a number of others; but as soon as I was certain they were enemies, I went towards my own house with a view to save as much as possible of my property and natural collections; but was received in such a manner, that I could not venture to proceed. My house was situated near the shore, and unfortunately just opposite the frigate which fired. I saw the balls passing through the house, and heard them whizzing about my ears. I saw that I should lose all my property; but life was dearer to me, and I hastened to the woods.

"In the afternoon the enemy landed, finding the town almost destitute of people, but rich in provisions, clothing, and other stores. They began immediately to break open the houses and to plunder. What they did not want, they destroyed, burnt, or threw into the river. They killed all the cattle and animals they found in the fields or streets, yards, or elsewhere, not sparing even asses, dogs, and cats. These proceedings they continued the whole succeeding week, till they had entirely ruined our beautiful and prospering colony; and when they found nothing more worth plundering, they set fire to the public buildings and all the houses belonging to the Europeans; and burnt, as they said, by mistake nine or ten houses of the colonists. In the mean time, they were not less active on the water. They sent three of their vessels to Bance island, an English slave factory higher up the river, which they plundered and burnt, together with some slave ships lying there. They took besides about 10 or 12 prizes, including the company's vessels. Most of these they unloaded and burnt. They took along with them also two of our armed vessels, one of which was a large ship, laden with provisions, and which had been long expected; but she unfortunately arrived a few days too soon, and was taken with her whole cargo. We expected at least to receive our private letters, but even this was refused, and they were thrown overboard. At last, after inflicting on us every hardship we could suffer, only sparing our lives and the houses of the colonists, they sailed on the 13th of October last, at noon, proceeding downwards to the Gold Coast, and left us in the most dreadful situation, without provisions, medicines, clothes, houses, or furniture, &c. &c. and I feared much, that most of us should have perished, had not our friends in the neighbourhood, both natives and Europeans, who were so happy as to escape the enemy, been so kind as to send us what they could spare. In the mean time, most of us have either been, or still are, very sick, and many have died for want of proper food and medicine. The worst, however, is now past. At least we are not in any want of provision, although of the coarsest kind, but are destitute of the most necessary articles and utensils for the house, the table, and the kitchen."

"The Sierra Leona colony was established for no other end than to abolish the slave-trade, to enlighten the Africans, and to render them virtuous rational, free, and happy; and those powerful patrons of the rights of man destroyed that colony with many circumstances of the most wanton cruelty. Though Mr Afzelius is a Swede, and ought therefore to have been protected by the laws of neutrality, they burnt his house with the rest; deprived him of his trunks, his clothes, and his bed; destroyed the natural curiosities which he had collected at the hazard of his life; and carried away the instruments by means of which only he could collect more. It is with pleasure, however, that we learn from the proceedings of the general court held on the 25th of February 1795, that the directors do not yet despair of the colony; and that they have adopted the most prudent measures to avert all such calamities in future. That their benevolent labours may be finally crowned with success is our earnest prayer, in which we shall, doubtless, be joined by every good Christian."

SIERRA MORENA, mountains of Andalusia in Spain.

SIEUR, a title of respect among the French, like that of *master* among us. It is much used by lawyers, as also by superiors in their letters to inferiors.

SIFANTO, or SIPHANTO, an island of the Archipelago, to the west of Paros, to the north east of Milo, and to the south-west of Serphanto. The air is so good here, that many of the inhabitants live to the age of 120; and their water, fruits, wild fowl, and poultry, are excellent, but more especially the grapes. It abounds with marble and granite, and is one of the most fertile and best cultivated of these islands. The inhabitants employ themselves in cultivating olive-trees and capers; and they have very good silk. They trade in figs, onions, wax, honey, and straw-hats; and may be about 8000 in all. E. Long. 25. 15. N. Lat. 37. 9.

SI-FANS, or TOU-FANS, a people inhabiting the country on the west of China. Their country is only a continued ridge of mountains, inclosed by the rivers Hoang-ho on the north, Ya-long on the west, and Yang-tse-kiang on the east, between the 30th and 35th degrees of north latitude. Grosier's General Description of China, vol. i. p. 203.

The Si-fans are divided into two kinds of people; the one are called by the Chinese *Black Si-fans*, the other *Yellow*; names which are given them from the different colours of their tents. The black are the most clownish and wretched; they live in small bodies, and are governed by petty chiefs, who all depend upon a greater.

The yellow Si-fans are subject to families, the eldest of which becomes a lama, and assumes the yellow dress. These lama princes, who command in their respective districts, have the power of trying causes, and punishing criminals; but their government is by no means burdensome; provided certain honours are paid them, and they receive punctually the dues of the god Fo, which amount to very little, they molest none of their subjects. The greater part of the Si-fans live in tents; but some of them have houses built of earth, and even brick. Their habitations are not contiguous; they form at most but some small hamlets, consisting of five or six families. They feed a great number of flocks, and are in no want of any of the necessaries of life. The principal article of their trade is rhubarb, which their country produces in great abundance. Their horses are small; but they are well shaped, lively, and robust.

These people are of a proud and independent spirit, and acknowledge with reluctance the superiority of the Chinese government, to which they have been subjected: when they are summoned by the mandarins, they rarely appear; but the government, for political reasons, winks

Sigaultian Sign. winks at this contempt, and endeavours to keep these intractable subjects under by mildness and moderation: it would, besides, be difficult to employ rigorous means in order to reduce them to perfect obedience; their wild and frightful mountains (the tops of which are always covered with snow, even in the month of July) would afford them places of shelter, from which they could never be driven by force.

The customs of these mountaineers are totally different from those of the Chinese. It is, for example, an act of great politeness among them to present a white handkerchief of taffety or linen, when they accost any person whom they are desirous of honouring. All their religion consists in their adoration of the god Fo, to whom they have a singular attachment: their superstitious veneration extends even to his ministers, on whom they have considered it as their duty to confer supreme power and the government of the nation.

SIGAULTIAN OPERATION, a method of delivery in cases of difficult labour, first practised by M. Sigault. It consists in enlarging the dimensions of the pelvis, in order to procure a safe passage to the child without injuring the mother. See MIDWIFERY, chap. vii.

SIGESBECKIA, in botany: A genus of plants belonging to the class of syngenesia, and to the order of polygamia superflua; and in the natural system ranging under the 49th order, *Compositæ*. The receptacle is paleaceous; the pappus is wanting; the exterior calyx is pentaphyllous, proper, and spreading; the radius is halved. There are three species: 1. The *orientalis*, which is a native of India and China. 2. The *occidentalis*, which is a native of Virginia. 3. The *flosculosa*, a native of Peru.

SIGETH, a town of Lower Hungary, and capital of a county of the same name. It is seated in a morass, and has a triple wall, with ditches full of water; and is defended by a citadel, being one of the strongest places in Hungary. It now belongs to the house of Austria, and was retaken from the Turks in 1669, after it had been blocked up two years. In some maps it is called *Zigat*. E. Long. 18. 58. N. Lat. 46. 17.

SIGHING, an effort of nature, by which the lungs are put into greater motion, and more dilated, so that the blood passes more freely, and in greater quantity, to the left auricle, and thence to the ventricle. Hence we learn, says Dr Hales, how sighing increases the force of the blood, and consequently proportionably cheers and relieves nature, when oppressed by its too slow motion, which is the case of those who are dejected and sad.

SIGHT, or VISION. See ANATOMY, n° 142. and *Index* subjoined to OPTICS.

Imperfections of Sight with regard to Colours. Under the article COLOURS, is given an instance of a strange deficiency of sight in some people who could not distinguish between the different colours. In the Phil. Trans. Vol. LXVIII. p. 611. we have an account of a gentleman who could not distinguish a claret colour from black. These imperfections are totally unaccountable from any thing we yet know concerning the nature of this sense.

Second Sight. See *Second Sight*.

SIGN, in general, the mark or character of something absent or invisible. See CHARACTER.

Among physicians, the term *sign* denotes some appearance in the human body which serves to indicate or point out the condition of the patient with regard to health or disease.

SIGN, in algebra. See ALGEBRA, Part I.

SIGN, in astronomy, a constellation containing a twelfth part of the zodiac. See ASTRONOMY, n° 315.

NAVAL SIGNALS. When we read at our fireside the account of an engagement or other interesting operation of an army, our attention is generally much engaged by the results, that we give but little to the movements which led to them, and produced them, and we seldom form to ourselves any distinct notion of the conduct of the day. But a professional man, or one accustomed to reflection, and who is not satisfied with the mere indulgence of eager curiosity, follows every regiment in its movements, endeavours to see their connection, and the influence which they have had on the fate of the day, and even to form to himself a general notion of the whole scene of action at its different interesting periods. He looks with the eye of the general, and sees his orders succeed or fail.

But few trouble themselves farther about the narration. The movement is ordered; it is performed; and the fortune of the day is determined. Few think how all this is brought about; and when they are told that during the whole of the battle of Custrin, Frederic the Great was in the upper room of a country inn, from whence he could view the whole field, while his aids de camp, on horseback, waited his orders in the yard below, they are struck with wonder, and can hardly conceive how it can be done: but, on reflection, they see the possibility of the thing. Their imagination accompanies the messenger from the inn yard to the scene of action; they hear the General's orders delivered, and they expect its execution.

But when we think for a moment on the situation of the commander of a fleet, confined on board one ship, and this ship as much, or more closely, engaged, than any other of the fleet; and when we reflect that here are no messengers ready to carry his orders to ships of the squadron at the distance of miles from him, and to deliver them with precision and distinctness, and that even if this were possible by sending small ships or boats, the vicissitudes of wind and weather may render the communication so tedious that the favourable moment may be irretrievably lost before the order can be conveyed.—When we think of all these circumstances, our thoughts are bewildered, and we are ready to imagine that a sea-battle is nothing but the unconnected struggle of individual ships; and that when the admiral has once "cried havoc, and let slip the dogs of war," he has done all that his situation empowers him to do, and he must leave the fate of the day to the bravery and skill of his captains and sailors.

Signals a language to the eye.

Yet it is in this situation, apparently the most unfavourable, that the orders of the commander can be conveyed, with a dispatch that is not attainable in the operations of a land army. The scene of action is unincumbered, so that the eye of the General can behold the whole without interruption. The movements which it is possible to execute are few, and they are precise. A few words are sufficient to order them, and then the mere fighting the ships must always be left to their respective commanders. This simplicity in the duty to be performed has enabled us to frame a language fully adequate to the business in hand, by which a correspondence can be kept up as far as the eye can see. This is

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the language of SIGNALS, a language by writing, addreſſed to the eye, and which he that runneth may read. As in common writing certain arbitrary marks are agreed on to expreſs certain ſounds uſed in ſpeech, or rather, as in hieroglyphics certain arbitrary marks are agreed on to expreſs certain thoughts, or the ſubjects of theſe thoughts; ſo here certain exhibitions are made, which are agreed on to expreſs certain movements to be executed by the commander to whom they are addreſſed, and all are enjoined to keep their eyes fixed on the ſhip of the conductor of the fleet, that they may learn his will.

2 Uſed in ancient times.

It is ſcarcely poſſible for any number of ſhips to act in concert, without ſome ſuch mode of communication between the general and the commanders of private ſhips. We have no direct information of this circumſtance in the naval tactics of the ancient nations, the Greeks and Romans; yet the neceſſity of the thing is ſo apparent, that we cannot ſuppoſe it to have been omitted by the moſt ingenious and the moſt cultivated people who have appeared on the great theatre of the world; and we are perſuaded that Themiſtocles, Conon, and other renowned ſea commanders of Athens, had ſignals by which they directed the movements of their fleets. We read, that when *Ægeus* ſent his ſon Theſeus to Crete, it was agreed on, that if the ſhip ſhould bring the young prince back in ſafety, a white flag ſhould be diſplayed. But thoſe on board, in their joy for reviſiting their country after their perilous voyage, forgot to hoiſt the concerted ſignal. The anxious father was every day expecting the ſhip which ſhould bring back his darling ſon, and had gone to the ſhore to look out for her. He ſaw her, but without the ſignal agreed on. On which the old man threw himſelf into the ſea. We find, too, in the hiſtory of the Punic wars by Polybius, frequent alluſions to ſuch a mode of communication; and Ammianus Marcellinus ſpeaks of the *ſpeculatores* and *vexillarii*, who were on board the ſhips in the Adriatic. The coins both of Greece and Rome exhibit both flags and ſtreamers. In ſhort, we cannot doubt of the ancients having practiſed this hieroglyphical language. It is ſomewhat ſurpriſing that Lord Dudley, in his *Arcano del Mare*, in which he makes an oſtentatious diſplay of his knowledge of every thing connected with the ſea ſervice, makes no expreſs mention of this very eſſential piece of knowledge, although he muſt, by his long reſidence in Italy, have known the marine diſcipline of the Venetians and Genoeſe, the greateſt maritime powers then in Europe.

3 As well as in modern;

"In the naval occurrences of modern Europe, mention is frequently made of ſignals. Indeed, as we have already obſerved, it ſeems impoſſible for a number of ſhips to act in any kind of concert, without ſome method of communication. Numberleſs ſituations muſt occur, when it would be impoſſible to convey orders or information by meſſengers from one ſhip to another, and coaſt and alarm ſignals had long been practiſed by every nation. The idea was, therefore, familiar. We find, in particular, that Queen Elizabeth, on occaſion of the expedition to Cadiz, ordered her ſecretaries to draw up inſtructions, which were to be communicated to the admiral, the general, and the five counſellors of war, and by them to be copied and tranſmitted to the ſeveral ſhips of the navy, not to be opened till they ſhould arrive in a certain latitude. It was on this occaſion, (ſays the hiſtorian Guthrie), "*thet we meet with the firſt regular ſets of ſigna's and orders to the commanders of the Engliſh fleet.*" But, till the movements of a fleet have attained ſome ſort of uniformity, regulated and connected by ſome principles of propriety, and agreed on by perſons in the habit of directing a number of ſhips, we may with confidence affirm that ſignals would be nothing but a parcel of arbitrary marks, appropriated to particular pieces of naval ſervice, ſuch as attacking the enemy, landing the ſoldiers, &c.; and that they would be conſidered merely as referring to the final reſult, but by no means pointing out the mode of execution, or directing the movements which were neceſſary for performing it.

4 But firſt formed into a ſyſtem by James II. when duk. of York.

"It was James II. when duke of York, who firſt conſidered this practice as capable of being reduced into a ſyſtem, and who ſaw the importance of ſuch a compoſition. He, as well as the king his brother, had always ſhowed a great predilection for the ſea ſervice; and, when appointed admiral of England, he turned his whole attention to its improvement. He had ſtudied the art of war under Turenne, not as a paſtime, but as a ſcience, and was a favourite pupil of that moſt accompliſhed general. Turenne one day pointed him out, ſaying, "Behold one who will be one of the firſt princes and greateſt generals of Europe." When admiral of England, he endeavoured to introduce into the maritime ſervice all thoſe principles of concert and arrangement which made a number of individual regiments and ſquadrons compoſe a great army. When he commanded in the Dutch war, he found a fleet to be little better than a collection of ſhips, on board of each of which the commander and his ſhip's company did their beſt to annoy the enemy, but with very little dependence on each other, or on the orders of the General; and in the different actions which the Engliſh fleet had with the Dutch, every thing was confuſion as ſoon as the battle began. It is remarkable that the famous penſionary De Witt, who from a ſtateſman became a navigator and a great ſea commander in a few weeks, made the ſame repreſentation to the States General on his return from his firſt campaign.

"In the memoirs of James II. written by himſelf, we have the following paſſage: "1665. On the 15th of March the duke of York went to Gunfleet, the general rendezvous of the fleet, and haſtened their equipment. He ordered all the flag officers on board with him every morning, to agree on the order of battle and rank. In former battles, no order was kept, and this under the duke of York was the firſt in which fighting in a line and regular form of battle was obſerved."

"This muſt be conſidered as full authority for giving the duke of York the honour of the invention. For whatever faults may be laid to the charge of this unfortunate prince, his word and honour ſtand unimpeached. And we are anxious to vindicate his claim to it, becauſe our neighbours the French, as uſual, would take the merit of this invention, and of the whole of naval tactics, to themſelves. True it is, that Colbert, the great and juſtly celebrated miniſter of Lous XIV. created a navy for his ambitious and vain-glorious maſter, and gave it a conſtitution which may be a model for other nations to copy. By his encouragement, men of the greateſt ſcientific eminence were engaged to contribute to its improvement: and they gave us the firſt treatiſes of naval evolutions. But it muſt ever be remembered, that our accompliſhed, though miſguided ſovereign, was then reſiding

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residing at the court of Louis; that he had formerly acted in concert with the French as a commander and flag officer, and was at this very time aiding them with his knowledge of sea affairs. In the memorable day at La Hogue, the gallant Ruffel, observing one of Tourville's movements, exclaimed, "There! they have got Pepys † among them." This anecdote we give on the authority of a friend, who heard an old and respectable officer (Admiral Clinton) say, that he had it from a gentleman who was in the action, and heard the words spoken; and we trust that our readers will not be displeased at having this matter of general opinion established on some good grounds.

† Pepys was secretary to the duke of York.

5 Wonderful simplicity of his system;

"It was on this occasion, then, that the duke of York made the movements and evolutions of a fleet the object of his particular study, reduced them to a system, and composed that "System of Sailing and Fighting Instructions," which has ever since been considered as the code of discipline for the British navy, and which has been adopted by our rivals and neighbours as the foundation of their naval tactics. It does great honour to its author, although its merit will not appear very eminent to a careless surveyor, on account of that very simplicity which constitutes its chief excellence. It is unquestionably the result of much sagacious reflection and painful combination of innumerable circumstances, all of which have their influence; and it is remarkable, that although succeeding commanders have improved the subject by several subordinate additions, no change has to this day been made in its general principles or maxims of evolution.

"Till some such code be established, it is evident that signals can be nothing but arbitrary and unconnected hieroglyphics, to be learned by rote, and retained by memory, without any exercise of the judgment; and the acquisition of this branch of nautical skill must be a more irksome task than that of learning the Chinese writing. But such a code being once settled, the character in which it may be expressed becomes a matter of rational difficultion.

"Accordingly, the sailing and fighting instructions of the duke of York were accompanied by a set of signals for directing the chief or most frequent movements of the fleet. These also were contrived with so much judgment, and such attention to distinctness, simplicity, and propriety, that there has hardly been any change found necessary; and they are still retained in the British navy as the usual signals in all cases when we are not anxious to conceal our movements from an enemy.

6 Yet as an art has since his time received considerable improvements.

"Notwithstanding this acknowledged merit of the duke of York's signals, it must be admitted that great improvements have been made on this subject, considered as an art. The art military has, in the course of a century past, become almost an appropriate calling, and has therefore been made the peculiar study of its professors. Our rivals the French were sooner, and more formally, placed in this situation, and the ministers of Louis XIV. took infinite and most judicious pains to make their military men superior to all others by their academical education. A more scientific turn was given to their education, and the assistance of scientific men was liberally given them; and all the nations of Europe must acknowledge some obligations to them for information on every thing connected with the art of war. They have attended very much to this subject, have greatly improved it, and have even introduced a new principle into the art; and by this means have reduced it to the most simple form of reference to the code of sailing and fighting instructions, by making the signals immediately expressive, not of orders, but of simple numbers. These numbers, being prefixed to the various articles of the code of instructions, the officer who sees a signal thrown out by the admiral reads the number, and reports it to his captain, perhaps without knowing to what it relates. This simplicity and secrecy, with an unlimited power of variation, are combined. We believe that M. de la Bourdonnaye, a brave and intelligent officer, during the war 1756, was the author of this ingenious thought.

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"We do not propose to give a system of British signals. This would evidently be improper. But we shall show our readers the practicability of this curious language, the extent to which it may be carried, and the methods which may be practised in accomplishing this purpose. This may make it an object of attention to scientific men, who can improve it; and the young officer will not only be able to read the orders of the commander in chief, but will not be at a loss, should circumstances place him in a situation where he must issue orders to others."

Signals may be divided into,

I. Day Signals.

II. Night Signals; and,

III. Signals in a Fog.

They must also be distinguished into, 1. Signals of Evolution, addressed to the whole Fleet, or to Squadrons of the fleet, or to Divisions of these squadrons. 2. Signals of Movements to be made by particular ships; and, 3. Signals of Service, which may be either general or particular.

7 During an engagement the signals of the Admiral are repeated by frigates stationed out of the line.

The great extent of a large fleet, the smoke in time of battle, and the situation of the commander in chief, who is commonly in the midst of the greatest confusion and hottest fire, frequently makes it very difficult for the officers of distant ships to perceive his signals with distinctness. Frigates, therefore, are stationed out of the line, to windward or to leeward, whose sole office it is to observe the admiral's signals, and instantly to repeat them. The eyes of all the signal officers in the private ships of war are directed to the repeating frigates, as well as to the admiral; and the officers of the repeating frigate, having no other duty, observe the admiral incessantly, and, being unembarrassed by the action, can display the signal with deliberation, so that it may be very distinctly seen. Being minutely acquainted with the substitutions, which must be made on board the admiral when his masts and rigging are in disorder, his (perhaps imperfect) signal is exhibited by the repeating frigate in its proper form, so as to be easily understood. And to facilitate this communication, the commanders of the different squadrons repeat the signals of the commander in chief, and the commanders of division repeat the signals of the commanders of their squadron.

8 Evolution signals are preceded by a signal of advertisement, and accompanied with a directive signal.

"Every evolution signal is preceded by a signal of advertisement and preparation, which is general, and frequently by a gun, to call attention; and when all the signals have been made which direct the different parts of that evolution, another signal is made, which marks the close of the complex signal, and divides it from others which may immediately follow it; and as the orders of the commander in chief may relate either to the movements of the whole fleet, those of a single division, or those

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thoſe of certain private ſhips, the EXECUTIVE SIGNAL, which dictates the particular movement, is accompanied by a DIRECTIVE SIGNAL, by which theſe ſhips are pointed out, to which the order is addreſſed.

9 Anſwered by the commander to whom they are addreſſed.

The commander of the ſhip to which any ſignal is addreſſed, is generally required to ſignify by a ſignal (which is general) that he has obſerved it. And if he does not thoroughly underſtand its meaning, he intimates this by another general ſignal. And here it is to be obſerved, that as ſoon as the ſignal is anſwered by the ſhips to which it is addreſſed, it is uſual to haul it down, to avoid the confuſion which might ariſe from others being hoiſted in the ſame place. The order remains till executed, notwithſtanding that the ſignal is hauled down.

10 Annulling ſignal.

It may happen that the commander who throws out the ſignal for any piece of ſervice, ſees reaſons for altering his plan. He intimates this by a general ANNULLING ſignal, accompanying the ſignal already given. This will frequently be more ſimple than to make the ſignals for the movements which would be required for re-eſtabliſhing the ſhips in their former ſituation.

All theſe things are of very eaſy comprehenſion, and require little thought for their contrivance. But when we come to the particular evolutions and movements, and to combine theſe with the circumſtances of ſituation in which the fleet may be at the time, it is evident, that much reflection is neceſſary for framing a body of ſignals which may be eaſily exhibited, diſtinctly perceived, and well underſtood, with little riſk of being miſtaken one for another. We ſhall take notice of the circumſtances which chiefly contribute to give them theſe qualities as we proceed in deſcribing their different claſſes.

I. *Of* DAY SIGNALS.

THESE are made by means of the ſhip's ſails, or by colours of various kinds.

Thoſe made with ſails are but few in number, and are almoſt neceſſarily limited to the ſituation of a fleet at anchor. Thus,

The following Signals	*uſually ſignify.*
Main top-gallant ſtayſail hoiſted	Officers and men belonging to the ſhip to come on board.
Fore top-ſail looſe	To prepare for ſailing.
Main top-ſail looſe	To unmoor.
Main top-ſail ſheets hauled home	To weigh.
Main top-ſail ſheets clewed up, and the yard hoiſted	Annul the former ſignal, and the ſhip to come to an anchor.
Top-gallant ſails looſe, and the ſheets flying	Diſcovering ſtrange ſails.
Main top-gallant ſail looſe and hoiſted. Topſail-yard down	Recal ſhips in chaſe.
Mizen top-ſail hoiſted, and the ſheets clewed up	Moor.

Before we proceed to the deſcription of the ſignals by means of colours, ſuch as FLAGS, BANNERS (or triangular flags), PENDANTS or VANES, we muſt take notice of the oſtenſible diſtinctions of the various diviſions and ſubdiviſions of a fleet, ſo that we may underſtand how the ſame ſignal may be addreſſed to a ſquadron, diviſion, or ſingle ſhip or ſhips. We ſuppoſe it known that a fleet of ſhips of war is diſtributed into three grand diviſions (which we ſhall term *ſquadrons*), called the *van*, *centre*, and *rear*. Theſe denominations have not always a relation to the one being more advanced than the other, either towards the enemy, or in the direction of their courſe.

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11 Meaning of the terms van, centre, and rear, in the line of battle at ſea.

In a land army, the poſition of every part is conceived from its reference to the enemy; and the reader, conceiving himſelf as facing the enemy, eaſily underſtands the terms *van*, *centre*, and *rear*, the *right* and *left wing*, &c. But the movements of a ſea army having a neceſſary dependence on the wind, they cannot be comprehended unleſs expreſſed in a language which keeps this circumſtance continually in view. The ſimpleſt and moſt eaſily conceived diſpoſition of a fleet, is that in which it is almoſt indiſpenſably obliged to form in order to engage an enemy. This is a ſtraight line, each ſhip directly a-head of its neighbour, and cloſe hauled. This is therefore called the *line of battle*. In this poſition, the two extremities of the fleet correſpond to the right and left wings of an army. Suppoſe this line to be in the direction eaſt and weſt, the wind blowing from the north-north-weſt, and therefore the fleet on the ſtarboard tack; the ſhips heads are to the weſt, and the weſtermoſt diviſion is undoubtedly the van of the fleet, and the eaſtermoſt diviſion is the rear. And it is in conformity to this arrangement and ſituation that the LIST OF THE FLEET is drawn up. But the ſhips may be on the ſame eaſt and weſt line, cloſe hauled, with their heads to the weſt, but the wind blowing from the ſouth-ſouth-weſt. They muſt therefore be on the larboard tack. The ſame ſhips, and the ſame diviſion, are ſtill, in fact, the van of the fleet. But ſuppoſe the ſhips heads to be to the eaſtward, and that they are cloſe hauled, having the wind from the ſouth-ſouth-eaſt or the north-north-eaſt, the ſhips which were the real van on both tacks in the former ſituation are now, in fact, the rear on both tacks; yet they retain the denomination of the *van ſquadron* of this fleet, and are under the immediate direction of the officer of the ſecond rank, while the other extremity is under the direction of the third officer. This ſubordination therefore is rather an arrangement of rank and precedence than of evolution. It is, however, conſidered as the NATURAL ORDER to which the general ſignals muſt be accommodated. For this reaſon, the diviſion which is denominated *van* in the liſt of this fleet, is *generally* made to lead the fleet when in the line of battle on the ſtarboard tack, and to form the *weathermoſt* column in *the order of ſailing in columns*; and, in general, it occupies that ſtation from which it can moſt eaſily paſs into the place of the leading diviſion on the ſtarboard line of battle ahead. Although this is a technical nicety of language, and may frequently puzzle a landſman in reading an account of naval operations, the reflecting and intelligent reader will ſee the propriety of retaining this mode of conceiving the ſubordinate arrangement of a fleet, and will comprehend the employment of the ſignals which are neceſſary for re-eſtabliſhing this arrangement, or directing the movements while another arrangement is retained.

This being underſtood, it is eaſy to contrive various methods

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methods of diſtinguiſhing every ſhip by the place which ſhe occupies in the fleet, both with reſpect to the whole line, with reſpect to the particular ſquadron, the particular diviſion of that ſquadron, and the particular place in that diviſion. This may be done by a combination of the poſition and colour of the pendants and vanes of each ſhip. Thus the colour of the pendants may indicate the ſquadron, their poſition or maſt on which they are hoiſted may mark the diviſion of that ſquadron, and a diſtinguiſhing vane may mark the place of the private ſhip in her own diviſion. The advantages attending this method are many. In a large fleet it would hardly be poſſible for the commander in chief to find a ſufficient variety of ſimple ſignals to mark the ſhip to which an order is addreſſed, by hoiſting it along with the ſignal appropriated to the intended movement. But by this contrivance one third part of theſe ſignals of addreſs is ſufficient. It alſo enables the commander in chief to order a general change of poſition by a ſingle ſignal, which otherwiſe would require ſeveral. Thus, ſuppoſe that the fore, main, and mizen maſts, are appropriated (with the proper modifications) for exhibiting the ſignals addreſſed to the van, the centre, and the rear ſquadrons of the fleet, and that a red, a white, and a blue flag, are choſen for the diſtinguiſhing flags of the officers commanding theſe ſquadrons; then, if the commander in chief ſhall hoiſt a red flag at his mizen top-gallant maſt head, it muſt direct the van ſquadron to take the poſition then occupied by the rear ſquadron the evolution neceſſary for accompliſhing this end being ſuppoſed known by the commander of the ſquadron, who will immediately make the neceſſary ſignals to the ſquadron under his particular direction. In the ſame manner the diſtinguiſhing ſignal for the leading ſhip of a ſquadron being hoiſted, along with the ſignal for addreſs to the whole fleet, and the ſignal for any particular ſervice, will cauſe the three or the nine leading ſhips to execute that order, &c. &c.

12 How ſignals are addreſſed to each of their diviſions.

All that has been ſaid hitherto may be conſidered as ſo many preparations for the real buſineſs of orders by the commander in chief. The moſt difficult part of the language remains, viz. to invent a number of ſignals which ſhall correſpond to that almoſt infinite variety of movements and ſervices which muſt be performed.

13 Eſſential qualities of ſignals.

Diſtinctneſs, ſimplicity, and propriety, are the three eſſential qualities of all ſignals. A ſignal muſt be ſome object eaſily ſeen, ſtrongly marked, ſo that it may be readily underſtood, with little riſk of its being miſtaken for another. When made by flags, banners, or pendants, they muſt be of the fulleſt colours, and ſtrongeſt contraſts. The ſhips are frequently at a very great diſtance, ſo that the intervening air occaſions a great degradation of colour. They are ſeen between the eye and a very variable ſky; and in this ſituation, eſpecially in the morning or evening, or a dark day, it is not eaſy to diſtinguiſh one full colour from another, all of them approaching to the appearance of a black. At the diſtance of a very few miles hardly any full colours can be diſtinguiſhed but a ſcarlet and a blue. Red, blue, yellow, and white, are the colours which can be diſtinguiſhed at greater diſtances than any others, and are therefore the only colours admitted as ſignals. Even theſe are ſometimes diſtinguiſhed with difficulty. A yellow is often confounded with a dirty white, and a blue with a red. All other dark colours are found totally unfit. But as theſe afford but a ſmall variety, we muſt combine them in one flag, by making it ſtriped, ſpotted, or chequered, taking care that the oppoſition of colour may be as great as poſſible, and that the pieces of which the flags are made up may not be too minute. Red muſt never be ſtriped nor ſpotted with white, and the ſtripes, ſpots, or chequers, ſhould never be leſs than one-third of the breadth of the flag. Plate CCCCLXXI. is a ſelection by an officer of experience as a ſet of eaſily recognited, and little liable to be confounded. Their colours are reſented by hatching, in the ſame manner as in heraldry (See Heraldry).

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Difference of ſhape, as flags, banners, or pendants, is another diſtinction by which the expreſſion may be varied. As to this thing elſe, we muſt recollect, that in light winds it may be difficult to diſtinguiſh a flag from a banner as neither are fully diſplayed for want of wind to detach the fly from the ſtaff.

And laſtly ſignals may be varied by their poſition, which may be on any lofty and well detached part of the maſts, yards, or rigging.

14 Simplicity.

Simplicity is an eminent property in all ſignals. They are addreſſed to perſons not much accuſtomed to combinations, and who are probably much occupied by other preſſing duties. It were to be wiſhed that every piece of ſervice could be indicated by a ſingle flag. This is peculiarly deſirable with reſpect to the ſignals uſed in time of battle. The rapid ſucceſſion of events on this occaſion call for a multitude of orders from the commander in chief, and his ſhip is frequently clad over with flags and pendants, ſo that it is exceedingly difficult for the ſignal officer of a private ſhip to diſtinguiſh the different groups, each of which make a particular ſignal.

15 And propriety.

Theſe conſiderations are the foundation of a certain *propriety* in ſignals, which directs us to a choice among marks which appear altogether arbitrary. Signals which run any riſk of being confounded, on account of ſome reſemblance, or becauſe their poſition hinders us from immediately perceiving their difference, ſhould be appropriated to pieces of ſervice which are hardly poſſible to be executed, or can hardly be wanted, in the ſame ſituation. No bad conſequence could eaſily reſult though the ſignal for *coming to cloſer action* ſhould reſemble that for *anſwering*, becauſe the preſent ſituation of the ſhips makes the laſt operation impoſſible or abſurd. Such conſiderations direct us to fix on for battle ſignals, thoſe which are of eaſieſt exhibition, are the moſt ſimple, and have the leaſt dependence on the circumſtance of poſition; ſo that their ſignification may not be affected by the damages ſuſtained in the maſts or rigging of the flag ſhip. Such ſignals as are leaſt eaſily ſeen at a diſtance, ſhould be appropriated to orders which can occur only in the middle of the fleet, &c. &c. Signals which are made to the admiral by private ſhips may be the ſame with ſignals of command from the flag ſhip, which will conſiderably diminiſh the number of ſignals perfectly different from each other.

16 By what means ſignals are commonly conveyed.

With all theſe attentions and precautions a ſyſtem of ſignals is at laſt made up, fitted to the code of fighting and fighting inſtructions. It is accompanied by another ſmall liſt for the duty of convoys. It muſt be engroſſed in two books; one for the officer of the flag ſhip, who is to make the ſignals, and the other is deli-

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delivered to every private ship. In the first, the evolutions, movements, and other operations of service, are set down in one column, and their corresponding signals in another. The first column is arranged, either alphabetically, by the distinguishing phrase, or systematically, according to the arrangement of the sailing and fighting instructions. The officer whose duty it is to make the signals, turns to this column for the order which he is to communicate, and in the other column he finds the appropriated signal.

17 And understood.

In the other book, which is consulted for the interpretation of the signals, they are arranged in the leading column, either by the flags, or by the places of their exhibition. The first is the best method, because the derangement of the flag ship's masts and rigging in time of action may occasion a change in the place of the signal.

18 The art of signals much improved since the publication of the Tactique Navale.

"The *Tactique Navale* of the Chevalier de Morogues contains a very full and elaborate treatise on signals. We recommend this work to every sea-officer, as full of instruction. The art of signals has been greatly simplified since the publication of this work, but we can not but ascribe much of the improvements to it. We believe that the author is the inventor of that systematic manner of addressing the order or *effective signal* to the different squadrons and divisions of the fleet, by which the art of signals is made more concise, the execution of orders is rendered more systematic, and the commanders of private ships are accustomed to consider themselves as parts of an army, with a mutual dependence and connection. We are ready enough to acknowledge the superiority of the French in manœuvring, but we affect to consider this as an imputation on their courage. Nothing can be more unjust; and dear-bought experience should long ere now have taught us the value of this superiority. What avails that courage which we would willingly arrogate to ourselves, if we cannot come to action with our enemy, or must do it in a situation in which it is almost impossible to succeed, and which needlessly throws away the lives of our gallant crews? Yet this must happen, if our admirals do not make evolutions their careful study, and our captains do not habituate themselves, from their first hoisting a pendant, to consider their own ship as connected with the most remote ship in the line. We cannot think that this view of their situation would in the least lessen the character which they have so justly acquired, of fighting their ship with a courage and firmness unequalled by those of any other nation. And we may add, that it is only by such a rational study of their profession, that the gentleman can be distinguished from the mercenary commander of a privateer."

II. Night Signals.

It is evident, that the communication of orders by night must be more difficult and more imperfect than by day. We must, in general, content ourselves with such orders as are necessary for keeping the fleet together, by directing the more general movements and evolutions which any change of circumstances may render necessary. And here the division and subordinate arrangement of the fleet is of indispensable necessity, it being hardly possible to particularise every ship by a signal of address, or to see her situation. The orders are therefore addressed to the commanders of the different divisions, each of whom is distinguished by his poop and top-lights, and is in the midst of, and not very remote from, the ships under his more particular charge. Yet even in this unfavourable situation, it is frequently necessary to order the movements of particular ships. Actions during the night are not uncommon. Pursuits and rallyings are still oftener carried on at this time. The common dangers of the sea are as frequent and more disastrous. The system of signals therefore is very incomplete till this part be accomplished.

Night signals must be made by guns, or by lights, or by both combined.

19 How gun signals may be varied.

Gun signals are susceptible of variety both in number and in disposition. The only distinct variation which can be made in this disposition, is by means of the time elapsed between the discharges. This will easily admit of three varieties, slow, moderate, and quick.—Half minute guns are as slow as can easily be listened to as appertaining to one signal. Quarter-minute guns are much better, and admit of two very distinct subdivisions. When the gunners, therefore, are well trained to this service (especially since the employment of firelocks for cannon), intervals of 15 or 12 seconds may be taken for slow firing, 8 or 10 seconds for moderate, and 4 or 5 seconds for quick firing. If these could be reduced one half, and made with certainty and precision, the expression would be incomparably more distinct. A very small number of firings varied in this way will give a considerable number of signals. Thus five guns, with the variety of only quick and moderate, will give 20 very distinguishable signals. The same principle must be attended to here as in the flag signals. The most simple must be appropriated to the most important orders, such as occur in the worst weather, or such as are most liable to be mistaken. Quick firing should not make part of a signal to a very distant ship, because the noise of a gun at a great distance is a lengthened sound, and two of them, with a very short interval, are apt to coalesce into one long continued sound. This mode of varying gun-signals by the time must therefore be employed with great caution, and we must be very certain of the steady performance of the gunners.

Note, that a preparatory signal or advertisement that an effective signal is to be made, is a very necessary circumstance. It is usual (at least in hard weather) to make this by a double discharge, with an interval of half a second, or at most a second.

Gun-signals are seldom made alone, except in ordinary situations and moderate weather; because accident may derange them, and inattention may cause them to escape notice, and, once made, they are over, and their repetition would change their meaning. They are also improper on an enemy's coast, or where an enemy's cruisers or fleets may be expected.

20 Signals by lights.

Signals by lights are either made with LIGHTS simply so called, *i. e.* lanthorns shown in different parts of the ship, or by rockets. Lights may differ by number, and by position, and also by figure. For the flag ship always carrying poop or top-lights, or both, presents an object in the darkest night, so that we can tell whether the additional lights are exhibited about the mainmast, the foremast, the mizenmast, &c. And if the lights shown from any of these situations are arranged in certain distinguishable situations in respect to each other, the number

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number of signals may be greatly increaſed. Thus three lights may be in a vertical line, or in a horizontal line, or in a triangle, and the point of this triangle may be up, or down, or forward, or aft, and thus may have many ſignifications.

Lights are alſo exhibited by falſe fires or rockets: Theſe can be varied by number, and by ſuch differences of appearance as to make them very diſtinguiſhable. Rockets may be with ſtars, with rain fire, or ſimple ſquibs.

21 These two ſpecies of ſignals may be combined.

By varying and combining theſe, a very great number of ſignals may be produced, fully ſufficient to direct every general movement or evolution, or any ordinary and important ſervice. The Chevalier de Morogues has given a ſpecimen of ſuch a ſyſtem of night ſignals, into which he has even introduced ſignals of addreſs or direction to every ſhip of a large fleet; and has alſo given ſignals of number, by which depths of ſoundings, points of the compaſs, and other things of this kind, may be expreſſed both eaſily and diſtinctly. He has made the ſignals by rockets perfectly ſimilar in point of number to thoſe by lanthorns, ſo that the commander can take either; a choice which may have its uſe, becauſe the ſignals by rockets may cauſe the preſence of a fleet to be more extenſively known than may be convenient.

22 General obſervations concerning night ſignals.

The commander in chief will inform the fleet by ſignal, that guns, or perhaps rockets, are not to be uſed that night. This ſignal, at the ſame time, directs the fleet to cloſe the line or columns, that the light ſignals may be better obſerved.

It is indeed a general rule to ſhow as few lights as poſſible; and the commander frequently puts out his own poop and top-lights, only ſhowing them from time to time, that his ſhips may keep around him.

The ſignal lanthorns on board the flag ſhip, and a lanthorn kept in readineſs on board of every private ſhip, to anſwer or acknowledge ſignals from the commander in chief, are all kept in bags, to conceal their lights till the moment they are fixed in their places, and the preparatory or advertiſing ſignal has been made.

The commander in chief ſometimes orders by ſignal every ſhip to ſhow a light for a minute or two, that he may judge of the poſition of the fleet; and the admiral's ſignal muſt always be acknowledged by thoſe to whom it is addreſſed.

It is of particular importance that the fleet be kept together. Therefore the leading ſhips of the fleet, on either tack, are enjoined to acknowledge the ſignals of the commander in chief by a ſignal peculiar to their ſtation. Thus the commander in chief learns the poſition of the extremities of his fleet.

In framing a ſet of night ſignals, great attention muſt be given to their poſition, that they be not obſcured by the ſails. The nature of the order to be given will frequently determine this. Thus, an order for the rear ſhips to make more ſail, will naturally direct us to exhibit the ſignal at the mizen peek; and ſo of other pieces of ſervice. Lanthorns expoſed in groups, ſuch as triangles, lozenges, &c. are commonly ſuſpended at the corners of large frames of laths, at the diſtance of a fathom at leaſt from each other. Attempts have been made to ſhow lights of different colours; but the riſk of miſtake or failure in the compoſition at the laboratory, makes this rather hazardous. Coloured lanthorns are more certain; but when the glaſſes are made of a colour ſufficiently intenſe, the vivacity of the light (which at no time is very great) is too much diminiſhed. Beſides, the very diſtance changes the colour exceedingly and unaccountably.

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III. *Of* Signals *in a* Fog.

Theſe can be made only by noiſes, ſuch as the firing of cannon and muſkets, the beating of drums and ringing of bells, &c. Fog ſignals are the moſt difficult to contrive of any, and are ſuſceptible of the leaſt variety. The commander in chief is principally concerned to keep his fleet together; and unleſs ſomething very urgent requires it, he will make no change in his courſe or rate of ſailing. But a ſhift of wind or other cauſes may make this neceſſary. The changes which he will order, it will be prudent to regulate by ſome fixed rule, which is in general convenient. Thus, when a fleet is in the order of ſailing upon a wind, and a fog comes on, the fleet will hold on the ſame courſe. If the wind ſhould come a little more on the beam, the fleet will ſtill keep cloſe to the wind. Certain general rules of this kind being agreed on, no ſignals are neceſſary for keeping the fleet together; and the ſhips can ſeparate or run foul of each other only by difference in their rate of ſailing, or by inaccurate ſteerage. To prevent this, the commander in chief fires a gun from time to time, and the ſhips of the fleet judge of his ſituation and diſtance by the ſound. The commanders of diviſions fire guns, with ſome diſtinction from thoſe of the commander in chief. This both informs the commander in chief of the poſition of his ſquadrons, and enables the private ſhips of each diviſion to keep in the neighbourhood of their own flag ſhip. On board of every private ſhip the drum is beaten, or the bell is chimed, every quarter of an hour, according as the ſhip is on the ſtarboard or larboard tack. By ſuch contrivances, it is never difficult keep a fleet in very good order when ſailing on a wind. The wind is almoſt always moderate, and the ſhips keep under a very eaſy ſail. It is much more difficult when going large, and ſeparation can be prevented only by the moſt unwearied attention. The greateſt riſk is the falling in with ſtrange ſhips ſteering another courſe.

23 By obſerving certain general rules ſignals during a fog are in many caſes unneceſſary.

But evolutions and other movements are frequently indiſpenſable. The courſe muſt be changed by tacking or wearing, and other ſervices muſt be performed. None, however, are admitted but the moſt probable, the moſt ſimple, and the moſt neceſſary.

24 How they are given when neceſſary.

The commander in chief firſt informs the fleet by the *preparatory fog ſignal*, that he is about to order an evolution, and that he is to direct it by *fog ſignals*. This precaution is indiſpenſable to prevent miſtakes. Along with this advertiſing ſignal he makes the ſignal of the movement intended. This not only calls the attention of the fleet, but makes the ſhips prepare for the preciſe execution of that movement. The commanders of diviſions repeat the advertiſing ſignal, which informs their ſhips of their ſituation, and the private ſhips beat their drums or chime their bells. Thus the whole ſhips of the fleet cloſe a little, and become a little better acquainted with their mutual poſition. It is now underſtood that a movement is to be made preciſely a quarter of an hour after the advertiſement. At the

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the expiration of this time, the effective ſignal for this movement is made by the commander in chief, and muſt be inſtantly repeated by the commanders of diviſions, and then the movement muſt be made by each ſhip, according to the ſailing and fighting inſtructions. This muſt be done with the utmoſt attention and preciſion, becauſe it produces a prodigious change in the relative poſition of the ſhips; and even although the good ſenſe of the commander in chief will ſelect ſuch movements for accompliſhing his purpoſe as produce the ſmalleſt alterations, and the leaſt riſk of ſeparation or running foul of each other; it is ſtill extremely difficult to avoid theſe misfortunes. To prevent this as much as poſſible, each ſhip which has executed the movement, or which has come on a courſe thwarting that of the fleet, intimates this by a ſignal properly adapted, often adding the ſignal of the tack on which it is now ſtanding, and even its particular ſignal of recognizance. This is particularly incumbent on the flag ſhips and the leading ſhips of each diviſion.

After a reaſonable interval, the commander in chief will make proper ſignals for bringing the fleet to a knowledge of their reunion in this new poſition.

25 Improper to publiſh a particular account of ſignals.

This muſt ſerve for a general account of the circumſtances which muſt be attended to in framing a code of ſignals. The arbitrary characters in which the language is written muſt be left to the ſagacity of the gentlemen of the profeſſion. It muſt be obſerved, that the ſtratagems of war make ſecrecy very neceſſary. It may be of immenſe hazard if the enemy ſhould underſtand our ſignals. In time of battle it might frequently fruſtrate our attempts to deſtroy them, and at all times would enable them to eſcape, or to throw us into diſorder. Every commander of a ſquadron, therefore, iſſues private ſignals, ſuited to his particular deſtination; and therefore it is neceſſary that our code of ſignals be ſuſceptible of endleſs variations. This is exceedingly eaſy without any increaſe of their number. The commander needs only intimate that ſuch and ſuch a ſignal is ſo and ſo changed in its meaning during his command.

26 Signals may be made the immediate expreſſions of numbers.

We cannot leave this article without returning to an obſervation which we made almoſt in the beginning, viz. that the ſyſtem of ſignals, or, to ſpeak more properly, the manner of framing this ſyſtem, has received much improvement from the gentlemen of the French navy, and particularly from the moſt ingenious thought of M. de la Bourdonnais; of making the ſignals the immediate expreſſions of *numbers* only, which numbers may be afterwards uſed to indicate any order whatever. We ſhall preſent our readers with a ſcheme or two of the manner in which this may be done for all ſignals, both day, night, and fog. This alone may be conſidered as a ſyſtem of ſignals, and is equally applicable to every kind of information at a diſtance. Without detracting in the ſmalleſt degree from the praiſe due to M. de la Bourdonnais, we muſt obſerve, that this principle of *notation* is of much older date. Biſhop Wilkins, in his Secret and Swift Meſſenger, expreſsly recommends it, and gives ſpecimens of the manner of execution; ſo does Dr Hooke in ſome of his propoſals to the Royal Society. Gaſpar Schottus alſo mentions it in his *Technica Curioſa*; and Kircher, among others of his Curious Projects.

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27 M. de la Bourdonnais's method for doing this

M. de la Bourdonnais's method is as follows:

He chooſes pendants for his effective ſignals, becauſe they are the moſt eaſily diſplayed in the proper order. Several pendants, making part of one ſignal, may be hoiſted by one hallyard, being ſtopped on it at the diſtance of four or ſix feet from each other. If it be found proper to throw out another ſignal at the ſame time and place, they are ſeparated by a red pendant without a point. His colours are choſen with judgement, being very diſtinctly recogniſed, and not liable to be confounded with the addreſſing ſignals appropriated to the different ſhips of the fleet. They are,

For N°	1. Red.	For N°	6. Red, with blue tail.
	2. White.		7. White, with blue tail.
	3. Blue.		8. White, with red tail.
	4. Yellow.		9. Blue, with yellow tail.
	5. Red, with white tail.		0. Yellow, with blue tail.

Three ſets of ſuch pendants will expreſs every number under a thouſand, by hoiſting one above the other, and reckoning the uppermoſt hundreds, the next below it tens, and the loweſt units. Thus the number 643 will be expreſſed by a pendent red with blue tail, a yellow pendant below it, and a blue one below the laſt.

This method has great advantages. The ſignals may be hoiſted in any place where beſt ſeen, and therefore the ſignification is not affected by the derangement of the flag ſhip's maſts and rigging. And by appropriating the ſmaller numbers to the battle ſignals, they are more ſimple, requiring fewer pendants.

28 Might be rendered much ſimpler by uſing fewer colours.

As this method requires a particular ſet of colours, it has its inconveniences. An admiral is often obliged to ſhift his flag, even in time of action. He cannot eaſily take the colours along with him. It is therefore better to make uſe of ſuch colours as every private ſhip is provided with. One ſet of 11 will do with the addition of three, at moſt of four pendants, of ſingular make, to mark 100, 200, 300, 400. Two of theſe flags, one above the other, will expreſs any number under 100, by uſing the 11th as a ſubſtitute for any flag that ſhould be repeated. Thus the 11th flag, along with the flag for eight or for ſix, will expreſs the number of 88 or 66, &c. Thus we are able to expreſs every number below 500, and this is ſufficient for a very large code of ſignals.

And in order to diminiſh as much as poſſible the number of theſe compound ſignals, it will be proper that a number of ſingle flag ſignals be preſerved, and even varied by circumſtances of poſition, for orders which are of very frequent occurrence, and which can hardly occur in ſituations where any obſtructions are occaſioned by loſs of maſts, &c. And farther, to avoid all chance of miſtake, a particular ſignal can be added, intimating that the ſignals now exhibited are numerary ſignals; or, which is ſtill better, all ſignals may be conſidered as numerary ſignals; and thoſe which we have juſt now called *ſingle flag ſignals* may be ſet down oppoſite to, or as expreſſing, the largeſt numbers of the code.

This method requires the ſignal of advertiſement, the annulling ſignal, the ſignal of addreſs to the particular ſhip or diviſion, the ſignal of acknowledgment, the ſignal of indiſtinctneſs, of diſtreſs, of danger, and one-

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one or two more which, in every method, muſt be employed.

Another method of expreſſing numbers with fewer colours is as follows; Let the flags be A, B, C, D, E, F, and arrange them as follows:

29 Another method of expreſſing numbers by fewer colours.

	A	B	C	D	E	F
	1	2	3	4	5	6
A	7	8	9	10	11	12
B	13	14	15	16	17	18
C	19	20	21	22	23	24
D	25	26	27	28	29	30
E	31	32	33	34	35	36
F	37	38	39	40	41	42

The number expreſſed by any pair of flags is found in the intersection of the horizontal and perpendicular columns. Thus the flag D, hoiſted along with and above the flag F, expreſſes the number 28, &c. In order to expreſs a greater number (but not exceeding 84) ſuppoſe 75, hoiſt the flags $\frac{C}{E}$, which expreſſes 33, or 75 wanting 42, and above them a flag or ſignal G, which alſone expreſſes 42.

30 Which may be alſo improved.

This method may be ſtill farther improved by arranging the flags thus:

	A	B	C	D	E	F
	1	2	3	4	5	6
A	7	8	9	10	11	12
B	—	13	14	15	16	17
C	—	—	18	19	20	21
D	—	—	—	22	23	24
E	—	—	—	—	25	26
F	—	—	—	—	—	27

In this laſt method the ſignification of the ſignal is totally independent of the poſition of the flags. In whatever parts of the ſhip the flags D and E are ſeen, they expreſs the number 23. This would ſuit battle ſignals.

31 A third method.

Another method ſtill may be taken. Flags hoiſted any where on the foremaſt may be accounted units, thoſe on the mainmaſt tens, and thoſe on the mizenmaſt hundreds. Thus numeral ſignals may be made by a ſhip diſmaſted, or having only poles in their place.

Many other ways may be contrived for expreſſing numbers by colours, and there is great room for exerciſing the judgment of the contriver. For it muſt always be remembered, that theſe ſignals muſt be accompanied with a ſignal by which it is addreſſed to ſome particular ſhip or diviſion of the fleet, and it may be difficult to connect the one with the other, which is perhaps ſhown in another place, and along with other executive ſignals.

32 Advantages of numeral ſignals.

One great advantage of theſe numeral ſignals is, that they may be changed in their ſignification at pleaſure. Thus, in the firſt method, it can be ſettled, that on Sundays the colours A, B, C, D, &c. expreſs the cyphers 1, 2, 3, 4, &c. but that on Mondays they expreſs the cyphers 0, 1, 2, 3, &c. and on Tueſdays the cyphers 9, 8, 1, 2, &c.; and ſo on through all the days of the week. This mean of ſecrecy is mentioned by Dr Hooke for the coaſt and alarm ſignals, where, by the by, he ſhews a method for conveying intelligence over land very ſimilar to what is now practiſed by the French with their telegraph.

It is equally eaſy to express numbers by ſingle ſignals. Thus M. de la Loubere informs us, that one in charge of a great gun ſhall expreſs 5, and that 1, 2, 3, 4, 5, 6 ſhall be expreſſed by lights. Therefore, to expreſs 24, we muſt hoiſt three guns, and ſhow three lights. This is the moſt perfect of all forms of night and fog ſignals. For both the manner of firing guns and of exhibiting lights may be varied to a ſufficient extent with very few guns or lights, and with great diſtinctneſs.

Thus, for guns. Let F mark the firing of a ſingle gun at moderate intervals, and *ff* a double gun, that is, two diſcharged at the interval of a ſecond. We may expreſs numbers thus:

1	F.
2	F, F.
3	F, F, F.
4	F, F, F, F.
5	F, *ff*.
6	F, F, *ff*.
7	F, *ff*, F.
8	F, *ff*, F, F.
9	F, *ff*, F, *ff*.
10	*ff*.
100, &c.	*ff*, *ff*, or *ff* *ff*.

It might be done with fewer guns if the *ff* were admitted as the firſt firing. But it ſeems better to begin always with the ſingle gun, and thus the double gun beginning a ſignal diſtinguiſhes the tens, &c.

In like manner, a ſmall number of lights will admit of a great variety of very diſtinct poſitions, which may ſerve for all ſignals to ſhips not very remote from the commander in chief. For orders to be underſtood at a very great diſtance, it will be proper to appropriate the numbers which are indicated by ſignals made with rockets. Theſe can be varied in number and kind to a ſufficient extent, ſo as to be very eaſily diſtinguiſhed and underſtood. It is ſufficient to have ſhown how the whole, or nearly the whole, notation of ſignals may be limited to the expreſſion of numbers.

34 Concluding remarks.

We have taken little notice of the ſignals made by private ſhips to the commander in chief. This is a very eaſy buſineſs, becauſe there is little riſk of confounding them with other ſignals. Nor have we ſpoken of ſignals from the flag ſhips whoſe ultimate interpretation is number, as when ſhips are directed to change their courſe ſo many points. Thoſe alſo are eaſily contrived in any of the methods already deſcribed: alſo when a private ſhip wiſhes to inform the commander in chief that ſoundings are found at ſo many fathoms. In like manner, by numbering the points of the compaſs, the admiral can direct to chace to any one of them, or may be informed of ſtrange ſhips being ſeen in any quarter, and what is their number.

Signals by the Drum, made uſe of, in the exerciſe of the army, inſtead of the word of command, viz.

Signals.	*Operations.*
A ſhort roll, -	To caution.
A flam, -	To perform any diſtinct thing.
To arms, -	To form the line or battalion.
The march, -	To advance, except when intended for a ſalute.
The quick march,	To advance quick.
The point of war,	To march and charge.

Signatures, Signet.

The retreat,	To retreat.
Drum ceaſing,	To halt.
Two ſhort rolls,	To perform the flank firing.
The dragoon march,	To open the battalion.
The grenadier march,	To form the column.
The troop,	To double diviſions.
The long roll,	To form the ſquare.
The grenadier march,	To reduce the ſquare to the column.
The preparative,	To make ready and fire.
The general,	To ceaſe firing.
Two long rolls,	To bring or lodge the colours.

SIGNATURE, a ſign or mark impreſſed upon any thing, whether by nature or art. Such is the general ſignification of the word; but in the plural number it has been uſed, in a particular ſenſe, to denote thoſe external marks by which phyſiognomiſts and other dabblers in the occult ſciences pretend to diſcover the nature and internal qualities of every thing on which they are found. According to Lavater, every corporeal object is characterized by ſignatures peculiar to itſelf.

The doctrine of ſignatures, like alchemy and aſtrology, was very prevalent during the 15th and 16th centuries; and was conſidered as one of the occult ſciences which conferred no ſmall degree of honour on their reſpective profeſſors. Some of theſe philoſophers, as they thought fit to ſtyle themſelves, maintained that plants, minerals, and animals, but particularly plants, had ſignatures impreſſed on them by the hand of nature, indicating to the adept the *therapeutic* uſes to which they might be applied. Others, ſuch as the myſtic theoſophiſts and chemiſts of that day, proceeded much farther in abſurdity, maintaining that every ſubſtance in nature had either *external* ſignatures immediately diſcernible, or *internal* ſignatures, which, when brought into view by fire or menſtrua, denoted its connection with ſome ſiderial or celeſtial archetype. Of the doctrine of ſignatures, as it relates merely to the therapeutic uſes of plants and minerals, traces are to be found in the works of ſome of the greateſt authors of antiquity; but the celeſtial ſignatures, we believe, were diſcovered only by the moonlight of the monkiſh ages. Pliny informs us*, that the marble called *aphites*, from its being ſpotted like a ſerpent, was diſcovered by thoſe ſpots to be a ſovereign remedy for the bite of that animal; and that the colour of the *hæmatites* or blood-ſtone intimated that it was fit to be employed to ſtop an hemorrhagy; but we do not recollect his attributing the virtues of theſe minerals to a ſiderial or celeſtial influence.

* Hiſt Nat. lib. 34.

SIGNATURE, a ſigning of a perſon's name at the bottom of an act or deed written by his own hand.

SIGNATURE, in printing, is a letter put at the bottom of the firſt page at leaſt, in each ſheet, as a direction to the binder in folding, gathering, and collating, them. The ſignatures conſiſt of the capital letters of the alphabet, which change in every ſheet: if there be more ſheets than letters in the alphabet, to the capital letter is added a ſmall one of the ſame ſort, as A a, B b; which are repeated as often as neceſſary. In large volumes it is eaſy to diſtinguiſh the number of alphabets, after the firſt three or four, by placing a figure before the ſignature, as 5 B, 6 B, &c.

SIGNET, one of the king's ſeals, made uſe of in ſealing his private letters, and all grants that paſs by bill ſigned under his majeſty's hand: it is always in the cuſtody of the ſecretaries of ſtate.

Signet ‖ Sileſia.

SIGNET, in Scots law. See Law, Part III. § 17.

SILENE, CATCHFLY, or *Viſcous Campion*, in botany: A genus of plants belonging to the claſs of *decandria*, and order of *trigynia*; and in the natural ſyſtem arranged under the 22d order, *caryophylleæ*. The calyx is ventricoſe; the petals are five in number, bifid and unguiculated, and crowned by a nectarium; the capſule is cylindrical, covered, and trilocular. There are 26 ſpecies, of which 7 are natives of Britain and Ireland. 1. *Anglica*, the ſmall corn campion or catchfly. The ſtem is weak, hairy, and above a foot high; the leaves are oblong, and grow in pairs at the joints; the flowers are ſmall, white, and entire; they ſtand on footſtalks which iſſue from the alæ of the leaves; they are erect, alternate, ſingle, and lateral. It grows in corn-fields, and flowers in June and July. 2. *Nutans*, Nottingham catchfly. The ſtem is about two feet high, and firm: the radical leaves are broad, obtuſe, and grow in a tuft; thoſe on the ſtem are narrow and acute: the flowers are white, and grow in lateral panicles; the petals are bifid and curled; the calyx is long, bellying a little, with ten longitudinal ſtriæ. It grows in paſtures, and flowers in June and July. 3. *Amœna*, ſea campion. The ſtem is two or three feet long, ſlender, procumbent, and branched alternately: the leaves are long and narrow: the flowers are white, and grow on oppoſite footſtalks, three on each, in unilateral bunches: the calyx is hairy and purpliſh, and has ten angles. It grows on the ſouth coaſt, and flowers in June and July. 4. *Conoidea*, greater corn catchfly, or campion. The leaves are narrow and ſoft; the calyx is conical, with 30 ſtriæ; the flowers proceed from the divarications of the ſtem; the petals are entire. It grows in corn fields, and flowers in June. 5. *Noctiflora*, night flowering catchfly. The ſtem is about two feet high, and forked; the calyx has ten angles, is ſomewhat clammy, and oval, with longer teeth than the other ſpecies; the petals are of a reddiſh white. 6. *Armeria*, broad-leaved catchfly. The ſtem is about 18 inches high, and erect, with few branches; the leaves are ſmooth, ſeſſile, and broad at the baſe; the flowers terminal, in faſtigiate bundles, ſmall and red. It may be ſeen on the banks of rivers, and is in flower in July and Auguſt. 7. *Acaulis*, moſs campion. The radical leaves are ſpread on the ground like a tuft of moſs; the ſtalks are about an inch long, and naked, bearing each a ſingle purple flower. This laſt ſpecies grows on mountains, and has been found, in Wales and Scotland, within half a mile from their top. It is in flower in July.

SILESIA, a duchy of Germany, bounded on the eaſt by Poland; on the weſt, by Bohemia and Lower Luſatia; on the ſouth, by a chain of mountains, and a thicket of conſiderable extent which ſeparates it from Hungary; and to the north, by the marquiſate of Brandenburg and Poland. From north-weſt to ſouth-eaſt it is about 274 miles, and about 100 where broadeſt: but it is much contracted at both ends. Upon the frontiers of this country, to the weſt and ſouth, are very high mountains, and ſome likewiſe in other parts of it. One of the ridges upon the frontiers is ſtyled the *Riphæan mountains*, another the *Moravian*, another the *Bohemian*, and another the *Hungarian*, *Crapack*, or *Carpathian*.

Silesia. *Sudetian.* A branch of the Bohemian is called the *Giant Mountains.* The winter on these hilly tracks is more severe, sets in sooner, and lasts longer, than in the low lands. The inhabitants use a kind of skates when the snow is deep, as they do in Carniola. Little or no grain is raised in the mountains and some sandy tracks; but the rest of the country is abundantly fruitful, not only in grain, but fruits, roots, pasture, flax, hops, madder, tobacco, and hemp, yielding also some wine, with considerable quantities of silk and honey. In many places are great woods of pines, fir, beech, birch, and other trees, affording tar, pitch, rosin, turpentine, lamp-black, and timber for all uses. In this country also is found marble of several sorts, some precious stones, limestone, millstone, pitcoal, turf, vitriol, some silver ore, copper, lead, iron, and mineral springs. Great numbers of black cattle and horses are brought hither from Poland and Hungary for sale, those bred in the country not being sufficient; but of sheep, goats, game, and venison, they have great plenty. As for wild beasts, here are lynxes, foxes, weasels, otters, and beavers. The rivers, lakes, and ponds, yield fish of several sorts, particularly sturgeons several ells in length, and salmon. Besides a number of smaller streams to water this country, there is the Oder, which traverses it almost from one end to the other; and the Vistula, which after a pretty long course through it enters Poland. The number of the cities and market-towns is said to be about 200, the county of Glatz included, and that of the villages 5000. The inhabitants, who are computed to be about a million and an half, are a mixture of Germans, Poles, and Moravians. The language generally spoken is German; but in some places the vulgar tongue is a dialect of the Sclavonic. The states consist of the princes and dukes, and those called *state-lords*, with the nobility, who are immediately subject to the sovereign, and the representatives of the chief cities; but since the country fell under the dominion of the king of Prussia, no diets have been held. The king, however, when he took possession of the country, confirmed all the other privileges of the inhabitants. With respect to religion, not only Protestants, but Papists, Jews, and Greeks, enjoy full liberty of conscience. The greatest part of Silesia lies in the diocese of Breslaw, but some part of it in the Polish dioceses of Posen and Cracow. The bishop of Breslaw stands immediately under the pope with regard to spirituals: but all ecclesiastical benefices, not excepting the see of Breslaw, are in the king's gift. Besides Latin schools, colleges, and seminaries, at Breslaw is an university, and at Lignitz an academy for martial exercises. The principal manufactures here are woollens, linens, and cottons of several sorts, with hats, glass-ware, gunpowder, and iron manufactures. Of these there is a considerable exportation. Accounts are generally kept in rix-dollars, silver groschens, and ducats. With respect to its revolutions and present government, it was long a part of the kingdom of Poland; afterwards it had several dukes and petty princes for its sovereigns, who by degrees became subject to the kings of Bohemia, until at last king Charles IV. incorporated the whole duchy with Bohemia; and thus it continued in the possession of the house of Austria, until the king of Prussia in 1742, taking advantage of the troubles that ensued upon the death of the emperor Charles VI. and pretending a kind of claim, wrested a great part of it, together with the county of Glatz, from his daughter and heiress Maria Theresa, the late empress-dowager; so that now only a small part of it is possessed by the house of Austria, and connected with the empire, the rest being governed by the king of Prussia, without acknowledging any sort of dependence on the crown of Bohemia or the empire. For the administration of justice in all civil, criminal, and feudal cases, and such as relate to the revenue, the king of Prussia has established three supreme judicatories, to which an appeal lies from all the interior ones, and from which, when the sum exceeds 500 rix-dollars, causes may be moved to Berlin. The Lutheran churches and schools are under the inspection of the upper consistories, and those of the Papists under that of the bishop's court at Breslaw; but from both an appeal lies to the tribunal at Berlin. As to the revenue, the excise here is levied only in the walled towns, being on the same footing as in the marquisate of Brandenburg; but in the rest of the country the contributions are fixed, and the same both in peace and war. The several branches of the revenue are under the management of the war and domain officers of Breslaw and Glogau. The whole revenue arising to the king of Prussia from Silesia and the county of Glatz amounts to about four millions of rix-dollars *per annum*.

Silesia and Silesians.

Silesia is divided into Upper and Lower, and each of these again into principalities and lordships; of some of which both the property and jurisdiction belong immediately to the sovereign, but of others to his subjects and vassals. In regard to the character of the people, the boors are accounted very dull and stupid; but of those of a higher rank, many have distinguished themselves by their wit and learning, as well as by their military and political talents. However, in general, like their neighbours the Germans and Bohemians, they have more of Mars than Mercury in their composition, and their parts are more solid than shining.

SILESIAN EARTH, in the materia medica, a fine astringent bole. It is very heavy, of a firm compact texture, and in colour of a brownish yellow. It breaks easily between the fingers, and does not stain the hands; is naturally of a smooth surface, is readily diffusible in water, and melts freely into a butter-like substance in the mouth. It leaves no grittiness between the teeth, and does not ferment with acid menstrua. It is found in the perpendicular fissures of rocks near the gold-mines at Strigonium in Hungary, and is supposed to be impregnated with the sulphur of that metal. It is a good astringent, and better than most of the boles in use.

SILICERNIUM, among the Romans, was a feast of a private nature, provided for the dead some time after the funeral. It consisted of beans, lettuces, bread, eggs, &c. These were laid upon the tomb, and they foolishly believed that the dead would come out for the repast. What was left was generally burnt on the stone. The word *silicernium* is derived from *silex* and *cæna*, i. e. "a supper upon a stone." Eating what had thus been provided for the dead, was esteemed a mark of the most miserable poverty. A similar entertainment was made by the Greeks at the tomb of the deceased; but it was usual among them to treat the ghosts with the fragments from the feast of the living. See FUNERAL and INFERIÆ.

SILEX,

SILEX. See FLINT.

SILICIA. See MINERALOGY, Part II. Order 2.

SILIUS (Italicus Caius), an ancient Roman poet, and author of an epic poem in 17 books, which contains an history of the second Punic war, so famous for having decided the empire of the world in favour of the Romans. He was born in the reign of Tiberius, and is supposed to have derived the name of *Italicus*, from the place of his birth; but whether he was born at Italica in Spain, or at Corfinium in Italy, which, according to Strabo, had the name of *Italica* given it during the Social war, is a point which cannot be known: though, if his birth had happened at either of these places, the grammarians would tell us, that he should have been called *Italensis*, and not *Italicus*. When he came to Rome, he applied himself to the bar; and, by a close imitation of Cicero, succeeded so well, that he became a celebrated advocate and most accomplished orator. His merit and character recommended him to the highest offices in the republic, even to the consulship, of which he was possessed when Nero died. He is said to have been aiding and assisting in accusing persons of high rank and fortune, whom that wicked emperor had devoted to destruction: but he retrieved his character afterwards by a long and uniform course of virtuous behaviour. Vespasian sent him as proconsul into Asia, where he behaved with clean hands and unblemished reputation. After having thus spent the best part of his life in the service of his country, he bade adieu to public affairs, resolving to consecrate the remainder to polite retirement and the muses. He had several fine villas in the country: one at Tusculum, celebrated for having been Cicero's; and a farm near Naples said to have been Virgil's, at which was his tomb, which Silius often visited. Thus Matial compliments him on both these accounts:

Silius hoc magni colebat monumenta Maronis,
Fagera facundi qui Ciceronis habet.
Hic, lem Dextimum per sæcula tumidique Lariique
Non alium mallet nec Maro nec Cicero.
Epigr. 49. lib. xi.

Of Tully's seat my Silius is possess'd,
And his the tomb where Virgil's ashes rest.
Could those great shades return to choose their heir,
The present owner they would both prefer.

In these retirements he applied himself to poetry: led not so much by any great force of genius, which would certainly not have suffered him to stay till life was in the wane and his imagination growing cold, as by his exceeding great love of Virgil, to whose memory he paid the highest veneration. He has imitated him in his poem; and though he falls infinitely short of him, yet he has discovered a great and universal genius, which would have enabled him to succeed in some degree in whatever he undertook.

Having been for some time afflicted with an imposthume, which was deemed incurable, he grew weary of life, to which, in the language of Pliny, he put an end with determined courage.

There have been many editions of Silius Italicus. A neat and correct one was published at Leipsic in 1696, in 8vo, with short and useful notes by Cellarius: but the best is that *cum notis integris variorum et Arnoldi Drakenborch.* Traject. ad Rhen. 1717, in 4to.

SILK, a very soft, fine, bright thread, the work of an insect called *bombyx*, or the silk worm. Silk.

As the silk worm is a native of China, the culture of silk in ancient times was entirely confined to that country. We are told that the empresses, surrounded by their women, spent their leisure hours in hatching and rearing silk worms, and in weaving tissues and silk veils. That this example was soon imitated by persons of all ranks, we have reason to conclude; for we are informed that the Chinese, who were formerly clothed in skins, in a short time after were dressed in vestments of silk. Till the reign of Justinian, the silk worm was unknown beyond the territories of China, but silk was introduced into Persia long before that period. After the conquest of the Persian empire by Alexander the Great, this valuable commodity was brought into Greece, and thence conveyed to Rome. The first of the Roman writers extant by whom silk is mentioned, are Virgil and Horace; but it is probable that neither of them knew from what country it was obtained, nor how it was produced. By some of the ancients it was supposed to be a fine down adhering to the leaves of certain trees or flowers. Others imagined it to be a delicate species of wool or cotton; and even those who had learned that it was the work of an insect, show by their descriptions that they had no distinct idea of the manner in which it was formed. Among the Romans, silk was deemed a dress too expensive and too delicate for men, and was appropriated wholly to women of eminent rank and opulence. Elagabulus is said to have been the first man among the Romans who wore a garment of fine silk. Aurelian complained that a pound of silk was sold at Rome for 12 ounces of gold; and it is said he refused to give his wife permission to wear it on account of its exorbitant price. 1 Opinions the ancie concerni the natu of silk.

For several centuries the Persians supplied the Roman empire with the silks of China. Caravans traversed the whole latitude of Asia, in 243 days, from the Chinese ocean to the sea-coast of Syria, carrying this commodity. Sometimes it was conveyed to the ports of Guzerat and Malabar, and thence transported by sea to the Persian Gulph. The Persians, with the usual rapacity of monopolists, raised the price of silk to such an exhorbitant height, that Justinian, eager not only to obtain a full and certain supply of a commodity which was become of indispensable use, but solicitous to deliver the commerce of his subjects from the exactions of his enemies, endeavoured by means of his ally, the Christian monarch of Abyssinia, to wrest some portion of the silk trade from the Persians. In this attempt he failed; but when he least expected it, he, by an unforeseen event, attained, in some measure, the object which he had in view. Two Persian monks having been employed as missionaries in some of the Christian churches, which were established (as we are informed by Cosmas) in different parts of India, had penetrated into the country of the Seres, or China. There they observed the labours of the silk worm, and became acquainted with all the arts of man in working up its productions into such a variety of elegant fabrics. The prospect of gain, or perhaps an indignant zeal, excited by seeing this lucrative branch of commerce engrossed by unbelieving nations, 2 Brought from Ch by the P sians till time of J stinian. Robertso Disquisit concerni India. p. 3 Silk wo introduc into Eur by two monks.

Silk. nations, prompted them to repair to Conſtantinople. There they explained to the emperor the origin of ſilk, as well as the various modes of preparing and manufacturing it, myſteries hitherto unknown, or very imperfectly underſtood in Europe; and encouraged by his liberal promiſes, they undertook to bring to the capital a ſufficient number of thoſe wonderful inſects, to whoſe labours man is ſo much indebted. This they accompliſhed, by conveying the eggs of the ſilk worm in a hollow cane. They were hatched by the heat of a dunghill, fed with the leaves of a wild mulberry tree, and they multiplied and worked in the ſame manner as in thoſe climates where they firſt became objects of human attention and care. Vaſt numbers of theſe inſects were ſoon reared in different parts of Greece, particularly in the Peloponneſus. Sicily afterwards undertook to breed ſilk worms with equal ſucceſs, and was imitated, from time to time, in ſeveral towns of Italy. In all theſe places extenſive manufactures were eſtabliſhed and carried on with ſilk of domeſtic production. The demand for ſilk from the eaſt diminiſhed of courſe, the ſubjects of the Greek emperors were no longer obliged to have recourſe to the Perſians for a ſupply of it, and a conſiderable change took place in the nature of the commercial intercourſe between Europe and India.

As ſilk is the production of a worm, it will be firſt neceſſary to give a deſcription of its nature and mode of manufacturing. But before we give any account of the moſt approved methods of managing ſilk worms in Europe, it will be proper to preſent a ſhort deſcription of the method practiſed in China, the original country of the ſilk worm. Theſe are two: they either permit them to remain at liberty on mulberry trees, or keep them in rooms. As the fineſt ſilk is produced by worms confined in rooms, and as the firſt method is very ſimple, it will ſuffice to deſcribe the ſecond.

To begin with the eggs, which are laid on large ſheets of paper, to which they firmly adhere. The ſheets are hung up on a beam of the room, with the eggs inward, and the windows are opened in the front to admit the wind; but no hempen ropes muſt ever come near the worms or their eggs. After ſome days the ſheets are taken down, rolled up looſely with the eggs inward, and then hung up again, during the ſummer and autumn. At the end of December, or the beginning of January, the eggs are put into cold water, with a little ſalt diſſolved in it. Two days after they take them out, hang them up again, and when dry roll them a little tighter, and enclote each ſeparately, ſtanding on one end in an earthen veſſel. Some put them into a lye made of mulberry tree aſhes, and then lay them ſome moments in ſnow-water, or elſe hang them up three nights on a mulberry tree to receive the ſnow or rain, if not too violent. The time of hatching them is when the leaves of the mulberry trees begin to open, for they are haſtened or impeded according to the different degrees of heat or cold to which they are expoſed. When they are ready to come forth, the eggs ſwell, and become a little pointed.

The third day before they are hatched, the rolls of paper are taken out of the veſſel, ſtretched out, and hung up with their backs toward the ſun, till they receive a kindly warmth; and then being rolled up cloſe, they are ſet upright in a veſſel in a warm place. This is repeated the next day, and the eggs change to an aſh-grey. They then put two ſheets together, and rolling them cloſe tie the ends. Silk.

The third day, towards night, the ſheets are unrolled and ſtretched on a line mat, when the eggs appear blackiſh. They then roll three ſheets together, and carry them into a pretty warm place, the door from the ſouth wind. The next day the people taking out the rolls, and opening them, find them full of worms like ſmall black ants.

The apartment choſen for ſilk worms is on a dry ground, in a pure air, and free from noiſe. The rooms are ſquare, and very cloſe, for the ſake of warmth; the door faces the ſouth, and is covered with a double mat, to keep out the cold; yet there ſhould be a window on every ſide, that when it is thought neceſſary the air may have a free paſſage. In opening a window to let in a refreſhing breeze, care muſt be taken to keep out the gnats and flies. The room muſt be furniſhed with nine or ten rows of frames, about nine inches one above the other. On theſe they place reed hurdles, upon which the worms are fed till they are ready to ſpin; and, to preſerve a regular heat, ſtove fires are placed at the corners of the room, or elſe a warming pan is carried up and down it; but it muſt not have the leaſt flame or ſmoke. Cow dung dried in the ſun is eſteemed the moſt proper fuel.

The worms eat equally day and night. The Chineſe give them on the firſt day forty-eight meals that is, one every half hour; the next thirty; and third day they have ſtill leſs. As cloudy and rainy weather takes away their ſtomach, juſt before their repaſt a wiſp of very dry ſtraw, the flame of which muſt be all alike, is held over the worms to free them from the cold and moiſture that benumbs them, or elſe the blinds are taken from the windows to let in the full day-light.

Eating ſo often haſtens their growth, on which the chief profit of the ſilk worm depends. If they come to maturity in 23 or 25 days, a large ſheet of paper covered with worms, which at their firſt coming from the eggs weigh little more than a drachm, will produce 25 ounces of ſilk; but if not till 28 days, they then yield only 20 ounces; and if they are a month or 30 days in growing, they then produce but ten.

They are kept extremely clean, and are often removed; and when they are pretty well grown, the worms belonging to one hurdle are divided into three, afterwards they are placed on ſix, and ſo on to the number of 20 or more; for being full of humours, they muſt be kept at a due diſtance from each other. The critical moment for removing them is when they are of a bright yellow and ready to ſpin; they muſt be ſurrounded with mats at a ſmall diſtance, which muſt cover the top of the place to keep off the outward air; and becauſe they love to work in the dark. However, after the third day's labour, the mats are taken away from one o'clock till three, but the rays of the ſun muſt not ſhine upon them. They are at this time covered with the ſheets of paper that were uſed on the hurdles.

The cocoons are completed in ſeven days, after which the worm is metamorphoſed into a chryſalis; the cocoons are then gathered, and laid in heaps, having firſt ſet apart thoſe deſigned for propagation upon a hurdle, in a cool airy place. The next care is to kill the moths in theſe cones which are not to be bored. The beſt way of doing this is to fill large earthen veſſels with

cones

cones in layers of ten pounds each, throwing in four ounces of ſalt with every layer, and covering it with large dry leaves like thoſe of the water-lily, and cloſely ſtopping the mouth of the veſſels. But in laying the cones into the veſſels, they ſeparate the long, white, and glittering ones, which yield a very fine ſilk, from thoſe that are thick, dark, and of the colour of the ſkin of an onion, which produce a coarſer ſilk.

5 Deſcription and hiſtory of the ſilk worm.

The ſilk worm is a ſpecies of caterpillar, which, like all others of the ſame claſs, undergoes a variety of changes, that, to perſons who are not acquainted with objects of this kind, will appear to be not a little ſurpriſing.

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It is produced from a yellowiſh coloured egg, about the ſize of a ſmall pin head, which has been laid by a kind of greyiſh coloured moth, which the vulgar confound with the butterfly.

Theſe eggs, in the temperature of this climate, if kept beyond the reach of the fire and ſun ſhine, may be preſerved during the whole of the winter and ſpring months without danger of hatching: and even in ſummer they may eaſily be prevented from hatching if they be kept in a cool place; but in warmer climates it is ſcarcely poſſible to preſerve them from hatching, even for a few days, or from drying ſo much as to deſtroy them. Hence it is eaſy in this country to keep the eggs till the food on which the worm is to feed be ready for that purpoſe. When this food is in perfection, the eggs need only be expoſed to the ſun for a day or two, when they will be hatched with great facility.

When the animal is firſt protruded from the egg, it is a ſmall black worm, which is active, and naturally aſcends to the top of the heap in ſearch of food. At this ſtage of his growth the ſilk worm requires to be fed with the youngeſt and moſt tender leaves. On theſe leaves if good, he will feed very freely for about eight days, during which period he increaſes in ſize to about a quarter of an inch in length. He is then attacked with his firſt ſickneſs, which conſiſts in a kind of lethargic ſleep for about three days continuance; during which time he refuſes to eat, and changes his ſkin, preſerving the ſame bulk. This ſleep being over, he begins to eat again, during five days, at which term he is grown to the ſize of full half an inch in length; after which follows a ſecond ſickneſs in every reſpect like the former.

He then feeds for other five days; during which time he will have increaſed to about three quarters of an inch in length, when he is attacked with his third ſickneſs. This being over, he begins to eat again, and continues to do ſo for five days more, when he is attacked by his fourth ſickneſs, at which time he is arrived at his full growth. When he recovers this ſickneſs, he feeds once more during five days with a moſt voracious appetite; after which he diſdains his food, becomes tranſparent, a little on the yellowiſh caſt, and leaves his ſilky traces on the leaves where he paſſes. Theſe ſigns denote that he is ready to begin his cocoon, and will eat no more.

Thus it appears that the whole duration of the life of the worm, in this ſtate of its exiſtence, in our climate, is uſually about 46 days; 28 of which days he takes food, and remains in his ſick or torpid ſtate 18; but it is to be obſerved, that during warm weather the periods of ſickneſs are ſhortened, and in cold weather lengthened, above the terms here ſpecified. In very hot climates it may be ſaid to live faſter, and ſooner to attain maturity, than in thoſe that are colder. Dr Anderſon informs us, that at Madras the worm undergoes its whole evolutions in the ſpace of 22 days. It appears, however, that it feeds fully as many days in India as in Europe, the difference being entirely occaſioned by ſhortening the period of ſickneſs. The longeſt ſickneſs he had ſeen them experience there did not exceed two days; and during ſummer it only laſts a few hours.

When the worm has attained its full growth, it ſearches about for a convenient place for forming its cocoon, and mounts upon any branches or twigs that are put in its way for that purpoſe. After about two days ſpent in this manner, it ſettles in its place, and forms the cocoon, by winding the ſilk which it draws from its bowels round itſelf into an oblong roundiſh ball.

During this operation it gradually loſes the appearance of a worm; its length is much contracted, and its thickneſs augmented. By the time the web is finiſhed, it is found to be transformed into an oblong roundiſh ball, covered with a ſmooth ſhelly ſkin, and appears to be perfectly dead. In this ſtate of exiſtence it is called an *aurelia*. Many animals in this ſtate may be often ſeen ſticking on the walls of out-houſes, ſomewhat reſembling a ſmall bean.

In this ſtate it remains for ſeveral days entirely motionleſs in the heart of the cocoon, after which it burſts like an egg hatching, and from that comes forth a heavy dull looking moth with wings; but theſe wings it never uſes for flying; it only crawls ſlowly about in the place it has been hatched. This creature forces its way through the ſilk covering which the worm had woven, goes immediately in queſt of its mate, after which the female lays her eggs; and both male and female, without taſting food in this ſtage of their exiſtence, die in a very ſhort time.

The ſilk worm, when at its full ſize, is from an inch and a quarter to an inch and a half in length, and about half an inch in circumference. He is either of a milk or pearl colour, or blackiſh; theſe laſt are eſteemed the beſt. His body is divided into ſeven rings, to each of which are joined two very ſhort feet. He has a ſmall point like a thorn exactly above the anus. The ſubſtance which forms the ſilk is in his ſtomach, which is very long, wound up, as it were, upon two ſpindles, as ſome ſay, and ſurrounded with a gum, commonly yellowiſh, ſometimes white, but ſeldom greeniſh. When the worm ſpins his cocoon, he winds off a thread from each of his ſpindles, and joins them afterwards by means of two hooks which are placed in his mouth, ſo that the cocoon is formed of a double thread. Having opened a ſilk worm, you may take out the ſpindles, which are folded up in three plaits, and, on ſtretching them out, and drawing each extremity, you may extend them to near two ells in length. If you then ſcrape the thread ſo ſtretched out with your nail, you ſcrape off the gum, which is very like bees wax, and performs the ſame office to the ſilk it covers as gold leaf does to the ingot of ſilver it ſurrounds, when drawn out by the wire drawer. This thread, which is extremely ſtrong and even, is about the thickneſs of a middling pin.

6 Particular attention ought to be paid to the breed of ſilk worms

Of ſilk worms, as of moſt other animals, there is a conſiderable variety of breeds, ſome of which are much more hardy, and poſſeſs qualities conſiderably different from others. This is a particular of much importance to

Silk.

to be adverted to at the time of beginning to breed these creatures in any place; for it will make a great difference in the profit on the whole to the undertaker if he rears a good or a bad sort (A). This is a department in respect to the economy of animals that has been in every case much less adverted to than it deserves; and in particular with regard to the silk worm it has been almost entirely overlooked. A few eggs of the silk worm can be easily transported by post in a letter from any part of Europe to another, especially during the winter season. It would therefore be an easy matter for any patriotic society, such as the Society of Arts in London, to obtain a specimen of the eggs from every country in which silk is now reared, to put these under the care of a person who could be depended upon, and who understood the management of them, with orders to keep each kind distinct from another, and advert to every particular that occurred in their management, so as to make a fair estimate of their respective merits. By these means the best might be selected, and those of inferior value rejected. Forty or fifty of each sort might be enough for the experiment; but it ought to be repeated several times before conclusions could be drawn from it that might be altogether relied upon; for it is well known that a variation of circumstances will make a change in the result; and it is by no means certain that the same particular would affect those of one breed exactly in the same manner as it would do those of a different breed. One may be more hardy with regard to cold, another more delicate in respect to food, and so on. It is experience alone that can ascertain the circumstances here inquired for.

7 ...e management ...ilk ...rms ...st be ...erent ...different ...ates;

From the abovementioned particulars, it is evident, that the management of silk worms must be very different in hot climates from what is required in those that are colder. At Madras, it appears from Dr Anderson's experiments that it is very difficult to prevent the eggs from hatching for a very few days, so that many generations of them must be propagated in one year. "In this hottest season," says he, in a letter to Sir Joseph Banks, dated July 6. 1791, "the shortest time I have been able to remark for the whole evolutions of the silk worm is 40 days; that is to say, six days an egg, 22 a worm, 11 a grub in the cocoon, and one a moth or butterfly." Fortunately, where the climate forces forward their production so rapidly, nature hath been equally provident of food for their subsistence; for in these regions the mulberry continues to grow and push out leaves throughout the whole year.

8 ...may be ...ly rear... ...n tem... ...ce ...es.

Though the silk worm be a native of China, there is no doubt but it might easily be propagated perhaps in most parts of the temperate zones. The eggs of this insect, indeed, require a considerable degree of warmth to hatch them, but they can also endure a severe frost. No less than 5400 lbs of silk was raised in 1789 in the cold, sandy territories of Prussia. In the province of Pekin, in China, where great quantities of silk are fabricated, the winter is much colder than even in Scotland. From the information of some Russians who were sent thither to learn the Chinese language, we find that Reaumur's thermometer was observed from 10 to 15, and even 20 degrees below the freezing point. Nor is it difficult to rear the food of the silk worm in a temperate clime. The mulberry-tree is a hardy vegetable, which bears, without injury, the winters of Sweden, and even of Siberia. Of the seven species of the mulberry (see Morus) enumerated by Linnæus, four of these (viz. the white, red, black, and Tartarian), there is every reason to believe could be reared both in Britain and Ireland. The *white* grows in Sweden; the *red* is abundant round Quebec; the *black* delights in bleak situations, exposed to wind on the sea shore; and the *Tartarian* mulberry is represented as growing in the chilly regions of Siberia.

Bee, No 156.

9 Whether any species of mulberry tree be superior to others.

As to the superior qualities of the different species, probably there is very little to be pointed out amongst the four just mentioned with regard to nourishment, except what may be drawn from the following fact: that if the first three are laid down together, the silk worm will first eat the white, then the red, and next the black, in the order of the tenderness of the leaves. The Tartarian seems to hold as high a place in its esteem as either the red or black; but all must yield to the white, which seems to be its natural food.

In Calabria the red mulberry is used; in Valencia the white; and in Granada, where excellent silk is produced, the mulberries are all black. The white seems to prosper very well in a moist stiff soil: the black agrees well with a dry, sandy, or gravelly soil; and the white is most luxuriant in a moist rich loam.

10 Britain possesses some advantages over warmer countries for raising silk.

It may justly be asserted, that Britain possesses some advantages in the raising of raw silk which are not enjoyed by warmer countries. Even in the south of France, Mr Arthur Young informs us, the mulberry leaves are often nipped by frost in the bud; but this is scarcely ever the case in Britain. It is well known that thunder and lightning are hurtful to the silk worm. Now that climate can boast that it is almost wholly exempted from those dreadful storms of thunder and lightning which prevail so much in hot climates. Nature has then furnished us with every thing requisite for the silk manufacture; it remains only for us to improve the advantages which we possess. Let mulberry trees be planted by proprietors of lands, and let a few persons of

(A) As the success of the silk manufacture must depend on the breed of worms, it is of great consequence to bring them from those countries where they are reckoned best.

Mr Andrew Wright, an ingenious silk manufacturer of Paisley, has given the following directions for conveying the eggs of the silk worm from distant countries by sea: As soon as the moth has laid her eggs, dry them immediately, and put them into glass vials; seal them so close that damp air or water will not penetrate into them. Put these phials that contain the eggs into earthen pots filled with cold water; and as often as the water becomes warm renew it. Place the earthen vessels in the coldest place of the ship, and let them remain until the end of the voyage. It must be observed, that the ship chosen for this purpose ought to be one that would arrive in Britain in the months of June or July.

Silk. of full and attention devote their time to the raising of ſilk worms. This is an employment that will not interfere with any manufacture already eſtabliſhed; on the contrary, it would afford a reſpectable, a lucrative, and agreeable employment to ladies, or to families in general, who have at preſent no new proviſions to which they can apply. The ſociety inſtituted at London for the encouragement of arts, manufactures, and commerce, mindful to their honour, have offered premiums to thoſe who ſhall plant a certain number of mulberry trees.

11 Method of raiſing mulberry-trees from the ſeeds of berries.

The following method of raiſing mulberry trees from ſeed is practiſed in the ſouth of France, and has been repeated with ſucceſs in the Eaſt Indies by Dr Anderſon of Madras. "Take the ripe berries of the mulberry when it is full of juice and of ſeeds. Next take a rough horſe hair line or rope, ſuch as we dry linen on, and with a good handful of ripe mulberries run your hand along the line bruiſing the berries and mailing them as much as poſſible as your hand runs along, ſo that the pulp and ſeeds of the berries may adhere in great abundance to the rope or hair line. Next dig a trench in the ground where you wiſh to plant them, much like what is practiſed in kitchen gardens in England for crops of various kinds. Next cut the rope or hair line into lengths according to the length of the trench you think fit to make, and plunge the line full of maſhed berries into the trench, and then cover it over well with earth, always remembering afterwards to water it well, which is eſſential to ſucceſs. The ſeeds of the berries thus ſown will grow, and ſoon ſhoot out young ſuckers, which will bear young leaves, which are the beſt food for the ſilk worm.

Letters on the Culture of Raw Silk on the Coaſt of Coromandel.

"The facility and rapidity with which young leaves may by this means be produced is evident, for as many rows of trenches may thus be filled as can be wiſhed; and it can never be neceſſary to have mulberry trees higher than our raſpberries, currants, or gooſeberry buſhes. Whenever they get beyond that, they loſe their value; and if theſe trenches ſucceed, you may have a ſupply coming freſh up day after day, or any quantity you pleaſe." Thus abundance of theſe trees might be reared. But as mulberry trees are not yet found in abundance in Britain it were to be wiſhed that ſome other food could be ſubſtituted in their place: attempts have accordingly been made by thoſe who have reared ſilk worms, and it has been found poſſible to ſupport the ſilk worm upon lettuce (B).

Bee, N° 70.

12 Miſs Rhodes fed ſilk worms on lettuce for ſome time.

Miſs Henrietta Rhodes, a lady who has made ſome ſucceſsful experiments on raiſing ſilk worms in England had found that the ſilk worm could with ſafety be kept on lettuce for ſome time. This is pretty generally known by ladies who have turned their attention to this ſubject; but ſhe found that in general they could not with ſafety be kept upon that food above three weeks. If longer fed upon that plant, the worms for the moſt part die without ſpinning a web at all. She found, however, that they did not always die, but that in ſome cafes they produced very good cocoons, even when fed entirely on lettuce. She therefore with reaſon ſuſpected that the death of the animal muſt be occaſioned by ſome extraneous circumſtance, and not from the poiſonous quality of the food itſelf; the circumſtance ſhe ſuſpected, from ſome incidental obſervations, was the coldneſs of that food: and therefore ſhe thought it was not impoſſible, but if they were kept in a very warm place, while fed on lettuce, they might attain, in all cafes, a due perfection.

13 General Mordaunt ſtill more ſucceſsful.

General Mordaunt having been informed of this conjecture, reſolved to try the experiment. He got ſome ſilk worms eggs, had them hatched in his hot-houſe, and cauſed them to be all fed upon lettuce and nothing elſe. They proſpered as well as any worms could do, few or none of them died; and they afforded as fine cocoons as if they had been fed upon mulberry leaves. As far as one experiment can go, this affords a very exhilarating proſpect in many points of view. If one kind of food has been noxious, merely on account of an improper temperature, others may be found which have been hurtful only from a ſimilar cauſe: ſo that it is not impoſſible but we may at laſt find that this delicate creature may be ſupported by a variety of kinds of food. Few, however, could be more eaſily obtained than lettuce; and this plant, when cabbaged (the coſs, or ice lettuce eſpecially, would poſſeſs one quality that the mulberry leaf never can poſſeſs, from the want of which many millions of worms die in thoſe countries where ſilk is now reared; for it is obſerved, that when the leaves are gathered wet, it is ſcarcely poſſible to preſerve the worms alive for any length of time; ſo that during a continuance of rainy weather many of them are unavoidably cut off; but a lettuce, when cabbaged, reſiſts moiſture. If gathered, even during rain, the heart of it is dry; ſo that if the outer leaves be thrown aſide at that time, the worms would be continued in perfect health. The expence, too, of cultivating and gathering lettuce, would be ſo much leſs than that of gathering mulberry leaves, as to occaſion a ſaving that would be much more than ſufficient to counterbalance the expence of heating the conſervatory, as a little reflection will ſhow.

But the great point to be now aſcertained is, whether it is a fact that worms fed on lettuce, if kept in a due temperature, will continue in good health, in general, till they ſhall have perfected their cocoon? One experiment is too little to eſtabliſh this fact with perfect certainty. It would therefore be neceſſary that more experiments ſhould be made on this ſubject.

14 Silk worms ſaid to be fed on dried mulberry leaves.

It is ſaid that Dr Lodovico Bellardi, a learned and ingenious botaniſt of Turin, has, after a number of experiments, diſcovered a new method of feeding ſilk worms, when they are hatched before the mulberry trees have produced leaves, or when it happens that the froſt deſtroys the tender branches. This new method conſiſts in giving the worms dried leaves of the mulberry-tree. One would think that this dry nouriſhment

(B) It is not improbable, ſays Dr Anderſon, to whoſe valuable work entitled the *Bee*, we have been much indebted in the drawing up of this article, that other kinds of food may be found which will anſwer the ſame purpoſe. The chicorium intybus and common endive might be tried, as they have the ſame lacteſcent quality with the lettuce.

Silk. ment would not be much reduced by theſe inſects; but repeated experiments made by curious, prove that they prefer it to any other, and eat it with the greateſt avidity. The mulberry leaves muſt be gathered about the end of autumn, before the frosts commence, in dry weather, and at times when the heat is greateſt. They muſt be dried afterwards in the ſun, by ſpreading them upon large cloths, and laid up in a dry place after they have been reduced to powder. When it is neceſſary to give this powder to the worms, it ſhould be gently moiſtened with a little water, and a thin coat of it muſt be placed around the young worms, which will immediately begin to feed upon it.

15 Proper experiments ought to be made on other vegetables.

We have mentioned all the different kinds of food, which, as far as we have heard, have been tried with any ſucceſs to nourish the ſilk worm; not, however, with great conſidence, but as experiments which might be worth while carefully to conſider and perform. We muſt not omit to mention that one perſon, who has had much experience in the managing of ſilk worms, aſſures us, that the ſilk produced from any other food than mulberry leaves is of an inferior quality, and that the worms are ſickly. We think, however, that there is reaſon to ſuſpect that the experiment has not been carefully performed; and therefore, before every other food except mulberry leaves is diſcarded, the experiment ought to be performed with more attention and care. We know that many animals in a domeſtic ſtate can live upon food very different from that which ſupported them when running wild in the fields. Certain it is, however, that every animal, in its ſtate of nature, partakes of a food peculiar to itſelf, which is rejected by other animals as if it were of a poiſonous quality; and it may be mentioned as a curious fact, as well as an admirable inſtance of the care of that Being who feeds the fowls of heaven, that notwithſtanding the numberleſs inſects that prey upon animals and vegetables, the mulberry tree is left untouched by them all, as the excluſive property of the ſilk worm, the chief of the inſect tribe, which toils and ſpins for the uſe of man.

16 What ſituation and circumſtances proper for the ſilk inſects.

Having now conſidered the food proper for the ſilk worm, we ſhall next conſider what ſituation is moſt favourable to them. In the opinion of ſome perſons in Britain who have been in the practice of rearing ſilk worms, they ought always to be kept in a dry place, well ſheltered, and poſſeſſing a conſiderable degree of warmth, and which is not expoſed to ſudden tranſitions from heat to cold. If the weather be too cold, a ſmall fire muſt be made: this is of moſt importance when the worms are ready for ſpinning. A ſouthern expoſure is therefore preferable. Some think light is of great utility to ſilk worms, others think that they thrive better in the dark. As to what apartments are beſt accommodated for promoting the health of ſilk worms, and moſt convenient for thoſe who have the care of them, they may be various, according to the extent of the manufacture or the wealth of the proprietors. Silk worms may be kept in boxes or in ſhelves. When ſhelves are to be uſed, they may be conſtructed in the following manner: The ſhelves may be of wicker, ranged at the diſtance of a foot and a half, and fixed in the middle of the room: their breadth ought to be ſuch, that any perſon can eaſily reach to the middle from either ſide. This is perhaps the ſimpleſt and cheapeſt apparatus for rearing ſilk worms; but there is another apparatus which may be recommended to thoſe who are deſirous to unite ſome degree of elegance with convenience. The apparatus is the invention of the Rev. George Swayne of Pickle chapel, a gentleman who, greatly [illegible], has ſtudied this ſubject much, in order to improve the way for promoting the culture of ſilk among us. This apparatus, with the deſcription of it, we have borrowed from that valuable and patriotic work, the Tranſactions of the Society for the Encouragement of Arts, Manufactures, and Commerce, Vol. VII. p. 1, &c. The apparatus conſiſts of a wooden frame four feet two inches high, each ſide 16 inches and a half wide, divided into eight partitions by ſmall pieces of wood which form grooves, into which the ſlides run, and are thereby thruſt into or drawn out of the frame. The upper ſlide (a) in the model ſent to the ſociety by Mr Swayne is of paſteboard only, and deſigned to receive the worms as ſoon as hatched; the two next (b, c) are of caliger, the threads about one-tenth of an inch diſtant from each other: theſe are for the inſects when a little advanced in ſize: the five lower ones, marked d, e, f, g, h, are of wicker work; but, as Mr Swayne afterwards found, netting may be ſubſtituted with advantage inſtead of wicker bottoms. Under each of theſe, as well as under thoſe of caliger, are ſlides made of paper, to prevent the dung of the worms from falling on thoſe feeding below them.

17 Place for the worms.

The management of ſilk worms is next to be attended to. The proper time for hatching them is when the leaves of the mulberry are full grown, or nearly ſo; that as ſoon as theſe inſects are capable of receiving food they may obtain it in abundance. To attempt to hatch them ſooner would be hurtful, as the weather would not be ſufficiently warm. Beſides, as leaves are neceſſary to the life of a vegetable, if the young leaves of the mulberry-tree are cropped as ſoon as they are unfolded, the tree will be ſo much weakened as to be incapable of producing ſo many leaves as it would otherwiſe have done; and if this practice be frequently repeated, will inevitably be deſtroyed.

18 Hatching the eggs.

When the proper ſeaſon is arrived, the eggs may be hatched either by the heat of the ſun, when it happens to be ſtrong enough, or by placing them in a ſmall room moderately heated by a ſtove or fire; and after being expoſed for ſix or ſeven days to a gentle heat, the ſilk worm iſſues from the egg in the form of a ſmall black hairy caterpillar. When Mr Swayne's apparatus is uſed, the worms are to be kept on the drawers with paper bottoms till they are grown ſo large as not readily to creep through the gauze-bottomed drawers: they are then to be placed on thoſe drawers, where they are to remain till their excrements are ſo large as not readily to fall through; when this is the caſe, they muſt be removed to the drawers with the wicker or netting bottoms, and fed thereon till they ſhow ſymptoms of being about to ſpin. It is ſcarcely neceſſary to mention, that the paper ſlides beneath the gauze and wicker drawers are intended to receive the dung, which ſhould be emptied as often as the worms are fed, at leaſt once a-day; or to expreſs it, that when the worms are fed, the ſlides are to be firſt drawn out a conſiderable way, and the drawers to reſt upon them.

20 Wet or damp food prejudicial.

It has been already mentioned, that wet or damp food is exceedingly prejudicial to theſe inſects. It produces contagious and fatal diſeaſes. To prevent the neceſſity of giving them wet or damp food, attention

Silk. ought to be paid to the weather, ſo that when there is an immediate proſpect of rain, a ſufficient quantity of leaves may be gathered to ſerve the worms two or three days. In this country, the leaves of the black or red mulberry tree may be preſerved good for food, although kept four or five days, by the following method: When new gathered, lay them looſely in glazed earthen veſſels, place theſe in a cold place, well aired, not expoſed to drought.

21 Ought to be kept as clean as poſſible.

The utmoſt attention muſt be paid to preſerve the place where ſilk worms are kept as clean as poſſible: the houſe or room muſt be well ventilated, that no noxious vapours be accumulated. By ſome experiments of M. Faujas de St Fond, which are recorded in his hiſtory of Languedoc, it appears that the ſilk worm is much injured by foul air. All decayed leaves muſt be removed from them, as it is now well known that they emit bad air in great abundance.

One of the moſt difficult branches of the management of ſilk worms has hitherto been the cleaning without bruiſing them. To avoid this inconvenience, the peaſants in France and Italy frequently allow the whole litter to remain without ever cleaning them, which is the cauſe of that unwholeſome ſtench that has been ſo often remarked by thoſe who viſit the places for rearing ſilk worms in theſe countries. This difficulty may be effectually removed by providing a net, or, what would be ſtill better, a wire bottomed frame, wrought into large meſhes like a riddle. Have that made of a ſize exactly ſufficient to cover the wooden box in which the worms are kept. When you mean to ſhift them, ſpread freſh leaves into the wire baſket; and let it down gently over the worms till it comes within their reach. They no ſooner perceive the freſh food than they abandon the rubbiſh below, and creep through the meſhes, ſo as to fix themſelves upon the leaves; then by gently raiſing the freſh baſket, and drawing out the board below (which ought to be made to ſlip out like the ſlip bottom of a bird's cage), you get off all the excrements and decayed leaves, without incommoding the worms in the ſmalleſt degree; and along with the litter you will draw off an inch or two in depth of the fouleſt mephitic vapours. To get entirely rid of theſe, the board, when thus taken out, ſhould be carried without doors, and there cleaned; and the ſlip board immediately replaced to receive all the excrements and offals. After it is replaced, the wire frame that had been elevated a little, may be allowed to deſcend to a convenient diſtance above the board without touching it. Thus will there, be left a vacant ſpace for the mephitic air to fall below the worms, ſo as to allow them to inhabit a wholeſome region of the atmoſphere. Silk.

When a freſh ſupply of food is to be given before cleaning, the wire frame ought to be let down as cloſe to the board as can be ſafely done, and another wire-bottomed frame put over it, with freſh leaves, as before deſcribed. When the worms have abandoned that in their turn, let the ſlip-board, together with the lower wire frame, be drawn out and removed, and ſo on as often as neceſſary. To admit of this alternate change, every table, conſiſting of one ſlip-board, ought to have two ſets of wire-bottomed frames of the ſame ſize; the ſlip-board to be always put into its place immediately after it is cleaned, and the wire frames reſerved to be afterwards placed over the other. By this mode of management, it is probable that the worms would be ſaved from the diſeaſes engendered by the mephitic air, and the numerous deaths that are the conſequence of it avoided.

23 Quick lime would abſorb all the bad air which ſurrounds them.

Dr Anderſon, to whom we have already acknowledged our obligations, and to whom Britain has been much indebted for valuable works on agriculture, the fiſheries, &c. adviſes thoſe who have the management of ſilk worms to ſtrew a thin ſtratum of freſh ſlaked quicklime upon the ſlip-board each time it is cleaned, immediately before it is put into its place. This would abſorb the mephitic gas, for as ſoon as it is generated it would deſcend upon the ſurface of the quicklime. Thus would the worms be kept continually in an atmoſphere of pure air (c). Were the walls of the apartments to be frequently waſhed with quicklime and water, it would tend much to promote cleanlineſs at a ſmall expence, and augment the healthineſs of the worms as well as that of the perſons who attend them.

Bee, N° 93.

22 How they may be cleaned without bruiſing them.

24 Mr Swayne's receptacle for the worms when going to ſpin.

When the ſilk worm refuſes its food, and leaves ſilky traces on the leaves over which it paſſes it is a proof that it is ready to begin its cocoon. It is now neceſſary to form a new receptacle, which is commonly done by pinning together papers in the ſhape of inverted cones with broad baſes. "This method (ſays Mr Swayne), where there are many worms, is exceedingly tedious, waſtes much paper, and uſes a large number of pins; beſides, as the ſilk worm always weaves an outer covering or defenſive web before it begins the cocoon or oval ball, I apprehended that it cauſed a needleſs waſte of ſilk in forming the broad web at the top. The method I make uſe of is, to roll a ſmall piece of paper (an uncut octavo leaf, ſuch as that of an old magazine, is ſufficient

Tranſactions of the Society for the Encouragement of Arts, vol. vii. p. 123.

(c) To put this queſtion beyond a doubt, Mr Blancard made the following comparative experiments, which were ſeveral times repeated. "I procured (ſays he) four glaſs jars nine inches high and five in diameter, cloſing the mouth with cork ſtoppers. After which I placed in each of them, in their ſecond life (ſo *mue* may be tranſlated which means the ſtage between the different ſickneſſes), twelve ſilk worms, which were fed four times a-day; and which I confined in this kind of priſon all their life, without taking away either their dead companions or their ordure or litter. I ſprinkled with chalk the worms of only two of theſe jars, and kept the two others to compare with them.

"In thoſe without lime, I never obtained neither more nor leſs than three ſmall and imperfect cocoons (*chiques ou bouffard*), and in the two that were ſprinkled with lime, I had very often twelve, and never leſs than nine fine full ſized firm cocoons."

This experiment affords the moſt ſatisfactory proof of the utility of this proceſs. From a number of trials he found, that even when the worms were covered with a very large proportion of lime, they never were in any way incommoded by it.

Silk. sufficient for three), round my fore-finger, and to give it a twist at the bottom; which is done with the utmost expedition, and gives no occasion for the use of pins. These rolled paper-cases being likewise of a form more nearly resembling that of a cocoon, with a much narrower opening on the top than the others, takes away the necessity of wasting much silk in the outer web, and consequently leaves more to be employed in forming the ball. The silk is readily taken out of these cases by untwisting the bottom; and if this be done with moderate care, and the papers are preserved, they will serve several times for the like purpose."

25 Others recommend bushes of heath. Others advise, that when the silk worms are preparing to spin, little bushes of heath, broom, or twigs, should be stuck upright near the shelf or box in which they are inclosed: the worms mount these, and attach their web to them.

26 How silk worms may be revived when affected by thunder. When the worms are ready to mount, in order to spin, if the weather be hot, attended with thunder, you will see them in a languishing condition; your care must then be to revive them, which is effected thus: Take a few eggs and onions, and fry them in a pan with some stale hog's lard, the ranker the better, and make pancake; which done, carry it smoaking hot into the room where they are kept, and go round the chamber with it. You will be surprised to see how the smell revives them, excites those to eat who have not done feeding, and makes the others that are ready to spin climb up the twigs.

27 Different kinds of cocoons. In about ten or twelve days, according to the accounts which we have received from Mr Andrew Wright of Paisley, it may be safely concluded, that if the worms have finished their work, the cocoons may be collected.

We shall now distinguish the cocoons from one another according to their value or their use, and consider the method of managing each. They may be distinguished into the good and bad. The good cocoons may be known by these marks: they are little, strong, and firm; have a fine grain, both ends are round, and they are free from spots. Among the good cocoons also may be arranged those which are called *calcined* cocoons, in which the worm, in consequence of sickness, is petrified or reduced to a fine powder. These cocoons produce more silk than others, and are sold in Piedmont at half as much again. They may be distinguished by the noise which the worm makes when the cocoon is shaken. Of the bad cocoons there are six species: 1. The *pointed cocoons*, one extremity of which ends in a point; the silk which covers the point is weak, and soon breaks or tears. 2. The *cocalons*, which are bigger, but the contexture is weak. 3. The *dupions*, or double cocoons, which have been formed by the joint labour of two and sometimes of three worms. 4. The *soufflons*, which have a loose contexture, sometimes so loose that they are transparent. 5. The *perforated cocoons*, which have a hole at one end. 6. The *bad choquette*, which is composed of defective cocoons, spotted or rotten. Besides these there is the *good choquette*, which does not properly belong to either of these two classes: it is formed of those cocoons in which the worm dies before the silk is brought to perfection. The worms adhere to one side of the cocoon, and therefore when the cocoon is shaken will not rattle: the silk is as fine, but is not of so bright a colour, nor is so strong and nervous, as that which is obtained from good cocoons.

The cocoons which are kept for breed are called *royal* cocoons. For selecting and preserving these, we have been favoured with some valuable observations by Mr Wright of Paisley, which we shall present to our readers.—The large and full cocoons ought to be kept for breed, about an equal number of males and females; the cocoons that contain the former are sharper pointed at the ends than those that contain the latter. Although it should happen that there are more females than males, little inconvenience or ill consequences can arise from it, as one male will serve two or three females, if the time of their coming out of the cocoons answer. About 12 or 15 days after they begin to spin, the cocoons for breed may be laid on sheets of white paper; about this time the moth opens for itself a passage through the end of its cocoon, and issues out. When the female has laid her eggs, which on an average may amount to 250, they are spread upon sheets of paper and hung up to dry in some place where they may not be exposed to the heat of the sun: after being dried they must be kept in a cool well-aired place, where neither vapours nor moisture can reach them. That they may be preserved from external accidents, as insects of different kinds will destroy them, and mice is their enemy in all the stages of their existence, they should be kept in stone pots or glass bottles with their mouths stopped, and there remain until brought out next season to be hatched.

29 How to prepare the cocoons for being wound. The cocoons from which the silk is to be immediately wound must be exposed to the heat of an oven, in order to kill the chrysalis or aurelia, which would otherwise eat its way through the cocoon, and render it useless. The following directions are given for managing this process by one of the first silk manufacturers in Italy.

Transactions of the American Philosophical Society, vol. ii. Put your cocoons in long shallow baskets, and fill them up within an inch of the top. You then cover them with paper, and put a wrapper over that. These baskets are to be disposed in an oven, whose heat is as near as can be that of an oven from which the bread is just drawn after being baked. When your cocoons have remained therein near an hour, you must draw them out; and to see whether all the worms are dead, draw out a dupion from the middle of your basket and open it: if the worm be dead, you may conclude all the rest are so; because the contexture of the dupion being stronger than that of the other cocoons, it is consequently less easily to be penetrated by the heat. You must observe to take it from the middle of the basket, because in that part the heat is least perceptible. After you have drawn your baskets from the oven, you must first cover each of them with a woollen blanket or rug, leaving the wrapper besides, and then you pile them above one another. If your baking has succeeded, your woollen cover will be all over wet with a kind of dew, the thickness of your little finger. If there be less, it is a sign your cocoons have been too much or too little baked. If too much baked, the worm, being over-dried, cannot transpire a humour he no longer contains, and your cocoon is then burnt. If not enough baked, the worm has not been sufficiently penetrated by the heat to distil the liquor he contains, and in that case is not dead.

You must let your baskets stand thus covered five or six hours if possible, in order to keep in the heat, as this makes an end of stifling those worms which might have avoided the first impression of the fire. You are likewise

wife to take great care to let your cocoons ſtand in the oven the time that is neceſſary: for if they do not ſtand long enough, your worms are only ſtunned for a time and will afterwards be revived. If, on the other hand, you leave them too long in the oven, you burn them: many inſtances of theſe two caſes are frequently to be met with. It is a good ſign when you ſee ſome of the butterflies ſpring out from the cocoons which have been baked, becauſe you may be certain they are not burnt. For if you would kill them all to the laſt worm, you would burn many cocoons which might be more expoſed to the heat than that particular worm.

How the ſilk is to be wound from the cocoons.

The next operation is the winding of the ſilk. Before you begin to wind, you muſt prepare your cocoons as follows:

1. In ſtripping them of that waſte ſilk that ſurrounds them, and which ſerved to faſten them to the twigs. This burr is proper to ſtuff quilts, or other ſuch uſes; you may likewiſe ſpin it to make ſtockings, but they will be coarſe and ordinary.

2. You muſt ſort your cocoons, ſeparating them into different claſſes in order to wind them apart. Theſe claſſes are, the good white cocoons; the good cocoons of all the other colours; the dupions; the cocalons, among which are included the weak cocoons; the good choquette; and, laſtly, the bad choquette. In ſorting the cocoons, you will always find ſome perforated cocoons amongſt them, whoſe worm is already born; thoſe you muſt ſet apart for fleuret. You will likewiſe find ſome ſoufflons, but very few; for which reaſon you may put them among the bad choquette, and they run up into waſte.

The good cocoons, as well white as yellow, are the eaſieſt to wind; thoſe which require the greateſt care and pains are the cocalons; you muſt wind them in cooler water than the others, and if you take care to give them to a good windſter, you will have as good ſilk from them as the reſt. You muſt likewiſe have a careful windſter for the dupions and choquettes. Theſe two ſpecies require hotter water than the common cocoons.

The good cocoons are to be wound in the following manner: Firſt, chooſe an open convenient place for your filature, the longer the better, if you intend to have many furnaces and coppers. The building ſhould be high and open on one ſide, and walled on the other, as well to ſcreen you from the cold winds and receive the ſun, as to give a free paſſage to the ſteam of your baſons or coppers.

Theſe coppers or baſons are to be diſpoſed (when the building will admit of it) in a row on each ſide of the filature, as being the moſt convenient method of placing them, for by that means in walking up and down you ſee what every one is about. And theſe baſons ſhould be two and two together, with a chimney between every couple.

Having prepared your reels (which are turned by hands, and require a quick eye), and your fire being a light one under every baſon, your windſter muſt stay till the water is as hot it can be without boiling. When every thing is ready, you throw into your baſons two or three handfuls of cocoons, which you gently bruſh over with a wiſk about ſix inches long, cut ſtumpy like a broom worn out: by theſe means the threads of the cocoons ſtick to the wiſk. You muſt diſengage theſe threads from the wiſk, and purge them by drawing theſe ends with your fingers till they come off entirely clean. This operation is called *la battue*. Silk.

When the threads are quite clear, you muſt paſs four of them (if you will wind fine ſilk) through each of the holes in a thin iron bar that is placed horizontally at the edge of your baſon; afterwards you twiſt the two ends (which conſiſt of four cocoons each) twenty or twenty-five times, that the four ends in each thread may the better join together in croſſing each other, and that your ſilk may be plump, which otherwiſe would be flat.

Your windſter muſt always have a bowl of cold water by her, to dip her fingers in, and to ſprinkle very often the ſaid bar, that the heat may not burn the thread.

Your threads, when thus twiſted, go upon two iron hooks called rampins, which are placed higher, and from thence they go upon the reel. At one end of the axis of the reel is a cog-wheel, which catching in the teeth of the poſt-rampin, moves it from the right to the left, and conſequently the thread that is upon it; ſo that your ſilk is wound on the reel croſsways, and your threads form two hanks of about four fingers broad.

As often as the cocoons you wind are done, or break or diminiſh only, you muſt join freſh ones to keep up the number requiſite, or the proportions; becauſe, as the cocoons wind off, the thread being finer, you muſt join two cocoons half wound to replace a new one: Thus you may wind three new ones and two half wound, and your ſilk is from four to five cocoons.

When you would join a freſh thread, you muſt lay one end on your finger, which you throw lightly on the other threads that are winding, and it joins them immediately, and continues to go up with the reſt. You muſt not wind off your cocoons too bare or to the laſt, becauſe when they are near at an end, the *bizarre*, that is, the huſk, joins in with the other threads, and makes the ſilk foul and gouty.

When you have finiſhed your firſt parcel, you muſt clean your baſons, taking out all the ſtriped worms, as well as the cocoons, on which there is a little ſilk, which you firſt open and take out the worm, and then throw them into a baſket by you into which you likewiſe caſt the looſe ſilk that comes off in making the battue.

You then proceed as before with other two or three handfuls of cocoons; you make a new battue; you purge them, and continue to wind the ſame number of cocoons or their equivalent, and ſo to the end.

As was already mentioned, the windſter muſt always have a bowl of cold water by her, to ſprinkle the bar, to cool her fingers every time ſhe dips them in the hot water, and to pour into her baſon when neceſſary, that is, when her water begins to boil. You muſt be very careful to twiſt your threads a ſufficient number of times, about 25; otherwiſe your ſilk remains flat, inſtead of being round and full; beſides, when the ſilk is not well croſſed, it never can clean, becauſe a gout or nub that comes from a cocoon will paſs through a ſmall number of theſe twiſts, though a greater will ſtop it. Your thread then breaks, and you paſs what fineneſs there may be in the middle of your reel between

two to the two hooks, which serve for a heel to the reel.

You must take care that your water be of a proper degree of heat. When it is too hot, the threads will run too quickly: when it is too cold, the ends which form the thread do not join well, and form a harsh unequal silk.

You must change the water in your bason four times, at first your dejoons and chapettes, and twice only for good cocoons when you wind fine silk; but if you wind coarse silk, it is necessary to change it three or four times. For if you were not to change the water, the silk would not be so bright and glossy, because the worm contained in the cocoons foul it very considerably. You must endeavour as much as possible to wind with clear water, for if there are too many worms in it, your silk is covered with a kind of dust which attracts the moth, and destroys your silk.

You may wind your silk of what size you please, from one cocoon to 1000; but it is difficult to wind more than 30 in a thread. The nicety, and that in which consists the greatest difficulty, is to wind even; because as the cocoon winds off, the end is finer, and you must then join other cocoons to keep up the same size. This difficulty of keeping the silk always even is so great, that (excepting a thread of two cocoons, which we call such) we do not say a silk of three, of four, or of six cocoons; but a silk of three to four, of four to five, of six to seven cocoons. If you proceed to a coarser silk, you cannot calculate so nicely as to one cocoon more or less. We say, for example, from 12 to 15, from 15 to 20, and so on.

31 What number of worms produce a certain quantity of silk.

What number of worms are necessary to produce a certain quantity of silk has not been ascertained. And as different persons who wished to determine this point have had different results, the truth seems to be, that from various circumstances the same number of worms may produce more silk at one time than at another. It is related in the second volume of the Transactions of the Society for encouraging Arts, &c. that Mrs Williams obtained nearly an ounce and a half of silk from 244 cocoons. Mr Swayne from 50 cocoons procured 100 grains. Mrs Rhodes obtained from 252 of the largest cocoons, three quarters of an ounce and a dram. In a paper in the second volume of the American Transactions, which we have before referred to in the course of this article, we are informed that 150 ounces of good cocoons yield about 11 ounces of silk from five to six cocoons: if you wind coarser, something more. But what appears astonishing, Mr Salvatore Bertezen, an Italian, to whom the Society for encouraging Arts, &c. adjudged their gold medal, raised five pounds of excellent silk from 12,000 worms.

32 Length of the threads.

The cocoons produce a thread of very unequal length; you may meet with some that yield 1200 ells, whilst others will scarcely afford 200 ells. In general, you may calculate the production of a cocoon from 500 to 600 ells in length.

33 Advantages of Mr Sholl's improved silk loom.

There is every reason to hope that the silk manufacture will soon be carried on with ardour in Great Britain, and to a great extent, we are happy to learn that the silk loom has been much improved lately by Mr Sholl of Bethnal-Green. It appears from the evidence of several gentlemen conversant in that branch of silk weaving to which this loom is particularly adapted, that the advantages of this contrivance are very great. By it, a weaver of ribands, the price of which is from [illegible] per piece, can earn from 18 to 20 shillings per week, besides having the most handy tool, to that work, the dimension of any price; which, compared with the old looms of [illegible], was five pounds, the price of a loom on the old construction, to three pounds ten shillings, the price of one constructed by Mr Sholl; and that, as the proportion of light work is to strong work as nine to one, this sort of loom promises to be a very considerable advantage, particularly in making mode, or other light work.

As a plate of this loom, with proper references, will render its advantages most intelligible, we shall refer to it there: Plate CCCCLXVI. A, A, The sills; B, B, The breast-roll posts: C, The cut tree; D, D, The uprights; E, The burdown; F, The batten; G, The reeds; H, The harness; I, The breast-roll; K, The cheese; L, The gibbet; M, The treddles; N, The tumblers; O, Short counter-meshes; P, Long counter-meshes; Q, The parry; R, R, Cane-roll pegs; S, The cane roll; T, The weight bar and weight; U, U, Counter-weights; W, The breaking rod; X, X, Cross rods. Ref. to plate.

Silk-Worm. See Silk.

SILPHA, Carrion-beetle, in natural History; a genus of animals belonging to the class of *insecta*, and to the order of *coleoptera*. The antennæ are clavated; the clava are perfoliated; the elytra marginated; the head is prominent; and the thorax marginated. There are 94 species, of which seven only are natives of Britain and Ireland. 1. The *vespillo*. The margin of the thorax broad. The shells abbreviated, black, with two yellow belts. The thighs of the hind legs large, with a spine near their origin. Length near one inch. It infests dead bodies. 2. The *bipustulata*, is black; the antennæ are long and small, and there are two red spots on the middle of each shell. The length is one-third of an inch. 3. The *pygmæa*, is black and oblong: there are four or six spots on the shells: the length is one fifth of an inch. It lives on trees. 4. The *quadripunctata*. The head, antennæ, and legs black. Margin of the thorax and shells are of a pale yellow, with four black spots. The length half an inch. It is found in Caen-wood, near Hampstead. Barkenhout, vol. i. 5. The *fabulosa*, is black; the antennæ are short and globular; there are five striæ on each shell. The shells and wings are short. There are five joints on the two first feet, four on the rest. It lives in mud. 6. The *aquatica*, is brown, with a green bronze tinge. There are four ribs on the thorax. On each shell there are 10 striæ. The length is one-fifth of an inch. 7. The *picipes* is black and oblong; the shells are abbreviated; the abdomen is rounded at the extremity; the thorax and shells are scarce marginated; the length is one line. It is found frequently running on flowers.

SILPHIUM, in botany: A genus of plants belonging to the class of syngenesia, and to the order of polygamia necessaria; and in the natural system arranged under the 49th order, *compositæ*. The receptacle is paleaceous; the pappus has a two-horned margin, and the calyx is squarrose. There are eight species; the laciniatum, terebinthinum, perfoliatum, connatum, asteriscum, trifoliatum, scabrum, and solidaginum. The first five of these are natives of North America.

Silver. SILVER, one of the perfect metals, and the whitest and most brilliant and ductile of them all, is of the specific gravity, according to Bergman, of 10 552; but according to Kirwan, of 11.095. Its ductility is not greatly inferior to that of gold, as a grain of silver leaf measures somewhat more than 51 square inches; and the silver wire used for astronomical purposes measures only the 750th part of an inch in diameter; which is no more than half the thickness of the hair of the human head. It is harder and more elastic than lead, tin, or gold; but less so than copper, platina, or iron: like other metals it grows hard by hammering, but is easily reduced to its former state by annealing. It is more destructable than gold, and is particularly acted upon by sulphureous vapours: hence its surface tarnishes in the air, and assumes a dark brown colour.

Cronsted's Mineralogy, vol. ii. p. 536.

"It has been long thought (says Mr Fourcroy) that silver is indestructible by the combined action of heat and air. It is certain, that this metal kept in fusion, without contact of air, does not appear to be sensibly altered; yet Junker had affirmed, that by treating it a long time in the reverberatory furnace, in the manner of Isaac Hollandus, silver was changed into a vitreous calx. This experiment has been confirmed by Macquer. That learned chemist exposed silver 20 times successively in a porcelain crucible to the fire of the furnace at Seves; and at the 20th fusion he obtained a vitriform matter of an olive green, which appeared to be a true glass of silver. This metal, when heated in the focus of a burning glass, has always exhibited a white pulverulent matter on its surface, and a greenish vitreous covering on the support it rested upon. These two facts remove all doubt respecting the alteration of silver: though it is much more difficult to calcine than other metallic matters, yet it is capable of being converted after a long time into a white calx, which, treated in a violent fire, affords an olive coloured glass. It may be possible perhaps to obtain a calx of silver by heating this metal when reduced into very fine laminæ, or into leaves, for a very long time in a matrass, as is done with mercury."

Magellan informs us, that by melting in a due proportion with gold or steel, silver becomes greenish or bluish; so that it is capable of producing the white, yellow, red, green, blue, and olive colours, more or less conspicuously according to the various circumstances of heat and proportions of the mixture. Though he makes mention of the vitrifications by Macquer already taken notice of, he denies that it can be calcined by heat alone. "Silver (says he) is so fixed by itself in the fire, that, after being kept a whole month in fusion, it had only lost one 60th part of its weight, which might be on account of some alloy. It is therefore incapable of being calcined by mere heat; and the calx of silver, which can only be made by means of its solution in acids, is reducible to its metallic form without the addition of any oxigenous substance. But when silver is exposed to the violent heat of the solar rays collected by a powerful lens, a kind of smoke is seen surrounding it, which proves at last to be the minute particles of the metal raised and dispersed by heat, as is evident if a thin plate of gold be exposed to it; for then the particles of silver are seen upon the gold in the same manner as those of gold are seen upon silver in a similar experiment."

By slow cooling after it has been melted, silver crystallizes into quadrangular pyramids. M. Baumé observes, that, in cooling, it assumes a symmetrical form, observable on the surface by small fibres resembling the feathers of a pen. M. Fourcroy observes, that the fine button obtained by cupellation, often presents on its surface five or six sides arranged amongst each other like a pavement; but the crystallization in tetrahedral pyramids has not been observed particularly excepting by Messrs Tillet and Mongez. It has been supposed that silver melts with a smaller degree of heat than copper; but the late improved thermometer of Mr Wedgewood shows that this is a mistake; silver requiring 130° of Fahrenheit more than copper to bring it into fusion. It is found in the earth.

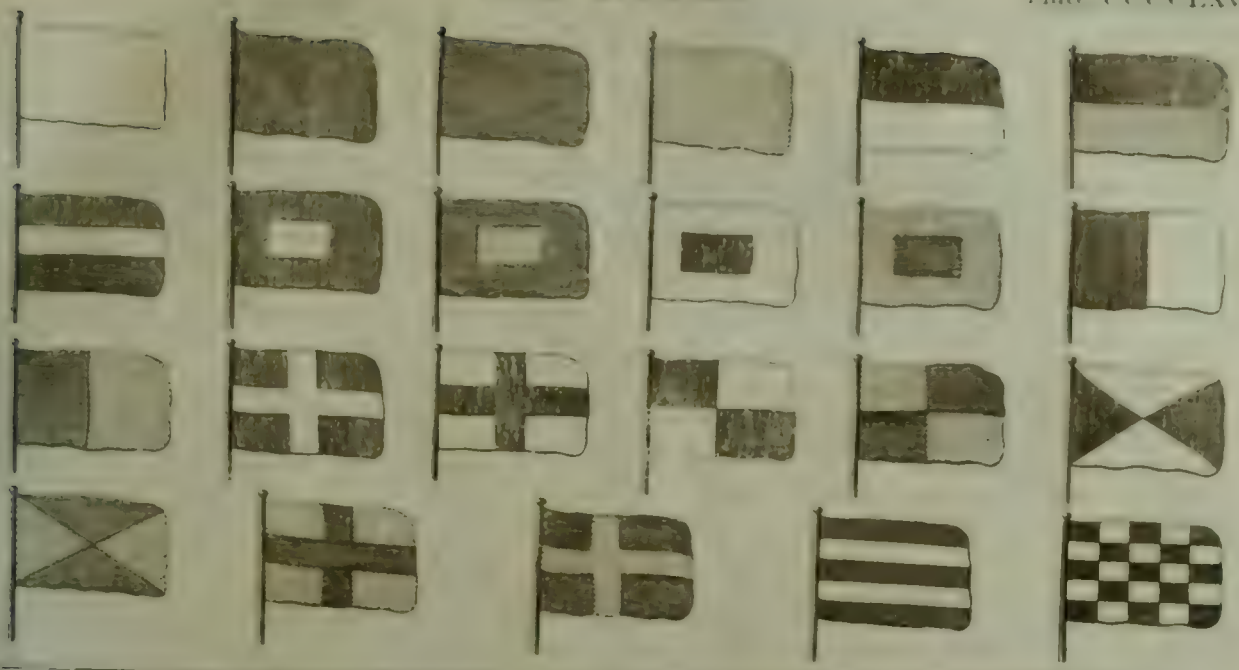
Silver.

1. *Native*, generally of the fineness of 16 carats; and of this there are several varieties. 1. Thin plated or leaved. 2. Capillary silver, of fine or coarse fibres; or arborescent, from Potosi in America and Kunsberg in Norway. 3. A kind is also met with resembling coarse linen in the surface, which in Saxony is called *knit cobalt*. Abundance of this kind is to be met with in Potosi, but more rarely in Saxony and Norway. 4. Sometimes native silver is met with in a crystalline or regularly figured state with shining surfaces. This is found at Kunsburg, but is very scarce. There appears likewise a kind of crystallization on the thin plates of native silver, their surfaces being full of minute pyramidal crystals. Most of the American silver is of the native kind; so is that at Kunsburg in Norway. It is not, however, met with native so commonly in other European mines. A very small quantity of it is found in the mines of Salberg in Westmanland, and of Lofasen in Dalarne, and several other places in Sweden. It has been found in pretty large lumps in clay mixed with nickel, partly decayed or withered; in which situation it formed the compound called the *stercus anserinum*, or goose dung ore. 5. A piece of native silver in coal is shown in the mineralogical academy at Freyberg; and Lahman, quoted by Le Camus, speaks also of a similar silver ore found in a mine of pit-coal †. The capillary silver, according to the observations of Henckel and Rome de Lisle, seems to have been produced by a decomposition of red silver ore; and Wallerius affirms, that if sulphur is mixed in a gentle heat with silver, the latter takes a capillary form. 6. Native silver is likewise sometimes found in the form of spider's webs, and for that reason called by the Spaniards *arane*. 7. It is met with in branches formed by octaedrons inserted into one another. Some of these show the mark of a leaf of fern or of a tree; others are cubes or single octaedrons, whose angles are truncated, though these last are but rare. 8. It is often found dispersed through sand and ochre, as well as in grey limestone in Lower Austria, and in a greenish clay near Schemnitz, or mixed with ochre, clay, and calciform nickel. It is generally alloyed with copper, sometimes with gold, iron, or regulus of antimony; and sometimes it contains even five per cent. of arsenic. That found near Kunsberg contains so much gold, that the colour of it is yellow.

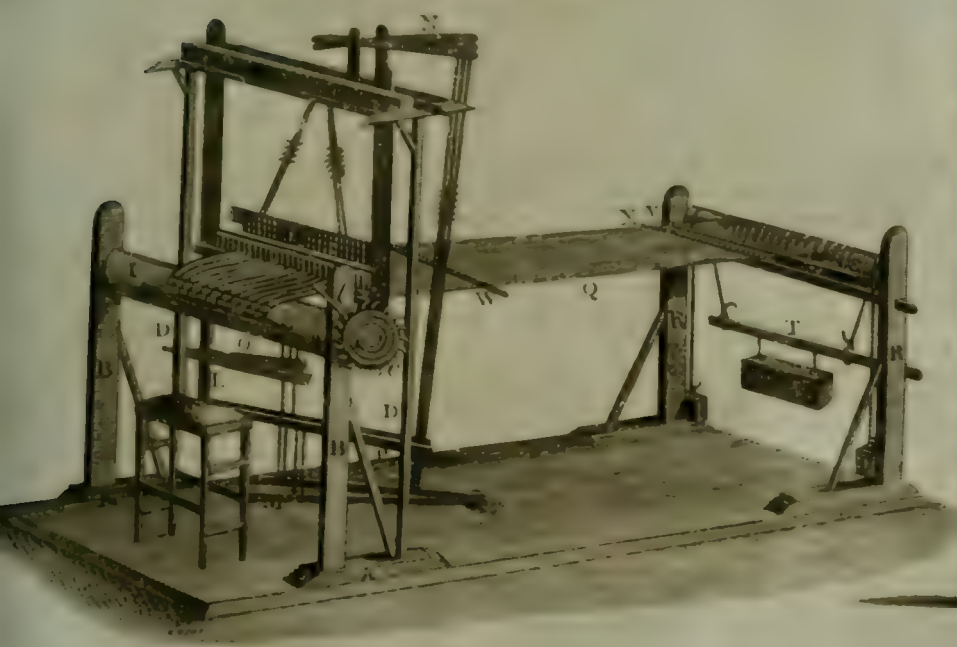
† Cronsted's Mineralogy, p. 542.

Wallerius distinguishes seven species of native silver; viz. 1. In irregular masses and lumps, at Kunsburg in Norway and other places, in a bed of clay. 2. In a granular and jagged form in America and Norway. 3. Arborescent, in the places already mentioned. 4. In thin

Naval SIGNALS. Plate CCCCLXVI.



A Silk Loom
improved by Mr. Saml. Pholi.



The Revd. Mr. Swaynes apparatus
for rearing Silk Worms.

Phackara sc.

Silver

thin leaves, between the fissures of stone, in Norway and Germany. In a capillary form, in the places already mentioned, including the cobweb silver of the Spaniards already mentioned. 6. Crystallized. 7. Superficial. Mr Daubent n enumerates eight varieties of native white silver, of different forms, most of which have been already enumerated. The materials in which this metal is most commonly found in its native state are, baro-selenite, limestone, selenite, quartz, chert, flint, serpentine, gneiss, agate, mica, calcareous spar, pyrites, schistus, clay, &c. Sometimes it is met with in large masses, of the weight of 60 pounds or more, in or near the veins of most metallic ores, particularly in Peru and in various parts of Europe, of a white, brown, or yellowish colour. In Norway and at Alsace it is found in the form of solitary cubes and octahedral lumps, of 50 and 60 pounds weight.

2. *Native silver alloyed with other metals.* 1. With gold, as in Norway, where it contains so much as to appear of a yellow colour. 2. With copper. 3. With gold and copper. 4. Amalgamated with mercury, as in the mines of Sweden. M. Romé de Lisle mentions a native amalgam of silver and mercury found at Moschel Landsberg, in the duchy of Deux Ponts, in a ferruginous matrix, mixed with cinnabar, and crystallized in a hexagonal form, and of a horse size. It was before the French revolution preserved in the king's cabinet at Paris. 5. With iron. According to Bergman, this ore contains two per cent. of iron; but Monnet informs us, that it often does not exceed one per cent. 6. With lead. "Silver (says Mr Magellan) is always contained in lead, though the quantity is generally insufficient to defray the expence of separating it. In the reign of Edward I. of England, however, near 1600 pounds weight of silver were obtained, in the course of three years, from a lead mine in Devonshire, which had been discovered about the year 500. The lead mines in Cardiganshire have at different periods afforded great quantities of silver; so that Sir Hugh Middleton is said to have cleared from them L. 20,000 a month. The same mines in the year 1745 yielded 80 ounces of silver out of every ton of lead. The lead in only one of the smelting houses at Holywell in Flintshire produced no less than 37521 ounces, or 3126¼ pounds of silver from the year 1754 to 1756, and from 1774 to 1776. There are some lead ores in England, which, though very poor in that metal, contain between 300 and 400 ounces of silver in a ton of lead; and it is commonly observed, that the poorest lead ores are the richest in silver; so that a large quantity of silver is probably thrown away in England by not having the poorest sort of lead ores properly essayed." 7. Mr Monnet found silver united with arsenic among the ores which came from Guadanal canal in Spain, and an ore of the same kind is furnished by the Samson mine near Andreasberg in the Hartz: but Mr Monnet very properly remarks, that these ores must be distinguished from such as have the arsenic in the form of an acid: for in this case they are properly mineralized by it, whilst there can only be a mixture of native silver, or some of its calces with arsenic in its regeline form. 8. Bergman mentions silver in a state of union with antimony. The ore yields some smoke when roasted, but has not the garlic smell observable in the arsenical ores. 9. The white silver ore, found in the mines near Freyberg, has the metal united to the regulus of antimony and iron, the latter of which predominates, being nearly in equal proportion. All the extraneous matters with which the silver is united are sometimes in exceedingly small proportion, but not to be neglected where they exceed the hundredth part of the whole mass. 10. A particular kind of horny silver ores is mentioned by Wallerius under the title of *hyperbolical*, and which contains the following varieties, viz. the calcareous silver ore at Annaberg in Austria, when the metal is mixed with an alkaline limestone; the spathose ore, either white, variegated, or yellowish, found at Schemnitz in Hungary; the quartzose white ore in a powdery form, mixed with ferruginous matter, found at Potosi in America; the dark and variegated quartzose silver ores, which, though differing, are distinguished from one another by little else than their colour.

Silver is found mineralized by various substances; as,

1. With sulphur in the glassy or vitreous silver ore; though this name seems rather to belong to the mineral argenti cornea or horn silver ore, to be considered hereafter more particularly. It is dark, and of the same colour with lead, but quickly becomes very black by exposure to the air; though sometimes it is grey or black even when first broken. It is found either in large lumps, or inclosing in quartz, gypsum, galena, pyrites, &c. Its specific gravity, according to Kirwan, is 7,2000. An hundred parts of it contain from 72 to 77 of silver, and it is rarely contaminated with any other metal.

Professor Brunnich says that it contains 100 marks of silver in the hundred weight. The medium between the glassy ore and the red gilder ore is called *red glassy ore* in Hungary, and *brittle glassy ore* in Styria. It is black, and affords a powder of the same colour when pounded. In the mines of Himmelfurst near Freyberg, it is said to have held 140 marks, but these pieces are very scarce at present; and indeed the Hungarian glass ores in general are now very scarce, as Professor Brunnich informs us, though they are now and then found in the windshafts, which are frequently covered with a thin membrane or rather crust, of the colour of pyrites. Mr Magellan says that this ore is nothing else but native silver penetrated by sulphur: for, on being exposed to a slow heat, the latter flies off, and the silver shoots into filaments. There are nine varieties of it. 1. Like *lead glance*, or plumbago, the most common kind of any. 2. Bruckman mentions a kind *brown* on the outside and greenish within. 3. The *galena* ore has its colour from some arsenic contained in it, which forms an orpiment with the sulphur. 4. It is also found of a *green* kind, and 5 *blue* in colour; the latter is friable, like the scoria of metals, and is called at Freyberg *schwarz erzerz*, or the ore of scoria. 6. It is found also in the *arborescent*. 7. *Lamellated*. 8. *Cryslallized* into octahedral prisms, and into ten pyramids with ten sides. 9. Lastly, it is found *capillary*, or covering the fissures or cavities of other ores.

2. The *pyrites argenteus* of Henckel contains silver and iron mineralized with arsenic. There are three varieties of it. 1. Hard, white, and shining ore, of a compact, lamellar, or fibrous texture. The highest kind has least silver, only giving 6 or 7 ounces per quintal, and the richest about ten per cent. It is found in Germany and Spain. It contains no sulphur. 2. Of a yellowish white colour, and striated texture resembling bismuth, but much harder. It is found in Spain, and yields about 60 per cent. of silver. 3. In another kind

Cornish ore.

d. p. 544. Watson's Chem. vol. iii.

Silver. the quantity of arſenic is ſo great, that it would ſcarcely deſerve the name of ſilver ore if the arſenic were not very eaſily diſſipated. It is ſoft and eaſily cut; has a brilliant metallic appearance, and conſiſts of conchoidal lamina. A quintal commonly yields only from four to ſix ounces of ſilver, but it is eaſily reduced by evaporating the arſenic, after which the ſilver is left behind ſlightly contaminated with iron. Silver.

2. The red or ruby ſilver ore, the *rothgulden* of the Germans, has the metal combined with ſulphur and arſenic. It is a heavy ſhining ſubſtance, ſometimes tranſparent and ſometimes opaque; the colour generally crimſon, though ſometimes grey or blackiſh. It is found in ſhapeleſs maſſes, or cryſtallized in pyramids or polygons, ſometimes dendritical or plated, or with radiated incruſtations. It is found in quartz, flint, ſpar, pyrites, ſparry iron ore, lead ore, cobalt ore, jaſper, baro-ſelenite, gneiſs, &c. When radiated or ſtriated, it is called *rothgulden bluth*. It cracks in the fire, and detonates with nitre. Its ſpecific gravity is from 5,400 to 5,684. Bergman informs us, that this kind contains, in the hundred, 60, ſometimes 70, pounds of ſilver, 27 of arſenic, and 13 of ſulphur. The darkeſt coloured ores are the richeſt, the yellow kinds much poorer; but the moſt yellow do not belong to this ſpecies, being in fact an orpiment with 6 or 7 per cent. of ſilver. This laſt kind is brought chiefly from Potoſi in America, and is called *roſi-cler* by the Spaniards.

4. The *ſchwartz gulden*, or *ſilver mulm*, contains the metal mineralized by ſulphur and a ſmall quantity of arſenic and iron. It is of a black ſooty colour, and was ſuppoſed by Cronſtedt to contain a good quantity of copper, to which its colour was owing; but later experiments have evinced, that there is no copper at all in it. It is either of a ſolid or brittle conſiſtence, and of a glaſſy appearance when broken, or of a looſer texture, and ſooty or deep black colour; or it is found like moſs, or thin leaves, lying on the ſurface of other ſilver ores, or thoſe of lead and cobalt, or in clays, ponderous ſpar, gneiſs, &c. It contains from 25 to 60 per cent. of ſilver. Kirwan's Mineralogy.

5. The *minera argenti alba*, the *Weiſſgulden ore* of the Germans, is a heavy, ſoft, opaque ſubſtance, fine grained or ſcaly, bright and ſhining in its fractures, of a whitiſh, ſteely, or lead colour; ſometimes cryſtallized in pyramidical or cylindrical forms, but often in amorphous grains, or reſembling moſs, or in the form of thin laminæ incruſtating other bodies, found in quartz, ſpar, ſtelſtein, pyrites, blend, lead-ore, cobalt ore, ſparry iron ore, fluors, &c. It is very fuſible. Its ſpecific gravity is from 5 to 5,300. Its proportion of ſilver from 10 to 30 per cent. It is found, though not commonly, in Saxony, Hungary, the Hartz, and St Marie aux Mines.

6. The *weiſertz*, or white ſilver ore, is an arſenical pyrites, containing ſilver. It is met with in the Saxon mines ſo exactly reſembling the common arſenical pyrites, that it cannot be diſtinguiſhed from it by inſpection. Cronſtedt ſuppoſes that the ſilver it contains may exiſt in a capillary form; but Profeſſor Brunnich thinks this is not altogether the caſe. It is very ſcarce, but met with near Freyberg. There is likewiſe a brown *mulm* having the appearance of rags, met with in the crevices and upon the lumps of cubic lead ore in a mine near Clauſthal and other places, which contains a great quantity of ſilver. It is of a white ſhining colour; hard, granulated, and ſoft. It ſometimes ſtrikes fire with ſteel. It diſcovers a mixture of arſenic, by emitting a garlic ſmell when heated. Silver.

7. The *fahlertz* of the Germans has the metal combined with ſulphurated antimony. It is of a dark grey and ſomewhat browniſh colour. A variety of a blackiſh blue colour is found in the form of capillary cryſtals, and called *federerts* or plumoſe ſilver ore. It is met with in Saxony, and contains ſometimes a mark or half a pound, ſometimes only two, three, or four ounces, and ſometimes only a mere trifle of ſilver, per cent. There is another ſilver ore, alſo called *fahlertz* by the Germans, which contains arſenic and regulus of antimony. This ore is ſometimes alſo found of a dark grey colour; for the moſt part amorphous, but ſometimes cryſtallized into pyramids. It appears red when ſcraped, and contains from one to five per cent. of ſilver. The greateſt part of this ore is copper, and the next arſenic. According to Bergman, the copper amounts to 24 per cent. It is found in Tranſylvania; and a kind was lately diſcovered in Spain, of a hard ſolid conſiſtence, and of a greyiſh blue colour.

8. The *gooſe dung* ores contain ſilver mineralized with ſulphur in combination with iron, arſenic, and cobalt. It looks like the *weiſsgulden*, excepting that the cobalt, by its decompoſition, gives it a roſy appearance. There are two varieties; one of a dull tarniſhed ſurface and ferruginous look; the other has a ſhining appearance like the *leberertz*. It contains from 10 to 40 or 50 per cent. of ſilver. The arſenic is in an acid ſtate, and united to the cobalt.

9. The *dal fahlertz* contains ſilver mineralized with ſulphurated copper and antimony, and reſembles the dark-coloured *weiſsgulden*, giving a red powder when rubbed. It is found either ſolid or cryſtallized, and is met with in the province of Dal, where it is melted by a very difficult proceſs, calculated to preſerve the different metals it contains. There is another kind which has arſenic united to the reſt of the ingredients. It is only the grey copper ore impregnated with ſilver, of which it contains from one to twelve per cent. the quantity of copper being from 12 to 24 per cent. and the remainder conſiſting either of ſulphur or arſenic, with a little iron. It is the moſt common of all ſilver ores; and M. Monnet remarks, that where copper is united to arſenic, ſilver is always to be found. A variety has been found at Schemnitz, containing a portion of gold alſo.

10. The *pecheblende* is an ore of zinc containing ſilver, and is met with in the Saxon and Hungarian mines among the rich gold and ſilver ores. It is either of a metallic changeable colour or black. Of theſe there were formerly two varieties, viz. either in the form of fine ſcales or in balls, but the latter is now entirely unknown. A black blend is found in Bohemia, which is very heavy, with the ſurface ſomewhat elevated like ſome kinds of hæmatites, but no ſilver has yet been extracted from it.

11. The *bleyganz*, potters ore, or galena, contains ſilver mineralized with ſulphurated lead. It is alſo called *pyritous ſilver*, and is of a brown colour, yielding but a very ſmall portion of metal. It is met with at Kunſ-

berg

Silver. berg in Norway. When the silver is combined with sulphurated lead and antimony, the ore is called *sprode*.

12. The *marcasite* containing silver has the metal united with sulphurated iron. There are great varieties of this ore holding different proportions of the metal; some produce only half an ounce of silver per cent. A liver-coloured marcasite is found at Kunsberg in Norway, containing from three to three ounces and a half of silver per cent.

13. Silver is found mineralized with sulphurated and arsenical cobalt; the stone sometimes containing *cinabrites*. These kinds keep well in water, but generally decay in the air, and lose the silver they contain. It is found at Morgenstern near Freyberg and Annaberg.

14. The *luna-cornea* ore contains silver mineralized by sulphur, with regulus of antimony and barytes. It is found in the form of thin particles or granular spar. Wallerius says that it is soft like mud, and feels like butter. He suspects it to be produced from other silver ores washed away by running waters. Bomare adds, that the miners look upon it as a certain sign of other ores in the neighbourhood, though some are persuaded that it is only an unripened silver ore, which would soon become perfect.

15. The *combustible* silver ore is a black brittle substance, leaving about six per cent. of silver in its ashes. It is in fact a perfect coal in which silver is found.

16. The *hornerte*, or horn silver ore, in which the silver is united with the muriatic acid, is the scarcest of all the silver ores. It is sometimes found in shewy cubical crystals, but is met with of many different colours. Its principal characteristic is to change to a violaceous brown colour when exposed to the sunbeams, as happens also to the artificial luna cornea. It is frequently crystallized in a cubic form, though not always of a white colour. Sometimes it resembles an earth easily fusible without smoke. There is a black kind, friable, and easily reducible to powder; the other is in some degree malleable, may be cut with a knife, and takes a sort of polish when rubbed. The vitreous silver ore, which is sometimes mixed with the horn silver, is soluble in nitrous acid; and this affords a method of separating them, the horn silver ore being insoluble in that menstruum. When the horn silver is free from iron, it generally contains 70 per cent. of silver at least; but these ores mostly contain some portion of iron, a small part of which is even united to the marine acid. This kind of ore was first analysed by Mr Woulfe, who discovered the presence of the vitriolic acid in it.

Phil. Transf. 1776. 17. Another kind of horn silver ore is mentioned by Mr Bergman, in which the metal is mineralized by the vitriolic and marine acids, along with some sulphur. He doubts, however, whether the mineralization be perfect in this case, as the salt and sulphur do not admit of any other than a mechanical union. But since iron is often found in these ores, a marcasite may thus be sometimes formed.

18. The *silver grass ore* is of a greenish colour, with a mixture of yellow and red. Some think it is a mixture of red silver ore and calx of nickel.

19. The *filaceous* silver ore. The colour of this ore is not dark. Some imagine it to be a native silver ore; others that it is a mixture of galena, ochre, and silver. It is sometimes found in the mountain cork, and is so light that it will swim upon water. It contains but one ounce of silver per quintal.

These are all the varieties of ores observed in which silver is met with in the earth, though it may perhaps occur in various other forms. It would be very useful to examine whether, in those ores in which gold and silver are found in large quantities, the precious metals may not be contained in some proportion in the most common ores, more especially when the particles of gold and silver have not been able to extricate themselves so as a manner as to lie separate in fissures, veins, or hollow places of the mine. A mineralization of silver with alkali is said to have been lately met with at Annaberg in Austria; but the account of it as yet can scarcely be depended upon. Professor Brunnich says, that the silver contained in the limestone at that place appears to be native when the stone is polished.

The purest silver is that which is extracted from luna cornea, and is the only kind that ought to be trusted in the nice operations of chemistry. The process, however, is very tedious, and presents a very unexpected phenomenon, as this metal, though one of the most fixed, is nevertheless volatilized in the operation in such a manner that it exhales though the pores of the crucible; and small globules of silver are afterwards found in the cover, and even in the support of the crucible. According to Cramer, this loss may be prevented by smearing the crucible with black soap, and mixing with the luna cornea half its weight of oil or tallow, which last must also be added by little and little during the operation.

M. Magellan takes notice of a remarkable appearance observable in dissolving silver in the nitrous acid. He observes, that this acid is its specific menstruum, attacking it even when cold with considerable effervescence, growing hot, and emitting a considerable quantity of orange-coloured fumes, which diminish in proportion as the saturation advances. The metal appears of a pale brown colour in the conflict, and the solution becomes quite black. This last appearance, however, is owing to a thin, black, fuliginous substance like smut, which is at once formed into a crust on the surface of the thin plates of silver in the first attack of the acid upon them. This is a very singular phenomenon, and hitherto unaccounted for, these black crusts being comminuted into smaller and smaller particles by the action of the acid; and, when the effervescence is over, they are seen distinctly to fall to the bottom of the vessel, and to form a black sediment, leaving the liquid solution quite transparent, but of a blue colour inclining to green. This colour might be attributed to some small mixture of copper, though the silver used in the experiment was of the purer kind. The chemists of Dijon say, that the nitrous solution of silver looks of a fine blue colour, if the acid be pure and well concentrated; but if it has any mixture of vitriolic or marine, a precipitation of vitrified silver or luna cornea takes place. Afterwards the solution becomes as colourless as water, but leaves a lasting black tinge to animal substances. This solution is of great use in chemistry, serving to form the luna cornea, to purify the common aqua fortis from a mixture of the vitriolic and marine acids, and is a very nice test of the existence of these acids in mineral waters. Cronstedt. p. 325.

Silver does not combine with earths, even by the most violent heat, though Mr Fourcroy supposes that its calx might

[illegible] green to glass. Mr Magellan informs us, that it [illegible], precipitated by volatile alkali, gives a yellow colour to glass, and that he has seen it [illegible] in this manner so high as almost to appear of a red colour. It unites with most metals, even with iron. The nature of this alloy has been but little inquired into, though Fourcroy is of opinion that it may probably be of the greatest utility in the arts. It combines in all proportions with copper, by which it is not deprived of its ductility, but renders it harder and more sonorous; by which means it is often used in bells. It is otherwise highly useful, on account of its indestructibility by fire and air, and its extreme ductility. Its fine colour renders it extremely proper for ornamental purposes, and it is applied like gold on the surface of different bodies, and even on copper. It likewise enters the texture of rich silks; but its most considerable use is that of being employed as money of an inferior value to gold. In this case, it is alloyed with one-twelfth part of copper. It is likewise often employed in making household utensils of all kinds, though its great price renders it less common than it would otherwise be for this purpose. For plate, it is usually alloyed with one twenty-fourth of copper, which gives it a greater degree of hardness and coherence, without rendering it in the least noxious.

Silver also has been used in medicine; but its extreme causticity, when dissolved in the nitrous acid, and its inactivity otherwise, have brought it into disuse. The crystals of silver have been recommended in very small quantity in dropsical cases; but they are by no means superior, or even equal in efficacy, to much safer medicines. The solution of silver, under the name of *Creek water*, has been used for the purpose of dying hair of a dark colour; and the same solution evaporated to a consistence, and fused, forms the lunar caustic of the shops.

Shell Silver, is prepared of the shreds of silver leaf, or of the leaves themselves, for the use of painters, after the same manner as shell gold. See *Shell Gold*.

SILVERING, the covering of any thing with silver. It is usual to silver metals, wood, paper, &c. which is performed either with fire, oil, or size. Metal gilders silver by the fire; painter-gilders all the other ways. See Gilding.

To silver copper or brass. 1. Cleanse the metal with aquafortis, by washing it lightly, and immediately throwing it into pure water; or by heating it red-hot, and scouring it with salt and tartar and pure water with a small wire brush. 2. Dissolve some silver in aquafortis, in a broad-bottomed glass vessel, or of glazed earth; then evaporate away the aquafortis over a chafing dish of coals. 3. Put five or six times its quantity of water, or as much as will be necessary to dissolve it perfectly, on the remaining dry calx; evaporate this water with the like heat; then put more fresh water, and evaporate again; and, if need be, the third time, making the fire towards the latter end so strong as to leave the calx perfectly dry, which, if your silver is good, will be of a pure white. 4. Take of this calx, common salt, crystal of tartar, of each a like quantity or bulk, and mixing well the whole composition, put the metal into pure water, and take of the said powder with your wet fingers, and rub it well on, till you find every little cavity of the metal sufficiency silvered over. 5. If you would have it richly done, you must rub on more of the powder; and in the last place wash the silvered metal in pure water, and rub it hard with a dry cloth.

Silvering of Glasses. See *Foliating of Looking-glasses.*

SILURIS, in ichthyology, a genus belonging to the order of pisces abdominales. The head is naked; the mouth set round with hairy filaments; the bronchiæ have from 4 to 14 rays, the rays of the pectoral fins, or the first dorsal one, is prickly, and dentated backwards.—There are 21 species, most of them natives of the Indian and American seas. Mr Hasselquist mentions one called the *clarias* by Linnæus, and *scheilan* by the Arabians. If it pricks one with the bone of the breast-fin, it is dangerous; and our author saw the cook of a Swedish merchant ship die of the poison communicated by the prick of one of these fish. See Electricity, nº 261.

SIMEON *of Durham*, the cotemporary of William of Malmsbury, took great pains in collecting the monuments of British history, especially in the north of England, after they had been scattered by the Danes. From these he composed a history of the kings of England, from A. D. 610 to 1130; with some smaller historical pieces. Simeon both studied and taught the sciences, and particularly the mathematics at Oxford; and became precentor of the church at Durham, where he died, probably soon after the conclusion of his history, which was continued by John, prior of Hexham, to A. D. 1156.

SIMIA, the Monkey, a genus of quadrupeds belonging to the class of mammalia, and order of primates, in the Linnæan system, but by Mr Pennant arranged under the digitated quadrupeds. According to the Linnæan system, the characteristics of this genus are these; There are four close set fore teeth on each jaw; single tusks on each side in both jaws, which are longer than the rest, and somewhat remote from them. The grinders are obtuse, and the feet are formed like hands. Mr Pennant gives the following generic description of the simia. There are four cutting teeth in each jaw, and two canine. Each of the feet are formed like hands, generally with flat nails, and, except in one instance, have four fingers and a thumb. There are eyebrows both above and below.

They are a numerous race; but almost all confined to the torrid zone. They fill the woods of Africa from Senegal to the Cape, and from thence to Æthiopia. They are found in all parts of India, and its islands; in Cochin-China, in the south of China, and in Japan; (and one is met with in Arabia); and they swarm in the forests of South America, from the isthmus of Darien as far as Paraguay. They are lively, agile, full of frolic, chatter, and grimace. From the structure of their members, they have many actions in common with the human kind. Most of them are fierce and unsameable; some are of a milder nature, and will show a degree of attachment; but in general they are endowed with mischievous intellects; and are filthy, obscene, lascivious, and thieving. They inhabit the woods, and live on trees; feeding on fruits, leaves, and insects. In general they are gregarious, going in vast companies; but the different species never mix with each other, always keeping apart and in different quarters. They leap with vast activity from tree to tree, even when

Simia. when loaded with their young, which cling to them. They are the prey of leopards and others of the feline race: and of serpents, which pursue them to the tops of the trees, and swallow them entire. They are not carnivorous, but for mischief's sake will rob the nests of birds of the eggs and young. In the countries where they most abound, the sagacity of the feathered tribe is more marvellously shown in their contrivances to fix the nest beyond the reach of these invaders.

The simiæ being more numerous in their species than any other animals, and differing greatly in their appearances, it seemed necessary to methodize and subdivide the genus. Accordingly Mr Ray first distributed them into three classes.

Simiæ, Apes, such as wanted tails.

Cercopitheci, Monkeys, such as had tails.

Papiones, Baboons, these with short tails; to distinguish them from the common monkeys, which have very long ones.

The principal marks by which the species of this genus are distinguishable from each other, are derived, 1st, from the tail, which is either long, short, or altogether wanting, or is straight, or prehensile; 2dly, from the buttocks, which are raised, and furnished with callosities, or are covered with hair; 3dly, from the nails, which are flat and rounded like those of man, or sharp pointed like the claws of beasts in general; 4thly, from the presence or absence of a beard on the chin; and, 5thly, from the cheeks being provided with, or wanting, pouches in their under parts. For greater convenience, the species of this genus, which are very numerous, are arranged under five subordinate divisions, considered as distinct genera by some authors, and not without reason. Three of these subdivisions were adopted by Linnæus; but Dr Gmelin, following Buffon, has added other two taken from the third division of his great preceptor. These subdivisions are the *simiæ*, *papiones*, *cercopitheci*, *sapajus*, and *ursinæ*.

I. The Simiæ, or Apes. They have no tails. The visage is flat; the teeth, hands, nipples, feet, toes, and nails, resemble those of man, and they walk naturally erect. This division includes the simiæ, or apes properly so called, which are not found in America.

1. The chimpanzee, the simia troglodytes of Linnæus, common in the mountains of Sierra Leona, resembles man more than the orang-outang. This animal was first brought to Europe in 1738, when it was exhibited as a show in London. The following description of one that was kept some months at the colony of Sierra Leona is given by Wadstrom, in his Essay on Colonization†. He was nearly two feet high; but the full stature is nearly five feet. He was covered with black hair, long and thick on the back, but short and thin on the breast and belly. His face was bare; his hands and head resembled those of an old black man, except that the hair on his head was straight. He ate drank, slept, and sat at table like a human being. At first he crept on all fours, on the outside of his hands; but, when encouraged, he endeavoured to go erect, supporting himself by a stick. He was melancholy, but always good natured.

2. The satyrus, orang outang, or great ape, has a flat face, and a debased resemblance of the human; ears like those of a man; the hair on the head longer than on the body. The body and limbs are covered with reddish and downy hair: longest on the back, thinnest on the breast. The face and paws are swarthy; the buttocks covered with hair. They inhabit the interior parts of Africa, the isles of Sumatra, Borneo, and Java. Are strong, and live in the most desert places. They grow to the height of six feet; have precarious strength, and will overpower the strongest man. The old ones are shot with arrows, the young alive can be taken alive. They live entirely on fruits and nuts. They will attack and kill the negroes who wander in the woods; will drive away the elephants, and beat them with their fists or pieces of wood; and will throw stones at people that offend them. They sleep in trees; and make a sort of shelter from the inclemency of the weather. They are of a grave appearance and melancholy disposition, and even when young not inclined to frolic. They go erect, and are vastly swift at that pace. Their nuts are chiefly taken from Andrew Battel, an English sailor, who was taken prisoner 1589, and lived many years in the inner parts of Congo; his narrative is plain, and seems very authentic. It is preserved in Purchas's collection. Proger* informs us, "that the isles above the banks of the river Gambra are larger and more mischievous than in any part of Africa: the negroes dread them, as they cannot travel there in the country without running the hazard of being attacked by these animals, who often pursue them with a stick, and force them to flight. I have heard the Portuguese say, that they have often seen them hoist up young girls, about seven or eight years old, into trees, and that they could not be rescued from them without a great deal of difficulty. The most part of the negroes imagine them to be a foreign nation come to inhabit their country, and that they do not speak for fear of being compelled to work." When taken young, they are capable of being tamed, and taught to perform many menial offices. Francis Pyrard* relates, "that in the province of Sierra Leona, there is a species so docile, and so instructive, that, when properly trained and fed, they work like servants: that they naturally walk on the two hind feet; that they pound any substances in a mortar; that they go to bring water from the river in small pitchers, which they carry full on their heads. But when they arrive at the door, if the pitchers are not soon taken off, they allow them to fall; and when they perceive the pitchers overturned and broken, they weep and lament." Father Jarric‡, quoted by Neremberg, says the same thing, nearly in the same terms. With regard to the extinction of their tails, the testimony of Bontius§ accords with that of Pyrard. "They are taken (he remarks) when young, taught to walk on their hind feet, and to use their fore feet as hands in performing different operations, as turning plates, carrying dishes round the company, turning a spit, &c." "I saw at Java (says Gmelin‖) a very extraordinary ape. It was a female. She was very tall, and often walked erect on her hind feet. On their extremities, she covered with her hands the parts which distinguish the sex. I kept her several years, during which she was not known to have any commerce with the opposite female sex. I saw among the Hottentots at the Cape. One made her bed very nearly every day, lay upon her side, and covered herself with the bed clothes. When her head ached, she bound it up with a handkerchief; and it was amusing to see her

* Description de l'Empire de Benin, p. 31.

† Voyage aux Indes Orientales, tom. ii. p. 222.

‡ Hist. Ind. Orient. lib. v. cap. 30.

§ Hist. Nat. Med. Ind. lib. vi. cap. 36.

‖ Nov. Comm. Petrop. tom. xiv. p. 407.

Simia. her than I acceded to bed. I could relate many other little articles which appeared to be extremely singular. But I admired them not so much as the multitude; because, as I knew the design of bringing her to Europe to be exhibited as a show, I was inclined to think that she had been taught many of these monkey tricks, which the people considered as being natural to the animal.—She died in our ship, about the latitude of the Cape of Good Hope. The figure of this ape had a very great resemblance to that of man, &c." Gmelli Carreri tells us, that he saw one of these apes, which cried like an infant, walked upon its hind-feet, and carried a matt under his arm to lie down and sleep upon.

Buffon's Nat. Hist. by Smellie, vol. viii. p. 86.

An orang-outang which Buffon saw, is described by him as mild, affectionate, and good-natured. His air was melancholy, his gait grave, his movements measured, his dispositions gentle, and very different from those of other apes. He had neither the impatience of the Barbary ape, the maliciousness of the baboon, nor the extravagance of the monkeys. "It may be alleged, (says our author), that he had the benefit of instruction; but the other apes which I shall compare with him, were educated in the same manner. Signs and words were alone sufficient to make our orang-outang act; but the baboon required a cudgel, and the other apes a whip; for none of them would obey without blows. I have seen this animal present his hand to conduct the people who came to visit him, and walk as gravely along with them as if he had formed a part of the company. I have seen him sit down at table, unfold his towel, wipe his lips, use a spoon or a fork to carry the victuals to his mouth, pour his liquor into a glass, and make it touch that of the person who drank along with him. When invited to take tea, he brought a cup and a saucer, placed them on the table, put in sugar, poured out the tea, and allowed it to cool before he drank it. All these actions he performed without any other instigation than the signs or verbal orders of his master, and often of his own accord. He did no injury to any person: he even approached company with circumspection, and presented himself as if he wanted to be caressed. He was very fond of dainties, which every body gave him: And as his breast was diseased, and he was afflicted with a teazing cough, this quantity of sweetmeats undoubtedly contributed to shorten his life. He lived one summer in Paris, and died in London the following winter. He eat almost every thing; but preferred ripe and dried fruits to all other kinds of food. He drank a little wine; but spontaneously left it for milk, tea, or other mild liquors." This was only two feet four inches high, and was a young one. There is great possibility that these animals may vary in size and in colour, some being covered with black, others with reddish hairs.—They are not the satyrs of the ancients; which had tails (A), and were a species of monkey. Linnæus's *homo sylvestris*, an animal of this kind, is unnecessarily separated from his *simia satyrus*. Simia.

To enable the reader to form a judgment of this animal, which has so great a resemblance to man, it may not be unacceptable to quote from Buffon the differences and conformities which make him approach or recede from the human species. "He differs from Id. p. 95. man externally by the flatness of his nose, by the shortness of his front, and by his chin, which is not elevated at the base. His ears are proportionally too large, his eyes too near each other, and the distance between his nose and mouth is too great. These are the only differences between the face of an orang-outang and that of a man. With regard to the body and members, the thighs are proportionally too short, the arms too long, the fingers too small, the palm of the hands too long and narrow, and the feet rather resemble hands than the human foot. The male organs of generation differ not from those of man, except that the prepuce has no frænum. The female organs are extremely similar to those of a woman.

"The orang-outang differs internally from the human species in the number of ribs: man has only 12, but the orang-outang has 13. The vertebræ of the neck are also shorter, the bones of the pelvis narrow, the buttocks flatter, and the orbits of the eyes sunk deeper. He has no spinal process on the first vertebra of the neck. The kidneys are rounder than those of man, and the ureters have a different figure, as well as the bladder and gall-bladder, which are narrower and longer than in the human species. All the other parts of the body, head, and members, both external and internal, so perfectly resemble those of man, that we cannot make the comparison without being astonished that such a similarity in structure and organization should not produce the same effects. The tongue, and all the organs of speech, for example, are the same as in man; and yet the orang-outang enjoys not the faculty of speaking; the brain has the same figure and proportions; and yet he possesses not the power of thinking. Can there be a more evident proof than is exhibited in the orang-outang, that matter alone, though perfectly organized, can produce neither language nor thought, unless it be animated by a superior principle? Man and the orang-outang are the only animals who have buttocks and the calf of the legs, and who, of course, are formed for walking erect; the only animals who have a broad chest, flat shoulders, and vertebræ of the same structure; and the only animals whose brain, heart, lungs, liver, spleen, stomach, and intestines, are perfectly similar, and who have an appendix vermiformis, or blind-gut. In fine, the orang-outang has a greater resemblance to man than even to the baboons or monkeys, not only in all the parts we have mentioned, but in the largeness of the face, the figure of the cranium, of the jaws, of the teeth, and of the other bones of the head and

(A) Ælian gives them tails, *lib.* xvi. c. 21. Pliny says they have teeth like dogs, *lib.* vii. *c.* 2. circumstances common to many monkeys. *Ptolemy, lib.* 7. *c.* 2. speaks of certain islands in the Indian ocean inhabited by people with tails like those with which satyrs are painted, whence called the *isles of satyrs*. Kœping, a Swede, pretended to have discovered these *homines caudati*; that they would have trafficked with him, offering him live parrots; that afterwards they killed some of the crew that went on shore, and eat them, &c. &c. *Amœn. Acad.* vi. 71.

Simia. and face; in the thickneſs of the fingers and thumb, the figure of the nails, and the number of vertebræ; and, laſtly, in the conformity of the articulations, the magnitude and figure of the rotula, ileum, &c. Hence, as there is a greater ſimilarity between this animal and man, than between thoſe creatures which reſemble him moſt, as the Barbary ape, the baboon, and monkey, who have all been deſigned by the general name of *apes*, the Indians are to be excuſed for aſſociating him with the human ſpecies, under the denomination of *orang-outang*, or *wild man*. In fine, if there were a ſcale by which we could deſcend from human nature to that of the brutes, and if the eſſence of this nature conſiſted entirely in the form of the body, and depended on its organization, the orang outang would approach nearer to man than any other animal. Placed in the ſecond rank of beings, he would make the other animals feel his ſuperiority, and oblige them to obey him. If the principle of imitation, by which he ſeems to mimic human actions, were a reſult of thought, this ape would be ſtill farther removed from the brutes, and have a greater affinity to man. But the interval which ſeparates them is immenſe. Mind, reflection, and language, depend not on figure or the organization of the body. Theſe are endowments peculiar to man. The orang-outang, though, as we have ſeen, he has a body, members, ſenſes, a brain, and a tongue, perfectly ſimilar to thoſe of man, neither ſpeaks nor thinks. Though he counterfeits every human movement, he performs no action that is characteriſtic of man, no action that has the ſame principle or the ſame deſign. With regard to imitation, which appears to be the moſt ſtriking character of the ape kind, and which the vulgar have attributed to him as a peculiar talent, before we decide, it is neceſſary to inquire whether this imitation be ſpontaneous or forced. Does the ape imitate us from inclination, or becauſe, without any exertion of the will, he feels the capacity of doing it? I appeal to all thoſe who have examined this animal without prejudice; and I am convinced that they will agree with me, that there is nothing voluntary in this imitation. The ape, having arms and hands, uſes them as we do, but without thinking of us. The ſimilarity of his members and organs neceſſarily produces movements, and ſometimes ſucceſſions of movements, which reſemble ours. Being endowed with the human ſtructure, the ape muſt move like man; but the ſame motions imply not that he acts from imitation. Two bodies which receive the ſame impulſe, two ſimilar pendulums or machines, will move in the ſame manner; but theſe bodies or machines can never be ſaid to imitate each other in their motions. The ape and the human body are two machines ſimilarly conſtructed, and neceſſarily move nearly in the ſame manner; but parity is not imitation. The one depends on matter, and the other on mind. Imitation preſuppoſes the deſign of imitating. The ape is incapable of forming this deſign, which requires a train of thinking; conſequently man, if he inclines, can imitate the ape; but the ape cannot even incline to imitate man."

Fig. 1. 3. Pongo, or Jacke, are conſidered as one ſpecies by Pennant and Gmelin. It inhabits the iſland of Java, and the interior parts of Guinea. Has no pouches within his cheeks, no tail, and no callofities on the buttocks; which laſt are plump and fleſhy. All the teeth are ſimilar to thoſe of man. The face is flat, naked, and tawny: the ears, hands, feet, breaſt, and belly, are likewiſe naked; the hair of the head deſcends on both temples in the form of treſſes; the hair on the body and loins is in ſmall quantities. It is five or ſix feet high, and walks always erect on the two hind feet. It has not been aſcertained whether the females, of this ſpecies or variety, are ſubject to periodical diſcharges; but analogy renders this almoſt unqueſtionable. This animal, by Dr Gmelin, conſidered only as a variety of the orang-outang.

Fig. 3. 4. The great gibbon, long-armed ape, or ſimia lar, with a flat ſwarthy face ſurrounded with grey hairs: hair on the body black and rough; buttocks bare; nails on the hands flat; on the feet long; arms of a moſt diſproportioned length, reaching quite to the ground when the animal is erect, its natural poſture; of a hideous deformity.—Inhabits India, Malacca, and the Molucca iſles; a mild and gentle animal; grows to the height of four feet. The great black ape of Mangſi, a province in China, ſeems to be of this kind.

Fig. 4. 5. The leſſer gibbon, or ſimia lar minor, but is much leſs, being only about a foot and a half high; the body and face are of a brown colour, reſemble the former. The ſimia lar argentea is probably a variety of this ſpecies.

Fig. 5. 6. The pigmy, or ſimia ſilvanus, has no tail; the buttocks are naked; the head roundiſh, and the arms ſhorter than the body. It inhabits Africa; and is not uncommon in our exhibitions of animals; is very tractable and good-natured, and was moſt probably the pigmy of the ancients. It abounds in Æthiopia, one ſeat of that imaginary nation; was believed to dwell near the fountains of the Nile, whence it deſcended annually to make war on the cranes, *i. e.* to ſteal their eggs, which the birds may be ſuppoſed naturally to defend; whence the fiction of their combats.

Figs. 6. and 7. 7. The magot, ſimia inuus, or Barbary ape, has a long face, not unlike that of a dog; canine teeth, long and ſtrong; ears like the human; nails flat; buttocks bare; colour of the upper part of the body a dirty greeniſh brown; belly, of a dull pale yellow; grows to above the length of four feet.—They inhabit many parts of India, Arabia, and all parts of Africa except Egypt, where none of this genus are found. A few are found on the hill of Gibraltar, which breed there; probably from a pair that had eſcaped from the town; as they are not found in any other part of Spain.—They are very ill-natured, miſchievous, and fierce; agreeing with the character of the ancient Cynocephali. They are a very common kind in exhibitions. By force of diſcipline they are made to play ſome tricks; otherwiſe they are more dull and ſullen than the reſt of this genus. They aſſemble in great troops in the open fields in India, and will attack women going to market, and take their proviſions from them. The females carry the young in their arms, and will leap from tree to tree with them. Apes were worſhipped in India, and had magnificent temples erected to them. When the Portugueſe plundered one in Ceylon, they found in a little golden caſket the tooth of an ape; a relic held by the natives in ſuch veneration, that they offered 700,000 ducats to redeem it, but in vain; for it was burnt by the viceroy, to ſtop the progreſs of idolatry.

II. Papiones, or Baboons. Theſe have ſhort tails, a long face; a broad high muzzle; long ſtrong dog-like tuſks, or canine teeth; and naked callofities on the buttocks. They are only found in the old world, and are the papiones and cynocephali of the ancients.

Plate CCCXVIII. fig. 8. 8. The maimon, ſimia papio nemeſtrina, or pig-tailed baboon,

Simia. baboon, with a pointed face, which is naked, of a fleshy redneſs; two sharp canine teeth; ears like the human; hair on the limbs and body brown inclining to ash colour, paleſt on the belly; fingers black; nails long and flat; thumbs on the hind feet very long, connected to the nearest toe by a broad membrane; tail four inches long, slender, exactly like a pig's, and almoſt naked; the callous spaces on the rump red, and but small: length, from head to tail, 22 inches. Inhabits the isles of Sumatra and Japan; is very docile. In Japan it is taught several tricks, and carried about the country by mountebanks. Kempfer was informed by one of these people, that the baboon he had was 102 years old.

Fig. 9. 9. The great baboon, or simia papio sphinx, with hazel irides; ears small and naked; face canine, and very thick; middle of the face and fore-head naked; and of a bright vermilion colour; tip of the noſe of the same, and ending truncated like that of a hog; sides of the noſe broadly ribbed, and of a fine violet hue; the opening of the mouth very small; cheeks, throat, and goat-like beard yellow; hair on the fore-head very long, turns back, is black, and forms a kind of pointed creſt. Head, arms, and legs, covered with short hair, yellow and black intermixed; the breast with long whitish yellow hairs, the shoulders with long brown hair. Nails flat; feet and hands black; tail four inches long, and very hairy; buttocks bare, red, and filthy; but the space about them is of a moſt elegant purple colour, which reaches to the inside of the upper part of the thighs.

Pennant's Quadruped's, vol. i. p. 172. This was described by Mr Pennant from a stuffed specimen in Sir Ashton Lever's museum. In Auguſt 1779, a live animal of this species was shown at Edinburgh, and in October following at Chester, where being seen by Mr Pennant, that inquiſitive naturaliſt has described it in his History of Quadrupeds. "It differed little (he obſerves) in colour from the above, being in general much darker. Eyes much sunk in the head, and small. On the internal side of each ear was a white line, pointing upwards. The hair on the fore-head turned up like a toupee. Feet black; in other reſpects resembling the former. In this I had an opportunity of examining the teeth. The cutting teeth were like those of the reſt of the genus; but, in the upper and lower jaw, were two canine, or rather tusks, near three inches long, and exceedingly sharp and pointed. This animal was five feet high, of a moſt tremendous strength in all its parts, was exceſſively fierce, libidinous, and strong."

Mr Schreber says, that this species lives on succulent fruits, and on nuts; is very fond of eggs, and will put eight at once into its pouches, and, taking them out one by one, break them at the end, and swallow the yolk and white; rejects all fleſh-meat, unleſs it be dreſſed; would drink quantities of wine or brandy; was leſs agile than other baboons; very cleanly; for it would immediately fling its excrements out of its hut. That which was shown at Chester was particularly fond of cheeſe. Its voice was a kind of roar, not unlike that of a lion, but low and somewhat inward. It went upon all fours, and never stood on its hind legs, unleſs forced by the keeper; but would frequently sit on its rump in a crouching manner, and drop its arms before the belly. Inhabits the hotter parts of Africa.

Fig. 10. 10. The little baboon, or simia papio apedia, has a roundiſh head, with a projecting muzzle, and roundiſh naked ears; the hair on the body is yellow, tipt with black; the face is brown, and almoſt naked, having only a few scattered hairs; the nails are all compreſſed and oblong, except on the thumbs and great toes, the nails of which resemble man; the tail is very short, being hardly an inch long; the body is about the size of a cat. It is uncertain, says Gmelin, if this animal should be considered as a diſtinct species, or only as a variety of the simia sciurea. Simia.

Fig. 11. 11. The mantegar, or simia papio mormon, commonly called the *tufted ape*, but it is improperly named an *ape*, as it has a tail. It is described in the abridgment of the Philoſophical Tranſactions, n° 290. It had a noſe and head 14 inches in length; the noſe of a deep red, face blue, both naked; black eye-brows; ears like the human; on the top of the head a long upright tuft of hair; on the chin another; two long tusks in the upper jaw; fore feet exactly resembling hands, and the nails on the fingers flat; the fore-part of the body, and the inside of the legs and arms, naked; the outside covered with mottled brown and olive hair. Length, from the noſe to the rump, three feet two inches. It was very fierce and salacious; went on all fours, but would sit up on its rump, and support itself with a stick; in this attitude, it would hold a cup in its hand, and drink out of it. Its food was fruits.

Fig. 12. and 13. 12. The mandril, simia papio maimon, or ribbed noſe baboon, has a short tail, and a thin beard on the chin; the cheeks are blue and striped, and the buttocks are naked. This species of baboon is found on the Gold Coaſt, and in the other southern provinces of Africa, where he is called *boggo* by the negroes, and *mandril* by the Europeans. Next to the orang-outang, he is the largeſt of all the apes or baboons. Smith relates, that he had a preſent of a female mandril, which was only six months old, and that it was as large as an adult baboon. He adds, that these mandrils walk always on two feet; that they weep and groan like men; that they have a violent paſſion for women, which they never fail to gratify when they find a woman at a diſtance from relief. We have given figures both of the male and female, which may be eaſily diſtinguiſhed by their size and appearance.

Fig. 14. 13. The wood-baboon, or simia papio sylvatica, with a long dog-like face, covered with a small gloſſy black skin; hands and feet naked, and black like the face; hair on all parts long, elegantly mottled with black and tawny; nails white: about three feet high when erect; tail not three inches, and very hairy on the upper top. Inhabits Guinea, where it is called by the Engliſh the *man of the wood*.

14. The brown baboon, or simia papio platypygos, with pointed ears; face of a dirty white; noſe large and broad; hairs round the face short and straight; colour of the upper part of the body brown; of the under, ash-colour: tail about four inches long; taper, and almoſt bare of hair; beneath is quite naked. The animal which Mr Pennant called the *new baboon*, in the firſt edition, seems by the taperneſs of the tail, and general form, to be of this kind.

15. The hoggiſh baboon, or simia papio porcaria, has a short tail, and coloured buttocks; the head is like that of a hog, with a naked snout; the body is of an olive brown colour; the nails are sharp and compreſſed. Inhabits Africa, and is about three feet and a half high when

Simia. when ſtanding erect. This, in all probability, is the ſame animal with the hog-faced ape, adopted from Pennant.

III Monkeys, Cercopitheci, have long tails, which are not prehenſile; the under parts of their cheeks are furniſhed with pouches, in which they can keep their victuals; the partition between the noſtrils is thin, and the apertures are, like thoſe of man, placed in the under part of the noſe; the buttocks are naked, and provided with callofities. Theſe animals, which are never found native in America, are the cercopitheci, and κηβοι, of the ancients.

Plate CCCLXIX. Fig. 15. 16. The Tartarin, dog-faced baboon of Pennant, and cercopithecus hamadryas of Gmelin, with a long, thick, and ſtrong noſe, covered with a ſmooth red ſkin; ears pointed, and hid in the hair; head great, and flat; hair on the head, and fore-part of the body as far as the waiſt, very long and ſhaggy; grey and olive-brinded; the ſides of the head very full, the hair on the limbs and hind part of the body very ſhort; limbs ſtrong and thick; hands and feet duſky; the nails on the fore-feet flat; thoſe on the hind like a dog's; buttocks very bare, and covered with a ſkin of a bloody colour; tail ſcarce the length of the body, and carried generally erect. They inhabit the hotteſt parts of Africa and Aſia; where they keep in vaſt troops, and are very fierce and dangerous. They rob gardens. They will run up trees when paſſengers go by, ſhake the boughs at them with great fury, and chatter very loud. They are exceſſively impudent, indecent, laſcivious; moſt deteſtable animals in their manners as well as appearance. They range the woods in hundreds; which obliges the owners of the coffee-plantations to be continually on their guard againſt their depredations. One of them was ſhown in London ſome years ago: it came from Mokha, in the province of Yeman, in Arabia Felix in the Perſian gulph; and was above five feet high. It was very fierce and untameable; ſo ſtrong as eaſily to maſter its keeper, a ſtout young man. Its inclinations to women appeared in the moſt violent manner. A footman, who brought a girl to ſee it, in order to teaze the animal, kiſſed and hugged her: the beaſt, enraged at being ſo tantalized, caught hold of a quart pewter-pot, which he threw with ſuch force and ſo ſure an aim, that, had not the man's hat and wig ſoftened the blow, his ſkull muſt have been fractured: but he fortunately eſcaped with a common broken head.

Fig. 16. 17. The white-bearded black wanderu, the ſimia ſilenus of Linnæus, the ouanderou of Buffon, and lion-tailed baboon of Pennant, the cercopithecus ſilenus albibarbatus of Gmelin, has a dog-like face, is naked, and of a duſky colour; a very large and full white or hoary beard; large canine teeth; body covered with black hair; belly of a light colour; tail terminated with a tuft of hair like that of a lion. Its bulk that of a middling ſized dog. It inhabits the Eaſt Indies and the hotter parts of Africa.

18. The purple-faced monkey, or cercopithecus ſilenus purpuratus, with a great triangular white beard, ſhort and pointed at the bottom, and on each ſide of the ears, extended a winged faſhion far beyond them; face and hands purple, body black. Inhabit Ceylon. They are very harmleſs; live in the woods, and feed on leaves and buds of trees; and when taken ſoon become tame.

19. Malbrouk, or cercopithecus faunus, has a long tail, and is bearded: the tail is bothy at the extremity. It is a native of Bengal. This ſpecies has cheek-pouches, and callo ſities on the buttocks; the tail is nearly as long as the body and head; and it is a mark of Cluſius that it terminates in a tuft; the face is of a cinereous grey colour, with a large muzzle, and large eyes, which have fleſh-coloured eyelids, and a grey band croſs the forehead in the place of eye-brows; the ears are large, thin, and fleſh-coloured; the upper parts of the body are of a uniform yellowiſh brown colour, and the lower of a yellowiſh grey: It walks on all fours and about a foot and a half from the muzzle to the extremity of the tail. The females menſtruate.

Fig. 17. 20. Macaque, or cercopithecus cynomolgus, the hare-lipped monkey of Pennant, has no beard; the noſtrils are thick and divided; the tail is long and arched, and the buttocks are naked. He has cheek-pouches and callo ſities on the buttocks. His tail is from 18 to 20 inches long. His head is large, his muzzle very thick, and his face naked, livid, and wrinkled. His ears are covered with hair. His body is ſhort and ſquat, and his limbs thick and ſhort. The hair on the ſuperior parts of his body is of a greeniſh aſh-colour, and of a yellowiſh grey on the breaſt and belly. He has a ſmall creſt of hair on the top of the head. He walks on four and ſometimes on two feet. The length of his body, comprehending that of the head, is about 18 or 20 inches.

Fig. 18. 21. The dog-headed monkey, or cercopithecus cynocephalus, has no beard, and is of a yellow colour; the muzzle is long; the tail long and ſtraight, and the buttocks naked. It is a native of Africa.

22. The ſpotted monkey, or cercopithecus Diana, with a long white beard: colour of the upper parts of the body reddiſh, as if they had been ſinged, marked with white ſpecks; the belly and chin whitiſh; tail very long; is a ſpecies of a middle ſize. It inhabits Guinea and Congo, according to Marcgrave; the Congeſe call it *exquima*. M. de Buffon denies it to be of that country; but from the circumſtance of the curl in its tail, in Marcgrave's figure, and the deſcription of ſome voyagers, he ſuppoſes it to be a native of South America. Linnæus deſcribes his S. Diana ſomewhat differently: he ſays it is of the ſize of a large cat; black, ſpotted with white; hind part of the back ferruginous; face black; from the top of the noſe is a white line paſſing over each eye to the ears, in an arched form; beard pointed, black above, white beneath, placed on a fattiſh excreſcence; breaſt and throat white; from the rump, croſs the thighs, a white line; tail long, ſtraight, and black; ears and feet of the ſame colour; canine teeth, large.

Fig. 19. 23. The green monkey, or cercopithecus ſabæus, has a black and flattiſh face: the ſide of it bounded by long white hairs, falling backwards, and almoſt covering the ears, which are black, and like the human: head, limbs, and whole upper part of the body and tail covered with ſoft hair, of a yellowiſh green colour at their ends, cinereous at their roots: under ſide of the body and tail, and inner ſide of the limbs, of a ſilvery colour: tail very long and ſlender. Size of a ſmall cat. Inhabit different parts of Africa: keep in great flocks, and live in the woods: are ſcarce diſcernible when among the leaves, except by their breaking the boughs with their gambols

Simia. gambol: in which they are very agile and silent: even when fast at, do not make the least noise: but will unite in company, knit their brows, and gnash their teeth, as if they meant to attack the enemy: are very common in the Cape de Verd islands.

24. The mustache, or cercopithecus cephus, has a beard on the cheeks; the crown of the head is yellowish: the feet are black, and the tip of the tail is of an ash colour. Its tail is much longer than the body and head, being 19 or 20 inches in length. The female menstruates.

25. The mangabey, cercopithecus æthiops, or white-eyed monkey, has a long, black, naked, and dog like Fig. 20. face: the upper eye lids of a pure white: ears black, and like the human: no canine teeth: hairs on the sides of the face beneath the cheeks, longer than the rest: tail long: colour of the whole body tawny and black: flat nails on the thumbs and fore-fingers; blunt claws on the others: hands and feet black—Shown in London some years ago: place uncertain: that described by M. de Buffon came from Madagascar; was very good-natured; went on all-fours.

26. The egret, or cercopithecus aygula, has a long face, and an upright sharp-pointed tuft of hair on the Fig. 21. top of the head. The hair on the forehead is black: the tuft, and the upper part of the body light-grey; the belly white: the eye-brows are large; the beard very small. Size of a small cat. They inhabit Java. They fawn on men, on their own species, and embrace each other. They play with dogs, if they have none of their own species with them. If they see a monkey of another kind, they greet him with a thousand grimaces. When a number of them sleep, they put their heads together. They make a continual noise during night.

27. The rillow, cercopithecus sinicus, or Chinese bonnet, has a long smooth nose, of a whitish colour; hair on the crown of the head long, lying flat, and parted like that of a man; colour, a pale cinereous brown. Inhabit Ceylon. They keep in great troops; and rob gardens of their fruit, and fields of their corn; to prevent which, the natives are obliged to watch the whole day: yet these animals are so bold, that, when driven from one end of the field, they will immediately enter at the other, and carry off with them as much as their mouth and arms can hold. Bosman, speaking of the thefts of the monkeys of Guinea, says, that they will take in each paw one or two stalks of millet, as many under their arms, and two or three in their mouth; and thus laden, hop away on their hind-leges; but, if pursued, they fling away all, except what is in their mouths, that it may not impede their flight. They are very nice in the choice of the millet; examine every stalk: and if they do not like it, fling it away: so that this delicacy does more harm to the fields than their thievery.

Kerr's Translation of Gmelin's Linnæus. 28. The tawny monkey, or cercopithecus fulvus, has long tusks in the lower jaw: the visage is long and flesh coloured, with flesh coloured ears, and a flattish nose. Inhabits India. This is a very ill natured animal, about the size of a cat; it was lately in the possession of Mr Brook, an animal merchant and exhibitor in London: The upper parts of the body are covered with a pale tawny coloured fur, which is ash coloured at the roots; the hinder part of the back is orange coloured, the legs ash coloured, the belly white, and the tail shorter than the body. Simia.

29. King monkey, full-bottom monkey, or cercopithecus regalis, has no thumb on the hands; the head, Fig. 22. cheeks, throat, and shoulders, are covered with long, flowing, coarse hairs. Inhabits the forests of Sierra Leona in Guinea, where it is called *bey*, or, *king monkey*. It is above three feet high when erect: The head is small, with a short, black, naked face; and the head, cheeks, throat, neck, and shoulders, are covered with long, coarse, flowing hairs, of a dirty yellowish colour, mixed with black, and resembling a full-bottomed wig; the body, arms, and legs, are covered with short hairs of a fine glossy black colour; the hands are naked, and have no thumbs; the feet have five very long slender toes, which are armed with narrow pointed claws; the tail is very long, and is covered with snow-white hairs, having a tuft at the end; the body and limbs are very slender: Its skin is held in high estimation by the negroes for making pouches and gun cases.

IV. Sapajous, Sapaji, have prehensile tails, and no cheek-pouches. These animals have long tails, which, at the extremity, is generally deprived of hair on the under side, and covered with a smooth skin; this part they can fold, extend, curl up, and unfold at pleasure; by which they are enabled to hang upon branches, or to lay hold of any thing which is beyond the reach of their hands, using the extremity of the tail like a finger or hand; the partition between the nostrils is very thick, and apertures are situated on the sides of the nose; the buttocks are clothed with hair, and have no callosities; the females of this subgenus do not menstruate; and this race of animals is only to be found in America: This subdivision of the genus is made with great propriety by Dr Gmelin, in imitation of the Count de Buffon.

30. The guariba, sapajus Beelzebub, or the preacher monkey, has black shining eyes; short round ears; and Plate CCCCLXX. a round beard under the chin and throat. The hairs fig. 23. on the body are of a shining black, long, yet lie so close on each other that the animal appears quite smooth: the feet and end of the tail are brown; the tail very long, and always twisted at the end. Size of a fox. Inhabit the woods of Brazil and Guiana in vast numbers, and make a most dreadful howling. Sometimes one mounts on a higher branch, the rest seat themselves beneath: the first begins as if it was to harangue, and sets up so loud and sharp a howl as may be heard a vast way, and a person at a distance would think that a hundred joined in the cry: after a certain space, he gives a signal with his hand, when the whole assembly joins in chorus; but on another signal is silent, and the orator finishes his address (b). Their clamour is the most disagreeable and tremendous that can be conceived; owing to a hollow and hard bone placed in the throat, which

(b) A singular account, yet related yet Marcgrave and several other writers. Marcgrave is a writer of the first authority, and a most able naturalist, long resident in the Brasils, speaks from his own knowledge.

Simia. which the Engliſh call the *thrattle-bone*. Theſe monkeys are very fierce, untameable, and bite dreadfully. There is a variety of a ferruginous or reddiſh bay colour, which the Indians call the *king of the monkeys*: it is large, and as noiſy as the former. The natives eat this ſpecies, as well as ſeveral other ſorts of monkeys, but are particularly fond of this. Europeans will alſo eat it, eſpecially in thoſe parts of America where food is ſcarce: when it is ſcalded in order to get off the hair, it looks very white; and has a reſemblance ſtriking to humanity, that of a child of two or three years old when crying (c).

31. The quato, ſapajus paniſcus, or four fingered monkey, has a long flat face, of a ſwarthy fleſh colour: the eyes are ſunk in the head; ears like the human; limbs of a great length, and uncommonly ſlender: the hair is black, long, and rough. There are only four fingers on the hands, being quite deſtitute of a thumb; five toes on the feet. The tail is long; and naked below, near the end. The body is ſlender; about a foot and an half long; the tail near two feet, and ſo prehenſile as to ſerve every purpoſe of a hand. They inhabit the neighbourhood of Carthagena, Guiana, Brazil, and Peru; aſſociate in vaſt herds; and are ſcarce ever ſeen on the ground. Dampier deſcribes their gambols in a lively manner: "There was (ſays he) a great company dancing from tree to tree over my head, chattering, and making a terrible noiſe and a great many grim faces and antic geſtures; ſome broke down dry ſticks and flung them at me, others ſcattered their urine and dung about my ears: at laſt one bigger than the reſt came to a ſmall limb juſt over my head, and leaping directly at me, made me leap back; but the monkey caught hold of the bough with the tip of its tail, and there continued ſwinging to and fro, making mouths at me. The females with their young ones are much troubled to leap after the males; for they have commonly two, one ſhe carries under her arm, the other ſits on her back, and claps its two fore-paws about her neck: are very ſullen when taken; and very hard to be got when ſhot, for they will cling with their tail or feet to a bough as long as any life remains. When I have ſhot at one, and broke a leg or arm, I have pitied the poor creature to ſee it look and handle the broken limb, and turn it from ſide to ſide."—They are the moſt active of monkeys, and quite enliven the forests of America. In order to paſs from top to top of lofty trees, whoſe branches are too diſtant for a leap, they will form a chain, by hanging down, linked to each other by their tails, and ſwinging in that manner till the loweſt catches hold of a bough of the next tree, and draws up the reſt; and ſometimes they paſs rivers by the ſame expedient. They are ſometimes brought to Europe; but are very tender, and ſeldom live long in our climate.

§ 24. 32. The lai, ſapajus, capucinus, or weeper, with a round and flat face, of a reddiſh brown colour, very deformed: the hair on the head and upper part of the body black, tinged with brown; beneath and on the limbs tinged with red: tail black, and much longer than the head and body: the young ones [illegible]; their hair very long, and their [illegible]. In the Britiſh muſeum are ſpecimens of old and young. M. de Buffon has a variety with a white throat. Laet's Surinam and Brazil appear as if it was always weeping; of a melancholy diſpoſition; but very fond of entertaining what it ſees done. Theſe probably are the monkeys Dampier ſaw in the Bay of Mexico, which he ſays are very ugly, and of a dark grey colour. They keep in large companies; and make a great chattering, eſpecially in ſtormy weather, reſide much on a ſpecies of tree which bears a podded fruit, which they feed on.

33. Sapajus fatuellus, or horned ſapajou, has two [illegible] tufts of hair on the head, reſembling little horns: its beardlets. Inhabits South America. The face, ſides, belly, and fore-parts of the thighs are brown; the top of the head, middle of the back, tail, legs, and poſterior parts of the thighs, are black; the nails are long and rather blunt; the tail is prehenſile and twiſted ſpirally. Perhaps of the ſame ſpecies with the ſimia apella or capuchin (*Gm.*). This, in all probability, is one of the factitious ſpecies, purpoſely deformed, by exhibitors of wild beaſts, to impoſe on the public.

34. Saimiri, ſapajus ſciureus, or orange monkey, has no beard; the hinder part of the head is prominent; and the nails on the four toes of the hind paws are narrower and pointed. It inhabits South America, and is the moſt beautiful of all the ſapajous; its movements are graceful; its ſize ſmall; its colour a brilliant yellow; its viſage round, with large vivacious eyes, ſurrounded by fleſh coloured rings; it has hardly any forehead; the noſe is elevated at the baſe, and flattened at the point: the mouth is ſmall, the face flat and naked, and the ears are garniſhed with hair, and a little pointed; the tail is only half prehenſile: It ſtands with eaſe on two feet, but commonly walks on all four.

V. SAGOINS, SAGOINI. Theſe have long tails, which are proportionally longer than thoſe of the ſapajous, ſtraight, flaccid, entirely covered with hair, and not prehenſile; that is, incapable of laying hold of any object: the cheeks have no pouches; and the buttocks, which are covered with hair, have no calloſities: the partition between the noſtrils is very thick, and the apertures are placed on the ſides of the noſe. The females do not menſtruate. This race of animals is only found in America. Ker's Tranſlation of Gmelin's Linnæus.

35. The ſaki, ſagoinus pithecia, or fox-tailed monkey, with a ſwarthy face, covered with ſhort white down: forehead and ſides of the face with whitiſh, and pretty long hair: body with long duſky brown hairs; white or yelloiſh at their tips: hair on the tail very long and buſhy; ſometimes black, ſometimes reddiſh: belly and lower part of the limbs a reddiſh white: length from noſe to tail near a foot and a half: tail longer, and like that of a fox: hands and feet black, with claws inſtead of nails. Inhabits Guiana.

36. The tanglin, ſagoinus iacchus, or ſtriated monkey, Fig. 26.

(c) *Ulloa's Voy.* I. 113. *Des Marchais*, III. 311. ſays, they are excellent eating, and that a *ſoup au ſinge* will be found as good as any other, as ſoon as you have conquered the averſion to *breath* of their heads which look very like thoſe of little children.

key, with a very round head: about the ears two very long tail tufts of white hair standing out on each side: irides reddish: face a swarthy flesh colour: ears like the human: head black: body ash coloured, reddish, and dusky; the last forms striated bars cross the body: tail full of hair, annulated with ash colour and black: body seven inches long; tail near eleven: hands and feet covered with short hairs: fingers like those of a squirrel: nails or rather claws, sharp. Inhabits Brasil: feed on vegetables; will also eat fish: makes a weak noise: very restless: often brought over to Europe.

Fig. 27. 37. Pinche, sagoinus œdipus, or red-tailed monkey, is beardless; has a flowing head of hair, which hangs down on each side; a red tail and sharp claws. It has neither cheek-pouches nor callosities on the buttocks. His tail is not prehensile, and is more than twice the length of the head and body. The partition of the nostrils is thick, and the apertures are placed at a side. The face, throat, and ears are black; on the head are long white hairs. The muzzle is broad, and the face round. The hair on the body is pretty long; of a yellowish brown or reddish colour till near the tail, where it becomes orange; on the breast, belly, hands, and feet, it is white, and shorter than on the body. The tail, from the origin to one-half of its length, is a vivid red, then brownish red, and towards the point it is black. He is about nine inches in length, and walks on four feet. The females are not subject to the menstrual evacuation.

Fig. 28. 38. The marikina, sagoinus rosalius, or silky monkey, is beardless; has a very hairy head: the circumference of the face and the feet are red; and the claws are sharp and narrow. It inhabits South America. A brisk animal, less impatient of cold than the rest of this race: the body is of a yellowish white colour; the nails on the thumbs and great toes are rounded; the ears are naked, but are hidden beneath the fur: It has a round head, and a brown face, which is surrounded with a kind of mane of a bright red colour; the hair on the body and tail is long, silky, and of a pale but vivid yellow colour, almost white, with a considerable tuft at the extremity of the tail. It walks on four feet, and is eight or nine inches in length, from the muzzle to the rump; and the tail is above 15 inches long. This species has the same manners and vivacity with the other sagoins, but is more robust in constitution, as an individual lived five or six years in Paris, being kept in a warm room during winter.

39. The nico, sagoinus argenteus, or fair monkey, with a small round head: face and ears of the most lively vermilion colour: body covered with most beautiful long hairs of a bright and silvery whiteness, of matchless elegance; tail of a shining dark chesnut: head and body eight inches long; tail 12. Inhabits the banks of the Amazons; discovered by M. de Condamine.

Fig. 29. 40. The tamarin, sagoinus Midas, or great-eared monkey, with a round head, swarthy, flesh coloured, naked face: upper lip a little divided: ears very large, erect, naked and almost square: hair on the forehead upright and long; on the body soft, but shaggy: the head, whole body, and upper part of the limbs black, except the lower part of the back, which is tinged with yellow: hands and feet covered with orange-coloured hairs, very fine and smooth: nails long and crooked: tail black, and twice the length of the body: teeth very white. It is of the size of a squirrel. It inhabits the hotter parts of South America, and the isle of Gorgona, south of Panama, in the south sea. There are, says Dampier, a great many little black monkeys; at low-water they come to the sea-side to take muscles and perriwinkles, which they dig out of the shells with their claws.

Simile || Simon.

Besides these which we have described, there are a great many species which we have omitted. Those who wish to be better acquainted with the simiæ, may consult Buffon, Pennant, and Gmelin's edition of the Zoology of Linnæus by Mr Ker.

SIMILE, or SIMILITUDE, in rhetoric, a comparison of two things, which though different in other respects, yet agree in some one. The difference between a simile and comparison is said to consist in this, that the simile properly belongs to whatever we call the quality of a thing, and the comparison to the quantity. See COMPARISON; and ORATORY, n° 118.

SIMILOR, a name given to an alloy of red copper and zinc, made in the best proportions, to imitate silver and gold.

SIMON MACCABEUS, a celebrated leader and high-priest of the Jews, who, after rendering the most important services to his country, was at last treacherously slain by his son-in-law. See *the History of the Jews*, n° 15.

SIMON Magus, or the Sorcerer, was a native of Gitton, a village of Samaria. According to the usual practice of the Asiatics of that age, he visited Egypt, and there probably became acquainted with the sublime mysteries taught in the Alexandrian school, and learned those theurgic or magical operations by means of which it was believed that men might be delivered from the power of evil demons. Upon his return into his own country, the author of the Clementine Recognitions relates, that he imposed upon his countrymen by high pretensions to supernatural powers. And St Luke attests, that this artful fanatic, using sorcery, had bewitched the people of Samaria, giving out that he was *some great one*; and that he obtained such general attention and reverence in Samaria, that the people all gave heed to him from the least to the greatest, saying, "This man is the Great power of God." Enfield's History of Philosophy, vol. ii p. 161.

By the preaching of Philip the Deacon, he was with other Samaritans converted to the Christian faith, and admitted into the infant church by the ordinance of baptism. His conversion, however, seems not to have been real; for, upon seeing the miraculous effects of the laying on of the apostle's hands, he offered them money, saying, "Give me also this power, that on whomsoever I lay hands he may receive the Holy Ghost." He probably thought Peter and John magicians like himself, but better skilled in the art of deceiving the multitude.

Being sharply reproved for this impiety, he seems by his answer to have been made sensible of his sin; but his repentance, if sincere, was of short duration. Returning to his former practices of imposture, he travelled through various provinces of the empire, opposing the progress of the Gospel; and arriving at Rome, he led astray vast numbers of people by his pretended miracles. How long he lived in that metropolis of the world, or in what manner he died, we have no accounts that

Simon. that can be fully depended on. The Chriſtian writers tell us, that being raiſed in the air by two demons, he was deprived of their ſupport by the prayers of St Peter and St Paul, and falling, broke his legs. By ſome he is thought to have been the perſon mentioned by Suetonius, who, undertaking to fly in the preſence of Nero, fell to the ground with ſuch violence, that his blood ſpurted up to the gallery where the emperor was ſitting.

The ſum of this impoſtor's doctrine, diveſted of allegory, was, that from the Divine Being, as a fountain of light, flow various orders of æons, or eternal natures, ſubſiſting within the plenitude of the divine eſſence; that beyond theſe, in the order of emanation, are different claſſes of intelligences, among the loweſt of which are human ſouls; that matter is the moſt remote production of the emanative power, which, on account of its infinite diſtance from the Fountain of Light, poſſeſſes ſluggiſh and malignant qualities, which oppoſe the divine operations, and are the cauſe of evil; that it is the great deſign of philoſophy to deliver the ſoul from its impriſonment in matter, and reſtore it to that divine light from which it was derived; and that for this purpoſe God had ſent him one of the firſt æons among men. To his wife Helena he alſo aſcribed a ſimilar kind of divine nature, pretending that a female æon inhabited the body of this woman, to whom he gave the name of Ennoia, *Wiſdom*; whence ſome Chriſtian fathers have ſaid, that he called her the *Holy Spirit*. He alſo taught the tranſmigration of ſouls, and denied the reſurrection of the body.

Simon (Richard), was born at Dieppe the 15th May 1638. He began his ſtudies among the prieſts of the Oratory in that city, but quitted their ſociety in a ſhort time. From Dieppe he went to Paris, where he made great progreſs in the ſtudy of the oriental languages. Some time afterwards he joined the ſociety of the Oratory again, and became a prieſt of it in 1660. In 1670 he publiſhed ſome pieces of a ſmaller kind. In 1678 his Critical Hiſtory of the Old Teſtament appeared, but was immediately ſuppreſſed by the intrigues of Meſſieurs du Port Royal. It was reprinted the year after, and its excellence ſoon drew the attention of foreigners; an edition of it was accordingly publiſhed at Amſterdam in Latin, and at London in Engliſh.

He died at Dieppe in 1712, at the age of 74.

He certainly poſſeſſed a vaſt deal of learning: his criticiſm is exact, but not always moderate; and there reigns in his writings a ſpirit of novelty and ſingularity which raiſed him a great many adverſaries. The moſt celebrated of theſe were Le Clerc, Voſſius, Jurieu, Du Pin, and Boſſuet. Simon wrote an anſwer to moſt of the books that were publiſhed againſt him, and diſplays a pride and obſtinacy in his controverſial writings which do him little honour.

He was the author of a great many books. The following are the principal: 1. The Ceremonies of the Jews, tranſlated from the Italian of Leo of Modena, with a ſupplement concerning the ſects of the Barraites and Samaritans. 2. *L'Hiſtoire Critique du Vieux Teſtament*, "The Critical Hiſtory of the Old Teſtament." This is a very important work, and deſerves the attention of every clergyman. He ſometimes, however deviates from the road of integrity, to ſerve the cauſe of the church of Rome, particularly in his endeavours to prove the uncertainty of the Hebrew language. Theſe paſſages have been very juſtly expoſed and corrected by Dr Campbell, in his ingenious Preliminary Diſſertations to his new Tranſlation of the Goſpels. 3. Critical Hiſtory of the Text of the New Teſtament. 4 Critical Hiſtory of the Verſions of the New Teſtament. 5. Critical Hiſtory of the principal commentators on the New Teſtament. 6. Inſpiration of the Sacred Books. 7. A Tranſlation of the New Teſtament. This book was cenſured by Cardinal Noailles and Boſſuet. 8. The Hiſtory of the riſe and progreſs of Eccleſiaſtical Revenues, which is commended by Voltaire, as is his Critical Hiſtory of The Old Teſtament. It reſulted from a quarrel with a community of Benedictines. 9. A new ſelect Library, which points out the good books in various kinds of literature, and the uſe to be made of them. 10. Critical Hiſtory of the Belief and Cuſtoms of the Nations on the Levant. 11. Critical Letters, &c.

Simonical, Simonides.

SIMONICAL, is applied to any perſon guilty of ſimony. See Simony.

SIMONIDES, the name of ſeveral poets celebrated in antiquity; but by the Marbles it appears that the eldeſt and moſt illuſtrious of them was born in the 55th Olympiad, 538 years B. C. and that he died in his 90th year; which nearly agrees with the chronology of Euſebius. He was a native of Ceos, one of the Cyclades, in the neighbourhood of Attica, and the preceptor of Pindar. Both Plato and Cicero give him the character not only of a good poet and muſician, but ſpeak of him as a perſon of great virtue and wiſdom. Such longevity gave him an opportunity of knowing a great number of the firſt characters in antiquity with whom he was in ſome meaſure connected. It appears in Fabricius, from ancient authority, that Simonides was cotemporary and in friendſhip with Pittacus of Mitylene, Hipparchus tyrant of Athens, Pauſanias king of Sparta, Hiero tyrant of Syracuſe, with Themiſtocles, and with Alevades king of Theſſaly. He is mentioned by Herodotus; and Xenophon, in his Dialogue upon Tyranny, makes him one of the interlocuters with Hiero king of Syracuſe. Cicero alleges, what has often been quoted in proof of the modeſty and wiſdom of Simonides, that when Hiero aſked him for a definition of God, the poet required a whole day to meditate on ſo important a queſtion: at the end of which, upon the prince putting the ſame queſtion to him a ſecond time, he aſked two days reſpite; and in this manner always doubled the delay each time he was required to anſwer it; till at length, to avoid offending his patron by more diſappointments, he frankly confeſſed that he found the queſtion ſo difficult, that the more he meditated upon it, the leſs was his hope of being able to ſolve it.

In his old age, perhaps from ſeeing the reſpect which money procured to ſuch as had loſt the charms of youth and the power of attaching mankind by other means, he became ſomewhat mercenary and avaricious. He was frequently employed by the victors at the games to write panegyries and odes in their praiſe, before his pupil Pindar had exerciſed his talents in their behalf; but Simonides would never gratify their vanity in this particular, till he had firſt tied them down to a ſtipulated ſum for his trouble; and upon being upbraided for his

mean-

Simonides, Simony.

meanness, he said, that he had two coffers, in one of which he had for many years put his pecuniary rewards; the other was for honours, verbal thanks, and promises; that the first was pretty well filled, but the last remained always empty. And he made no scruple to confess, in his old age, that of all the enjoyments of life, the love of money was the only one of which time had not deprived him.

He was frequently reproached for this vice; however, he always defended himself with good humour. Upon being asked by Hiero's queen, Whether it was most desirable to be learned or rich? he answered, that it was far better to be rich; for the learned were always dependent on the rich, and waiting at their doors; whereas, he never saw rich men at the doors of the learned. When he was accused of being so fordid as to sell part of the provisions with which his table was furnished by Hiero, he said he had done it in order "to display to the world the magnificence of that prince and his own frugality." To others he said, that his reason for accumulating wealth was, that "he would rather leave money to his enemies after death, than be troublesome to his friends while living."

He obtained the prize in poetry at the public games when he was fourscore years of age. According to Suidas, he added four letters to the Greek alphabet; and Pliny assigns to him the eighth string of the lyre; but these claims are disputed by the learned.

His poetry was so tender and plaintive, that he acquired the cognomen of *Melicertes* "sweet as honey;" and the tearful eye of his muse was proverbial. Dionysius places him among those polished writers who excel in a smooth volubility, and flow on like plentiful and perennial rivers, in a course of even and uninterrupted harmony.

It is to Dionysius that we are indebted for the preservation of the following fragment of this poet. Danae being by her merciless father inclosed in a chest, and thrown into the sea with her child, when night comes on, and a storm arises which threatens to overset the chest, she, weeping and embracing the young Perseus, cries out:

Sweet child! what anguish does thy mother know,
Ere cruel grief has taught thy tears to flow!
Amidst the roaring wind's tremendous sound,
Which threats destruction as it howls around;
In balmy sleep thou liest, as at the breast,
Without one bitter thought to break thy rest.——
The glim'ring moon in pity hides her light,
And shrinks with horror at the ghastly sight.
Didst thou but know, sweet innocent! our woes,
Not opiate's pow'r thy eyelids now could close.
Sleep on, sweet babe! ye waves in silence roll;
And lull, O lull, to rest my tortur'd soul!

There is a second great poet of the name of Simonides recorded on the Marbles, supposed to have been his grandson, and who gained, in 478 B. C. the prize in the games at Athens.

SIMONY, is the corrupt presentation of any one to an ecclesiastical benefice for money, gift, or reward. It is so called from the resemblance it is said to bear to the sin of Simon Magus, though the purchasing of holy orders seems to approach nearer to his offence. It was by the canon law a very grievous crime: and is so much the more odious, because, as Sir Edward Coke observes, it is ever accompanied with perjury; for the presentee is sworn to have committed no simony. However, it was not an offence punishable in a criminal way at the common law; it being thought sufficient to leave the clerk to ecclesiastical censures. But as these did not affect the simoniacal patron, nor were efficacious enough to repel the notorious practice of the thing, divers acts of parliament have been made to restrain it by means of civil forfeitures; which the modern prevailing usage, with regard to spiritual preferments, calls aloud to be put in execution. The statute 31 Eliz. c. 6. enacts, that if any patron for money or any other corrupt consideration or promise, directly or indirectly given, shall present, admit, institute, induct, install, or collate any person to an ecclesiastical benefice or dignity, both the giver and taker shall forfeit two years value of the benefice or dignity; one moiety to the king, and the other to any one who will sue for the same. If persons also corruptly resign or exchange their benefices, both the giver and taker shall in like manner forfeit double the value of the money or other corrupt consideration. And persons who shall corruptly ordain or license any minister, or procure him to be ordained or licensed (which is the true idea of simony), shall incur a like forfeiture of forty pounds; and the minister himself of ten pounds, besides an incapacity to hold any ecclesiastical preferment for seven years afterwards. Corrupt elections and resignations in colleges, hospitals, and other eleemosynary corporations, are also punished, by the same statute, with forfeiture of the double value, vacating the place or office, and a devolution of the right of election, for that turn, to the crown.

Simony, Simoom.

SIMOOM, a hot wind which blows occasionally in the deserts of Africa, and probably in other widely extended countries parched in the same manner by a vertical sun. Its effects on the human body are dreadful. If inhaled in any quantity, it produces instant suffocation, or at least leaves the unhappy sufferer oppressed with asthma and lowness of spirits. The approach of this awful scourge of God is indicated by a redness in the air, well understood by those who are accustomed to journey through the desert; and the only refuge which they have from it, is to fall down with their faces close to the ground, and to continue as long as possible without drawing in their breath.

Mr Bruce, who, in his journey through the desert, suffered from the simoom, gives of it the following graphical description: "At eleven o'clock, while we contemplated with great pleasure the rugged top of Chigre, to which we were fast approaching, and where we were to solace ourselves with plenty of good water, Idris our guide cried out, with a loud voice, fall upon your faces, for here is the simoom. I saw from the south-east a haze come, in colour like the purple part of the rainbow, but not so compressed or thick. It did not occupy twenty yards in breadth, and was about twelve feet high from the ground. It was a kind of blush upon the air, and it moved very rapidly; for I scarce could turn to fall upon the ground with my head to the northward, when I felt the heat of its current plainly upon my face. We all lay flat on the ground as if dead, till Idris told us it was blown over. The meteor or purple haze which I saw was indeed passed, but the light air that still blew was of heat to threaten

Bruce's Travels, vol. iv. p. 559.

Simple, implicity.

threaten ſuffocation. For my part, I found diſtinctly in my breaſt that I had imbibed a part of it, nor was I free of an aſthmatic ſenſation till I had been ſome months in Italy, at the baths of Poretta, near two years afterwards." Though the ſeverity of this blaſt ſeems to have paſſed over them almoſt inſtantaneously, it continued to blow ſo as to exhauſt them till twenty minutes before five in the afternoon, laſting through all its ſtages very near ſix hours, and leaving them in a ſtate of the utmoſt deſpondency.

SIMPLE, ſomething not mixed or compounded; in which ſenſe it ſtands oppoſed to *compound*.

SIMPLE, in the materia medica, a general name for all herbs or plants, as having each its particular virtue, whereby it becomes a ſimple remedy.

SIMPLICITY IN WRITING. If we examine the writers whoſe compoſitions have ſtood the teſt of ages, and obtained that higheſt honour, "the concurrent approbation of diſtant times and nations," we ſhall find that the character of ſimplicity is the unvarying circumſtance which alone hath been able to gain this univerſal homage from mankind. Among the Greeks, whoſe writers in general are of the ſimple kind, the divineſt poet, the moſt commanding orator, the fineſt hiſtorian, and deepeſt philoſopher, are, above the reſt, conſpicuouſly eminent in this great quality. The Roman writers riſe towards perfection according to that meaſure of ſimplicity which they mingle in their works; indeed they are all inferior to the Greek models. But who will deny that Lucretius, Horace, Virgil, Livy, Terence, Tully, are at once the ſimpleſt and beſt of Roman writers: unleſs we add the noble annaliſt who appeared in after-times; who, notwithſtanding the political turn of his genius, which ſometimes interferes, is admirable in this great quality, and by it far ſuperior to his contemporaries. It is this one circumſtance that hath raiſed the venerable Dante, the father of modern poetry, above the ſucceeding poets of his country, who could never long maintain the local and temporary honours beſtowed upon them; but have fallen under that juſt neglect which time will ever decree to thoſe who deſert a juſt ſimplicity for the florid colourings of ſtyle, conceits and plates, affected conceits, the mere trappings of compoſition and Gothic meretrice. It is this hath given to Boileau the moſt laſting wreath in France, and to Shakſpeare and Milton in England; eſpecially to the former, whoſe writings contain ſpecimens of perhaps the pureſt and ſimpleſt Engliſh that is anywhere to be found, except in the Bible or Book of Common Prayer. As it appears from theſe inſtances, that ſimplicity is the only univerſal characteriſtic of juſt writing, ſo the ſuperior eminence of the ſacred Scriptures in this quality hath been generally acknowledged. One of the greateſt critics in antiquity, himſelf conſpicuous in the ſublime and ſimple manner, hath borne this teſtimony to the writings of Moſes and St Paul; and by parity of reaſon we muſt conclude, that had he been converſant with the other ſacred writers, his taſte and candour would have allowed them the ſame encomium.

It hath been often obſerved even by writers of no mean rank, that the "Scriptures ſuffer in their credit by the diſadvantage of a literal verſion, while other ancient writings enjoy the advantage of a free and embelliſhed tranſlation." But in reality theſe gentlemen's concern is ill-placed and groundleſs: for the truth is, "that moſt other writings are impaired by a literal tranſlation; whereas giving only a due regard to the idioms of different languages, the ſacred writings, when literally tranſlated, are then in their full perfection."

Simplicity & Simpſon.

Now this is an internal proof, that in all other writings there is a mixture of local, relative, exterior ornament, which is often loſt in the tranſfuſion from one language to another. But the internal beauties, which depend not on the particular conſtruction of tongues, no change of tongue can deſtroy. Hence the Bible preſerves its native beauty and ſtrength alike in every language, by the ſole energy of unadorned plain, natural images, weight of ſentiment, and great ſimplicity.

It is in this reſpect like a rich vein of gold, which, under the ſevereſt trials of heat, cold, and moiſture, retains its original weight and ſplendour, without either loſs or alloy; while baſer metals are corrupted by earth, air, water, fire, and aſſimilated to the various elements through which they paſs.

This circumſtance, then, may be juſtly regarded as ſufficient to vindicate the compoſition of the ſacred Scriptures, as it is at once their chief excellence and greateſt ſecurity. It is their excellence, as it renders them intelligible and uſeful to all; it is their ſecurity, as it prevents their being diſguiſed by the falſe and capricious ornaments of vain or weak tranſlators. We may ſafely appeal to experience and fact for the confirmation of theſe remarks on the ſuperior ſimplicity, utility, and excellence, of the ſtyle of the Holy Scripture. Is there any book in the world ſo perfectly adapted to all capacities? that contains ſuch ſublime and exalted precepts, conveyed in ſuch an artleſs and intelligible ſtrain, that can be read with ſuch pleaſure and advantage by the lettered ſage and the unlettered peaſant?

SIMPLOCE. See ORATORY, n° 72.

SIMPSON (Thomas), profeſſor of mathematics at the royal academy at Woolwich, fellow of the Royal Society, and member of the Royal Academy at Stockholm, was born at Market Boſworth in Leiceſterſhire in 1710. His father, a ſtuff-weaver, taught him only to read Engliſh, and brought him up to his own buſineſs; but meeting with a ſcientifical pedlar, who likewiſe practiſed fortune-telling, young Simpſon by his aſſiſtance and advice left off weaving, and purſued aſtrology. As he improved in knowledge, however, he grew diſguſted with his pretended art; and reſolving it, was driven to ſuch difficulties for the ſubſiſtence of his family, that he came up to London, where he worked as a weaver, and taught mathematics at his ſpare hours. As his ſcholars increaſed, his abilities became better known, and he publiſhed his Treatiſe on Fluxions, by ſubſcription, in 1737: in 1740, he publiſhed his Treatiſe on the Nature and Laws of Chance; and Eſſays in Speculative and Mixed Mathematics. After theſe appeared his Doctrine of Annuities and Reverſions; Mathematical Diſſertations; Treatiſe on Algebra; Elements of Geometry; Trigonometry, Plane and Spherical; Seleſt Exerciſes; and his Doctrine and Application of Fluxions, which he profeſſes to be rather a new work, than a ſecond edition of his former publication on fluxions. In 1742, he obtained the mathematical profeſſorſhip at Woolwich academy; and ſoon after was choſen a member of the Royal Society, when the preſident and council, in conſideration of his moderate circumſtances, were pleaſed to excuſe his admiſſion-

fees,

Simpſon, Simſon.

fees, and his giving bonds for the ſettled future payments. At the academy he exerted all his abilities in inſtructing the pupils who were the immediate objects of his duty, as well as others whom the ſuperior officers of the ordnance permitted to be boarded and lodged in his houſe. In his manner of teaching he had a peculiar and happy addreſs, a certain dignity and perſpicuity, tempered with ſuch a degree of mildneſs, as engaged the attention, eſteem, and friendſhip, of his ſcholars. He therefore acquired great applauſe from his ſuperiors in the diſcharge of his duty. His application and cloſe confinement, however, injured his health. Exerciſe and a proper regimen were preſcribed to him, but to little purpoſe: for his ſpirits ſunk gradually, till he became incapable of performing his duty, or even of reading the letters of his friends. The effects of this decay of nature were greatly increaſed by vexation of mind, owing to the haughty and inſulting behaviour of his ſuperior the firſt profeſſor of mathematics. This perſon, greatly his inferior in mathematical accompliſhments, did what he could to make his ſituation uneaſy, and even to depreciate him in the public opinion: but it was a vain endeavour, and only ſerved to depreſs himſelf. At length his phyſicians adviſed his native air for his recovery, and he ſet out in February 1761; but was ſo fatigued by his journey, that upon his arrival at Boſworth, he betook himſelf to his chamber, and grew continually worſe till the day of his death, which happened on the 14th of May, in the 51ſt year of his age.

SIMSON (Dr Robert), profeſſor of mathematics in the univerſity of Glaſgow, was born in the year 1687 of a reſpectable family, which had held a ſmall eſtate in the county of Lanerk for ſome generations. He was, we think, the ſecond ſon of the family. A younger brother was profeſſor of medicine in the univerſity of St Andrew's, and is known by ſome works of reputation, particularly a diſſertation on the Nervous Syſtem, occaſioned by the Diſſection of a Brain completely Oſſified.

Dr Simſon was educated in the univerſity of Glaſgow under the eye of ſome of his relations who were profeſſors. Eager after knowledge, he made great progreſs in all his ſtudies; and, as his mind did not, at the very firſt openings of ſcience, ſtrike into that path which afterwards ſo ſtrongly attracted him, and in which he proceeded ſo far almoſt without a companion, he acquired in every walk of ſcience a ſtock of information, which, though it had never been much augmented afterwards, would have done credit to a profeſſional man in any of his ſtudies. He became, at a very early period, an adept in the philoſophy and theology of the ſchools, was able to ſupply the place of a ſick relation in the claſs of oriental languages, was noted for hiſtorical knowledge, and one of the moſt knowing botaniſts of his time.

It was during his theological ſtudies, as preparatory for his entering into orders, that mathematics took hold of his fancy. He uſed to tell in his convival moments how he amuſed himſelf when preparing his exerciſes for the divinity hall. When tired with vague ſpeculation, in which he did not meet with certainty to reward his labours, he turned up a book of oriental philology, in which he found ſomething which he could diſcover to be true or to be falſe, without going out of the line of ſtudy which was to be of ultimate uſe to him. Sometimes even this could not relieve his fatigue. He then had recourſe to mathematics, which never failed to ſatisfy and refreſh him. For a long while he reſtricted himſelf to a very moderate uſe of the cordial, fearing that he would ſoon exhauſt the ſmall ſtock which ſo limited and abſtract a ſcience could yield; till at laſt he found, that the more he learned, a wider field opened to his view, and ſcenes that were inexhauſtible. Becoming acquainted with ſubjects far beyond the elements of the ſcience, and with numbers of names celebrated during that period of ardent reſearch all over Europe, he found it to be a manly and important ſtudy, by which he was as likely to acquire reputation as by any other. About this time, too, a proſpect began to open of making mathematics his profeſſion for life. He then gave himſelf up to it without reſerve. Simſon.

His original incitement to this ſtudy as a treat, as ſomething to pleaſe and refreſh his mind in the midſt of ſeverer taſks, gave a particular turn to his mathematical ſtudies, from which he never could afterwards deviate. Perſpicuity and elegance are more attainable, and more diſcernible, in pure geometry, than in any other parts of the ſcience of meaſure. To this therefore he chiefly devoted himſelf. For the ſame reaſon he preferred the ancient method of ſtudying pure geometry, and even felt a diſlike to the Carteſian method of ſubſtituting ſymbols for operations of the mind, and ſtill more was he diſguſted with the ſubſtitution of ſymbols for the very objects of diſcuſſion, for lines, ſurfaces, ſolids, and their affections. He was rather diſpoſed in the ſolution of an algebraic problem, where quantity alone was conſidered, to ſubſtitute figure and its affections for the algebraic ſymbols, and to convert the algebraic formula into an analogous geometrical theorem. And he came at laſt to conſider algebraic analyſis as little better than a kind of mechanical knack, in which we proceed without ideas of any kind, and obtain a reſult without meaning, and without being conſcious of any proceſs of reaſoning, and therefore without any conviction of its truth. And there is no denying, that if genuine unſophiſticated taſte alone is to be conſulted, Dr Simſon was in the right: for though it muſt alſo be acknowledged, that the reaſoning in algebra is as ſtrict as in the pureſt geometry of Euclid or Apollonius, the *expert* analyſt has little perception of it as he goes on, and his final equation is not felt by himſelf as the reſult of ratiocination, any more than if he had obtained it by Paſcal's arithmetical mill. This does not in the leaſt diminiſh our admiration of the algebraic analyſis; for its almoſt boundleſs graſp, its rapid and certain procedure, and the delicate metaphyſics and great addreſs which may be diſplayed in conducting it. Such, however, was the ground of the ſtrong bias of Dr Simſon's mind to the analyſis of the ancient geometers. It increaſed as he went forward; and his veneration (we may call it his *love* or *affection*) for the ancient geometry was carried to a degree of idolatry. His chief labours were exerted in efforts to reſtore the works of the ancient geometers; and he has nowhere beſtowed much pains in advancing the modern diſcoveries in mathematics. The noble inventions, for example, of fluxions and of logarithms, by which our progreſs in mathematical knowledge, and in the uſeful application of this knowledge, is ſo much promoted, attracted the notice of Dr Simſon; but he has contented himſelf with de-

Simſon. monſtrating their truth on the genuine principles of the ancient geometry. Yet was he very thoroughly acquainted with all the modern diſcoveries; and there are to be ſeen among his papers diſcuſſions and inveſtigations in the Carteſian method, which ſhow him thoroughly acquainted with all the principles, and even expert in the *tours de main*, of the moſt refined ſymbolical analyſis (a).

About the age of 25 Dr Simſon was choſen regius profeſſor of mathematics in the univerſity of Glaſgow. He went to London immediately after his appointment, and there formed an acquaintance with the moſt eminent men of that bright era of Britiſh ſcience. Among theſe he always mentioned Captain Halley (the celebrated Dr Edmund Halley) with particular reſpect; ſaying, that he had the moſt acute penetration, and the moſt juſt taſte in that ſcience, of any man he had ever known. And, indeed, Dr Halley has ſtrongly exemplified both of theſe in his divination of the work of *Apollonius de Sectione Spatii*, and the 8th book of his *Conics*, and in ſome of the moſt beautiful theorems in Sir Iſaac Newton's *Principia*. Dr Simſon alſo admired the wide and maſterly ſteps which Newton was accuſtomed to take in his inveſtigations, and his manner of ſubſtituting geometrical figures for the quantities which are obſerved in the phenomena of nature. It was from Dr Simſon that the writer of this article had the remark which has been oftener than once repeated in the courſe of this Work, "That the 30th propoſition of the firſt book of the *Principia* was the moſt important porpoſition that had ever been exhibited to the phyſico-mathematical philoſopher;" and he uſed always to illuſtrate to his more advanced ſcholars the ſuperiority of the geometrical over the algebraic analyſis, by comparing the ſolution given by Newton of the inverſe problem of centripetal forces, in the 42d propoſition of that book, with the one given by John Bernoulli in the Memoirs of the Academy of Sciences at Paris for 1713. We have heard him ſay, that to his own knowledge Newton frequently inveſtigated his propoſitions in the ſymbolical way, and that it was owing chiefly to Dr Halley that they did not finally appear in that dreſs. But if Dr Simſon was well informed, we think it a great argument in favour of the ſymbolic analyſis, when this moſt ſucceſsful *practical artiſt* (for ſo we muſt call Newton when engaged in a taſk of diſcovery) found it conducive either to diſpatch or perhaps to his very progreſs.

Returning to his academical chair, Dr Simſon diſcharged the duties of a profeſſor for more than 50 years with great honour to the univerſity and to himſelf.

It is almoſt needleſs to ſay, that in his prelections he followed ſtrictly the Euclidian method in elementary geometry. He made uſe of Theodoſius as an introduction to ſpherical trigonometry. In the higher geometry he preleſted from his own Conics; and he gave a ſmall ſpecimen of the *loca plana* of the ancients, by explaining the properties, ſometimes of the conchoid, ſometimes of the ciſſoid, with their application to the ſolution of ſuch problems. In the more advanced claſs he was accuſtomed to give Napier's mode of conceiving logarithms, *i. e.* quantities as generated by motion; and Mr Cotes's view of them, as the ſums of rationculæ; and to demonſtrate Newton's lemmas concerning the limits of ratios; and then to give the elements of the fluxionary calculus; and to finiſh his courſe with a ſelect ſet of propoſitions in optics, gnomonics, and central forces. His method of teaching was ſimple and perſpicuous, his elocution clear, and his manner eaſy and impreſſive. He had the reſpect, and ſtill more the affection, of his ſcholars. Simſon.

With reſpect to his ſtudies, we have already informed the reader that they got an early bias to pure geometry, and to the elegant but ſcrupulous methods of the ancients.

We have heard Dr Simſon ſay, that it was in a great meaſure owing to Dr Halley that he ſo early directed his efforts to the reſtoration of the ancient geometers. He had recommended this to him, as the moſt certain way for him, then a very young man, both to acquire reputation, and to improve his own knowledge and taſte, and he preſented him with a copy of Pappus's Mathematical Collections, enriched with ſome of his own notes. The perſpicuity of the ancient geometrical analyſis, and a certain elegance in the nature of the ſolutions which it affords, eſpecially by means of the local theorems, ſoon took firm hold of his fancy, and made him, with the ſanguine expectation of a young man, direct his very firſt efforts to the recovery of this *in toto*; and the reſtoration of Euclid's Poriſms was the firſt taſk which he ſet himſelf. The accompliſhed geometer knows what a deſperate taſk this was, from the ſcanty and mutilated account which we have of this work in a ſingle paſſage of Pappus. It was an ambition which nothing but ſucceſs could juſtify in ſo young an adventurer. He ſucceeded; and ſo early as 1718 ſeemed to have been in complete poſſeſſion of this method of inveſtigation, which was conſidered by the eminent geometers of antiquity as their ſureſt guide through the labyrinths of the higher geometry. Dr Simſon gave a ſpecimen of his diſcovery in 1723 in the Philoſophical Tranſactions. And after this time he ceaſed not from his endeavours to recover that choice collection of Poriſms which Euclid had collected, as of the moſt general uſe in the ſolution of difficult queſtions. What ſome of theſe muſt have been was pointed out to Dr Simſon by the very nature of the general propoſition of Pappus, which he has reſtored. Others were pointed out by the lemmas which Pappus has given as helps to the young mathematician towards their demonſtration. And, being thus in poſſeſſion of a conſiderable number, their mutual relations pointed out a ſort of ſyſtem, of which theſe made a part, and of which the blanks now remained to be filled up.

Dr Simſon, having thus gained his favourite point, had

(a) In 1752 the writer of this article being then his ſcholar, requeſted him to examine an account which he gave him of what he thought a new curve (a conchoid having a circle for its baſe). Dr Simſon returned it next day with a regular liſt of its leading properties, and the inveſtigation of ſuch as he thought his ſcholar would not ſo eaſily trace. In this haſty ſcrawl the lines related to the circle were familiarly conſidered as arithmetical fractions of the radius conſidered as unity. This was before Euler publiſhed his Arithmetic of the Sines and Tangents, now in univerſal uſe.

Simſon. had leiſure to turn his attention to the other works of the ancient geometers, and the poriſms of Euclid now had only an occaſional ſhare. The *loci plani* of Apollonius was another taſk which he very early engaged in, and completed about the year 1738. But, after it was printed, he imagined that he had not given the *ipſiſſimæ propoſitiones* of Apollonius, and in the preciſe ſpirit and order of that author. The impreſſion lay by him for ſome years; and it was with great reluctance that he yielded to the intreaties of his mathematical friends, and publiſhed the work, in 1746, with ſome emendations, where he thought he had deviated fartheſt from his author. He quickly repented of this ſcanty conceſſion, and recalled what he could of the ſmall number of copies which he had given to the bookſellers, and the impreſſion again lay by him for years. He afterwards re-corrected the work, and ſtill with ſome reluctance allowed it to come abroad as the Reſtitution of Apollonius. The public, however, had not been ſo faſtidious as Dr Simſon, and the work had acquired great celebrity, and he was now conſidered as one of the firſt and the moſt elegant geometers of the age: for, in the mean time, he had publiſhed his Conic Sections, a work of uncommon merit, whether we conſider it as equivalent to a complete reſtitution of the celebrated work of Apollonius Pergæus, or as an excellent ſyſtem of this important part of mathematics. It is marked with the ſame features as the *loci plani*, the moſt anxious ſolicitude to exhibit the very text of Apollonius, even in the propoſitions belonging to the books which had been completely loſt. Theſe could be recovered in no other way but by a thorough knowledge of the preciſe plan propoſed by the author, and by taking it for granted that the author had accurately accompliſhed this plan. In this manner did Viviani proceed in the firſt attempt which was made to reſtore the conics of Apollonius; and he has given us a detail of the proceſs of his conjectures, by which we may form an opinion of its juſtneſs, and of the probability how far he has attained the deſired object. Dr Simſon's view in his performance was ſomething different, deviating a little in this one caſe from his general track. He was not altogether pleaſed with the work of Viviani, even as augmented by the eighth book added by Halley, and his wiſh was to reſtore the ancient original. But, in the mean time, an academical text book for conic ſections was much wanted. He was much diſſatisfied with thoſe in common uſe; and he was not inſenſible of the advantage reſulting from the conſideration of theſe ſections, independent of the cone firſt introduced by Dr Wallis. He therefore compoſed this excellent treatiſe as an elementary book, not to ſuperſede, but to prepare for the ſtudy of Apollonius; and accordingly accommodates it to this purpoſe, and gives ſeveral important propoſitions in their proper places, *expreſsly as reſtitutions of Apollonius*, whom he keeps conſtantly in view through the whole work.

Much about this time Dr Simſon ſeriouſly began to prepare a perfect edition of Euclid's Elements. The intimate acquaintance which he had by this time acquired with all the original works of the ancient geometers, and their ancient commentators and critics, encouraged him to hope that he could reſtore to his original luſtre this leader in mathematical ſcience; and the errors which had crept into this celebrated work, and which ſtill remained in it, appeared of magnitude ſufficient to merit the moſt careful efforts for their removal. The DATA alſo, which were in like manner the introduction to the whole art of geometrical inveſtigation, ſeemed to call more loudly for his amending hand. For it appears that the Saracens, who have preſerved to us the writings of the ancients, have contented themſelves with admiring theſe celebrated works, and have availed themſelves of the knowledge which they contain; but they have ſhown no inclination to add to the ſtock, or to promote the ſciences which they had received. They could not do any thing without the ſynthetical books of the geometers; but, not meaning to go beyond the diſcoveries which they had made, they neglected all the books which related to the analytic art alone, and the greateſt part of them (about 25 out of 30) have irrecoverably periſhed. The data of Euclid have fortunately been preſerved, but the book was neglected, and the only ancient copies, which are but three or four, are miſerably erroneous and mutilated. Fortunately, it is no very arduous matter to reinſtate this work in its original perfection. The plan is preciſe, both in its extent and its method. It had been reſtored, therefore, with ſucceſs by more than one author. But Dr Simſon's comprehenſive view of the whole analytical ſyſtem pointed out to him many occaſions for amendment. He therefore made its inſtitution a joint taſk with that of the elements. All the lovers of true geometry will acknowledge their obligations to him for the edition of the Elements and data which he publiſhed about 1758. The text is corrected with the moſt judicious and ſcrupulous care, and the notes are ineſtimable, both for their information, and for the tendency which they muſt have to form the mind of the ſtudent to a true judgment and taſte in mathematical ſubjects. The more accompliſhed reader will perhaps be ſometimes diſpoſed to ſmile at the axiom which ſeems to pervade the notes, "that a work of Euclid muſt be ſuppoſed without error or defect." If this was not the caſe, Euclid has been obliged to his editor in more inſtances than one. Nor ſhould his greateſt admirers think it impoſſible that in the progreſs of human improvement, a geometrical truth ſhould occur to one of theſe latter days, which eſcaped the notice of even the Lincean Euclid. Such merit, however, Dr Simſon nowhere claims, but lays every blame of error, omiſſion, or obſcurity, to the charge of Prochus, Theon, and other editors and commentators of the renowned Grecian.

Simſon.

There is another work of Apollonius on which Dr Simſon has beſtowed great pains, and has reſtored, as we imagine, *omnibus numeris perfectum*, viz. the SECTIO DETERMINATA; one of thoſe performances which are of indiſpenſable uſe in the application of the ancient analyſis. This alſo ſeems to have been an early taſk, though we do not know the date of his labours on it. It did not appear till after his death, being then publiſhed along with the great work, the Poriſms of Euclid, at the expence of the late Earl Stanhope, a nobleman intimately converſant with the ancient geometry, and zealous for its reception among the mathematicians of the preſent age. He had kept up a conſtant correſpondence with Dr Simſon on mathematical ſubjects; and at his death in 1768, engaged Mr Clow profeſſor of logic in the univerſity of Glaſgow, to whoſe care the Doctor had left all his valuable papers, to make a ſelec-

Simſon. ſelection of ſuch as would ſerve to ſupport and increaſe his well earned reputation as THE RESTORER OF ANCIENT GEOMETRY.

We have been thus particular in our account of Dr Simſon's labours in theſe works, becauſe his manner of execution, while it does honour to his inventive powers, and ſhows his juſt taſte in mathematical compoſition, alſo confirms our former aſſertion, that he carried his reſpect for the ancient geometers to a degree of ſuperſtitious idolatry, and that his fancy, unchecked, viewed them as incapable of error or imperfection. This is diſtinctly to be ſeen in the emendations which he has given of the texts, particularly in his editions of Euclid. Not only every imperfection of the reading is aſcribed to the ignorance of copyiſts, and every indiſtinctneſs in the conception, inconcluſiveneſs in the reaſoning, and defect in the method, is aſcribed to the ignorance or miſtake of the commentators; but it is all along aſſumed that the work was perfect in its kind; and that by exhibiting a perfect work, we reſtore the genuine original. This is ſurely gratuitous; and it is very poſſible that it has, in ſome inſtances, made Dr Simſon fail of his anxious purpoſe, and give us even a better than the original. It has undoubtedly made him fail in what *ſhould have been* his great purpoſe, viz. to give the world a connected ſyſtem of the ancient geometrical analyſis; ſuch as would, in the firſt place, exhibit it in its moſt engaging form, elegant, perſpicuous, and comprehenſive; and, in the next place, ſuch as ſhould engage the mathematicians of the preſent age to adopt it as the moſt certain and ſucceſsful conductor in thoſe laborious and difficult reſearches in which the demands of modern ſcience continually engage them. And this might have been expected, in the province of ſpeculative geometry at leaſt, from a perſon of ſuch extenſive knowledge of the properties of figure, and who had ſo eminently ſucceeded in the many trials which he had made of its powers. We might have expected that he would at leaſt have exhibited in one ſyſtematic point of view, what the ancients had done in ſeveral detached branches of the ſcience, and how far they had proceeded in the ſolution of the ſeveral ſucceſſive claſſes of problems; and we might have hoped, that he would have inſtructed us in what manner we ſhould apply that method to the ſolution of problems of a more elevated kind, daily preſented to us in the queſtions of phyſico-mathematical ſcience. By this he would have acquired diſtinguiſhed honour, and ſcience would have received the moſt valuable improvement. But Dr Simſon has done little of all this; and we cannot ſay that great helps have been derived from his labours by the eminent mathematicians of this age, who are ſucceſsfully occupied in advancing our knowledge of nature, or in improving the arts of life. He has indeed contributed greatly to the entertainment of the ſpeculative mathematician, who is more delighted with the conſcious exerciſe of his own reaſoning powers, than with the final reſult of his reſearches. Yet we are not even certain that Dr Simſon has done this to the extent he wiſhed and hoped. He has not engaged the liking of mathematicians to this analyſis, by preſenting it in the moſt agreeable form. His own extreme anxiety to tread in the very footſteps of the original authors, has, in a thouſand inſtances, precluded him from uſing his own extenſive knowledge, that he might not employ principles which were not of a claſs inferior to that of the queſtion in hand. Thus, of neceſſity, did the method appear trammelled. We are deterred from employing a proceſs which appears to reſtrain us in the application of the knowledge which we have already acquired; and, diſguſted with the tedious, and perhaps indirect path, by which we muſt arrive at an object which we ſee clearly over the hedge, and which we could reach by a few ſteps, of the ſecurity of which we are otherwiſe perfectly aſſured. Theſe prepoſſeſſions are indeed founded on miſtake; but the miſtake is ſuch, that all fall into it, till experience has enlarged their views. This circumſtance alone has hitherto prevented mathematicians from acquiring that knowledge of the ancient analyſis which would enable them to proceed in their reſearches with certainty, diſpatch, and delight. It is therefore deeply to be regretted, that this eminent genius has occupied, in this ſuperſtitious palæology, a long and buſy life, which might have been employed in original works of infinite advantage to the world, and honour to himſelf. Simſon.

Our readers will, it is hoped, conſider theſe obſervations as of general ſcientific importance, and as intimately connected with the hiſtory of mathematics; and therefore as not improperly introduced in the biographical account of one of the moſt eminent writers on this ſcience. Dr Simſon claimed our notice as a mathematician; and his affectionate admiration of the ancient analyſis is the prominent feature of his literary character. By this he is known all over Europe; and his name is never mentioned by any foreign author without ſome very honourable alluſion to his diſtinguiſhed geometrical elegance and ſkill. Dr James Moor, profeſſor of Greek in the univerſity of Glaſgow, no leſs eminent for his knowledge in ancient geometry than for his profeſſional talents, put the following appoſite inſcription below a portrait of Dr Simſon:

GEOMETRIAM, SUB TYRANNO BARBARO SÆVA
SERVITUTE DIU SQUALENTEM, IN LIBERTATEM
ET DECUS ANTIQUUM VINDICAVIT
UNUS.

Yet it muſt not be underſtood that Dr Simſon's predilection for the geometrical analyſis of the ancients did ſo far miſlead him as to make him neglect the ſymbolical analyſis of the preſent times; on the contrary, he was completely maſter of it, as has been already obſerved, and frequently employed it. In his academical lectures to the ſtudents of his upper claſſes, he uſed to point out its proper province (which he by no means limited by a ſcanty boundary), and in what caſes it might be applied with ſafety and advantage even to queſtions of pure geometry. He once honoured the writer of this article with the ſight of a very ſhort diſſertation on this ſubject (perhaps the one referred to in the preface to his Conic Sections). In this piece he was perhaps more liberal than the moſt zealous partiſans of the ſymbolical analyſis could deſire, admitting as a ſufficient equation of the Conic Sections $L = \frac{p^2 c}{x^2}$, where L is the *latus rectum* x is the diſtance of any point of the curve from the focus, p is the perpendicular drawn from the focus to the tangent in the given point, and c is the chord of the equicurve circle drawn through the focus. Unfortunately this diſſertation was not found among his pa-

Simſon. pers. He ſpoke in high terms of the Analytical Works of Mr Cotes, and of the two Bernoullis. He was conſulted by Mr M'Laurin during the progreſs of his inestimable Treatiſe of Fluxions, and contributed not a little to the reputation of that work. The ſpirit of that moſt ingenious algebraic demonſtration of the fluxions of a rectangle, and the very proceſs of the argument, is the ſame with Dr Simſon's in his diſſertation on the limits of quantities. It was therefore from a thorough acquaintance with the ſubject, and by a juſt taſte, that he was induced to preſer his favourite analyſis, or, to ſpeak more properly, to exhort mathematicians to employ it in its own ſphere, and not to become ignorant of geometry, while they ſucceſsfully employed the ſymbolical analyſis in caſes which did not require it, and which ſuffered by its admiſſion. It muſt be acknowledged, however, that in his later years, the diſguſt which he felt at the artificial and ſlovenly employment on ſubjects of pure geometry, ſometimes hindered him from even looking at the moſt refined and ingenious improvements of the algebraic analyſis which occur in the writings of Euler, D'Alembert, and other eminent maſters. But, when properly informed of them, he never failed to give them their due praiſe; and we remember him ſpeaking, in terms of great ſatisfaction, of an improvement of the infinitesimal calculus, by D'Alembert and De la Grange, in their reſearches concerning the propagation of ſound, and the vibrations of muſical cords.

And that Dr Simſon not only was maſter of this calculus and the ſymbolical calculus in general, but held them in proper eſteem, appears from two valuable diſſertations to be found in his poſthumous works; the one on logarithms, and the other on the limits of ratios. The laſt, in particular, ſhows how completely he was ſatisfied with reſpect to the ſolid foundation of the method of fluxions; and it contains an elegant and ſtrict demonſtration of all the applications which have been made of the method by its illuſtrious author to the objects of pure geometry.

We hoped to have given a much more complete and inſtructive account of this eminent geometer and his works, by the aid of a perſon fully acquainted with both, and able to appreciate their value; but an accident has deprived us of this aſſiſtance, when it was too late to procure an equivalent: and we muſt requeſt our readers to accept of this very imperfect account, ſince we cannot do juſtice to Dr Simſon's merit, unleſs almoſt equally converſant in all the geometry of the ancient Greeks.

The life of a literary man rarely teems with anecdote; and a mathematician, devoted to his ſtudies, is perhaps more abſtracted than any other perſon from the ordinary occurrences of life, and even the ordinary topics of converſation. Dr Simſon was of this claſs; and having never married, lived entirely a college life. Having no occaſion for the commodious houſe to which his place in the univerſity entitled him, he contented himſelf with chambers, good indeed, and ſpacious enough for his ſober accommodation, and for receiving his choice collection of mathematical writers, but without any decoration or commodious furniture. His official ſervant ſufficed for valet, footman, and chambermaid. As this retirement was entirely devoted to ſtudy, he entertained no company in his chambers, but in a neighbouring houſe, where his apartment was ſacred to him and his gueſts. Simſon.

Having in early life devoted himſelf to the reſtoration of the works of the ancient geometers, he ſtudied them with unremitting attention; and, retiring from the promiſcuous intercourſe of the world, he contented himſelf with a ſmall ſociety of intimate friends, with whom he could lay aſide every reſtraint of ceremony or reſerve, and indulge in all the innocent frivolities of life. Every Friday evening was ſpent in a party at whiſt, in which he excelled, and took delight in inſtructing others, till increaſing years made him leſs patient with the dulneſs of a ſcholar. The card-party was followed by an hour or two dedicated ſolely to playful converſation. In like manner, every Saturday he had a leſs ſelect party to dinner at a houſe about a mile from town. The Doctor's long life gave him occaſion to ſee the *dramatis perſonæ* of this little theatre ſeveral times completely changed, while he continued to give it a perſonal identity: ſo that, without any deſign or wiſh of his own, it became, as it were, his own houſe and his own family, and went by his name. In this ſtate did the preſent writer firſt ſee it, with Dr Simſon as its father and head, reſpected and beloved by every branch; for, as it was for relaxation, and not for the enjoyment of his acknowledged ſuperiority, that he continued this habit of his early youth; and as his notions "of a fine talk" did not conſiſt in the pleaſure of having "toſſed and gored a good many to day," his companions were as much at their eaſe as he wiſhed to be himſelf; and it was no ſmall part of their entertainment (and of his too), to ſmile at thoſe innocent deviations from common forms, and thoſe miſtakes with reſpect to life and manners, which an almoſt total retirement from the world, and inceſſant occupation in an abſtract ſcience, cauſed this venerable preſident frequently to exhibit. Theſe are remembered with a more affecting regret, that they are now "with the days that are paſt," than the moſt pithy apophthegms, uſhered in with an emphatical, "Why, Sir!" or "No, Sir!" which precludes all reply. Dr Simſon never exerted his preſidial authority, unleſs it were to check ſome infringement of good breeding, or any thing that appeared unfriendly to religion or purity of manners; for theſe he had the higheſt reverence. We have twice heard him ſing (he had a fine voice and moſt accurate ear) ſome lines of a Latin hymn to the divine geometer, and each time the rapturous tear ſtood in his eye.

But we aſk the reader's pardon for this digreſſion; it is not however uſeleſs, ſince it paints the man as much as any recital of his ſtudies; and to his acquaintances we are certain that it will be an acceptable memorandum. To them it was often matter of regret, that a perſon of ſuch eminent talents, which would have made him ſhine equally in any line of life, ſhould have allowed himſelf to be ſo completely devoted to a ſtudy which abſtracted him from the ordinary purſuits of men, unfitted him for the active enjoyment of life, and kept him out of thoſe walks which they frequented, and where they would have rejoiced to meet him.

Dr Simſon was of an advantageous ſtature, with a fine countenance; and even in his old age had a graceful carriage and manner, and always, except when in mourning, dreſſed in white cloth. He was of a cheerful diſpoſition; and though he did not make the firſt

advances

Sin, Sinai.

advances to acquaintance, had the moſt affable manner, and ſtrangers were at perfect eaſe in his company. He enjoyed a long courſe of uninterrupted health; but towards the cloſe of life ſuffered from an acute diſeaſe, and was obliged to employ an aſſiſtant in his profeſſional labours for a few years preceding his death, which happened in 1768, at the age of 81. He left to the univerſity his valuable library, which is now arranged apart from the reſt of the books, and the public uſe of it is limited by particular rules. It is conſidered as the moſt choice collection of mathematical books and manuſcripts in the kingdom, and many of them are rendered doubly valuable by Dr Simſon's notes.

SIN, a breach or tranſgreſſion of ſome divine law or command.

SINAI, or SINA, a famous mountain of Arabia Petræa, upon which God gave the law to Moſes. It ſtands in a kind of peninſula, formed by the two arms of the Red Sea, one of which ſtretches out towards the north, and is called the *Gulph of Kolſum*; the other extends towards the eaſt, and is called the *Gulph of Elan*, or the *Elanitiſh Sea*. At this day the Arabians call Mount Sinai by the name of *Tur*, that is, the "mountain," by way of excellence; or *Gibel* or *Jibel Muſa*, "the mountain of Moſes." It is 260 miles from Cairo, and generally it requires a journey of ten days to travel thither. The wilderneſs of Sinai, where the Iſraelites continued incamped for almoſt a year and, where Moſes erected the tabernacle of the covenant, is conſiderably elevated above the reſt of the country; and the aſcent to it is by a very craggy way, the greateſt part of which is cut out of the rock; then one comes to a large ſpace of ground, which is a plain ſurrounded on all ſides by rocks and eminences, whoſe length is nearly 12 miles. Towards the extremity of this plain, on the north ſide, two high mountains ſhow themſelves, the higheſt of which is called *Sinai* and the other *Horeb*. The tops of Horeb and Sinai have a very ſteep aſcent, and do not ſtand upon much ground, in compariſon to their extraordinary height: that of Sinai is at leaſt one-third part higher than the other, and its aſcent is more upright and difficult.

Niebuhr's Travels, vol. i. p. 192.

Two German miles and a half up the mountain ſtands the covent of St Catharine. The body of this monaſtery is a building 120 feet in length and almoſt as many in breadth. Before it ſtands another ſmall building, in which is the only gate of the convent, which remains always ſhut, except when the biſhop is here. At other times, whatever is introduced within the convent, whether men or proviſions, is drawn up by the roof in a baſket, and with a cord and a pulley. The whole building is of hewn ſtone; which, in ſuch a deſert, muſt have coſt prodigious expence and pains. Near this chapel iſſues a fountain of very good freſh water; it is looked upon as miraculous by ſome who cannot conceive how water can flow from the brow of ſo high and barren a mountain. Five or ſix paces from it they ſhow a ſtone, the height of which is four or five feet, and breadth about three which, they ſay, is the very ſtone whence Moſes cauſed the water to guſh out. Its colour is of a ſpotted grey, and it is as it were ſet in a kind of earth, where no other rock appears. This ſtone has 12 holes or channels, which are about a foot wide, whence it is thought the water came forth for the Iſraelites to drink.

Much has been ſaid of the writings to be ſeen at Sinai and in the plain about it; and ſuch were the hopes of diſcoveries reſpecting the wanderings of the Iſraelites from theſe writings, that Dr Clayton biſhop of Clogher offered L. 500 Sterling to defray the expences of journey to any man of letters who would undertake to copy them. No man, we believe, undertook the taſk: and the accurate Daniſh traveller Niebuhr found no writings there but the names of perſons who had viſited the place from curioſity, and of Egyptians who had choſen to be buried in that region. Sinapis.

SINAPIS, MUSTARD, in botany: A genus of plants belonging to the claſs of *tetradynamia*, and to the order of *ſiliquoſa*; and in the natural ſyſtem ranged under the 39th order, *Siliquoſæ*. The calyx conſiſts of four expanding ſtrap-ſhaped deciduous leaves: the corolla of four oval ſpreading petals: the ſtamina are ſix, two glandules between the ſhorter ſtamina and piſtillum, alſo between the longer and the calyx. There are 17 ſpecies; the arvenſis, orientalis, braſſicata, alba, nigra, pyrenaica, pubeſcens, chinenſis, juncea, erucoides, alliacea, hiſpanica, nudicaulis, incana, longiſiliqua, cretica, and laponica. Three of theſe are natives of Britain; the alba, nigra, and arvenſis.

1. The alba, or white muſtard, which is generally cultivated as a ſalad herb for winter and ſpring uſe. This riſes with a branched hairy ſtalk two feet high; the leaves are deeply jagged on their edge and rough. The flowers are diſpoſed in looſe ſpikes at the end of the branches, ſtanding upon horizontal footſtalks; they have four yellow petals in form of a croſs, which are ſucceeded by hairy pods, that end with long, compreſſed, oblique beaks; the pods generally contain four white ſeeds.

2. The nigra, or common muſtard, which is frequently found growing naturally in many parts of Britain, but is alſo cultivated in fields for the ſeed, of which the ſauce called *muſtard* is made. This riſes with a branching ſtalk four or five feet high; the lower leaves are large, rough, and very like thoſe of turnip; the upper leaves are ſmaller and leſs jagged. The flowers are ſmall, yellow, and grow in ſpiked cluſters at the end of the branches; they have four petals placed in form of a croſs, and are ſucceeded by ſmooth four-cornered pods.

3. The arvenſis, grows naturally on arable land in many parts of Britain. The ſeed of this is commonly ſold under the title of *Durham muſtard ſeed*. Of this there are two varieties, if not diſtinct ſpecies; the one with cut, the other with entire leaves. The ſtalks riſe two feet high; the leaves are rough; in the one they are jagged like turnip leaves; in the other they are long and entire. The flowers are yellow; the pods are turgid, angular, and have long beaks.

Muſtard, by its acrimony and pungency, ſtimulates the ſolids, and attenuates viſcid juices; and hence is moſt deſervedly recommended for exciting appetite, ſtrengthening digeſtion, promoting the ſtool ſecretion, and for the other purpoſes of the acrid plants called *antiſcorbutics*. It imparts its taſte and ſmell in perfection to aqueous liquors, and by diſtillation with water yields an eſſential oil of great acrimony. To rectified ſpirit its ſeeds give out very little either of their ſmell or taſte. Subjected to the preſs, they yield a conſiderable quantity of mild inſipid oil, which is as free from acrimony as that of

of almonds. They are applied as an external ſtimulant to benumbed or paralytic limbs; to parts affected with fixed rheumatic pains; and to the ſoles of the feet, in the low ſtage of acute diſeaſes, for raiſing the pulſe: in this intention, a mixture of equal parts of the powdered ſeeds and crumb of bread, with the addition ſometimes of a little bruiſed garlic, are made into a cataplaſm with a ſufficient quantity of vinegar.

SINAPISM, in pharmacy, an external medicine, in form of a cataplaſm, compoſed chiefly of muſtard-ſeed pulverized, and other ingredients mentioned in the preceding article.

SINCERITY, honeſty of intention, freedom from hypocriſy. See MORAL PHILOSOPHY, n° 157.

SINCIPUT, in anatomy, the forepart of the head, reaching from the forehead to the coronal ſuture.

SINDY, a province of Hindoſtan Proper, bounded on the weſt by Macran, a province of Perſia; on the north by the territories of the king of Candahar; on the north-eaſt by thoſe of the Seiks; on the eaſt by a ſandy deſert; and on the ſouth-eaſt by Cutch. It extends along the courſe of the river Sinde or Indus from its mouth to Behker or Bhaker, on the frontiers of Multan. Reckoned that way, it is 300 miles long; and its breadth, in its wideſt part, is about 160. In many particulars of ſoil and climate, and in the general appearance of the ſurface, Sindy reſembles Egypt; the lower part of it being compoſed of rich vegetable mould, and extended into a wide deſl; while the upper part of it is a narrow ſlip of country, confined on one ſide by a ridge of mountains, and on the other by a ſandy deſert, the river Indus, equal at leaſt to the Nile, winding through the midſt of this level valley, and annually overflowing it. During great part of the ſouth-weſt monſoon, or at leaſt in the months of July, Auguſt, and part of September, which is the rainy ſeaſon in moſt other parts of India, the atmoſphere is here generally clouded; but no rain falls except very near the ſea. Indeed, very few ſhowers fall during the whole year; owing to which, and the neighbourhood of the ſandy deſerts, which bound it on the eaſt and on the north-weſt, the heats are ſo violent, and the winds from thoſe quarters ſo pernicious, that the houſes are contrived ſo as to be occaſionally ventilated by means of apertures on the tops of them, reſembling the funnels of ſmall chimneys. When the hot winds prevail, the windows are cloſely ſhut; and the loweſt part of the current of air, which is always the hotteſt, being thus excluded, a cooler, becauſe more elevated, part deſcends into the houſe through the funnels. By this contrivance alſo vaſt clouds of duſt are excluded; the entrance of which would alone be ſufficient to render the houſes uninhabitable. The roofs are compoſed of thick layers of earth inſtead of terraces. Few countries are more unwholeſome to European conſtitutions, particularly the lower part of the Delta. The prince of this province is a Mahometan, tributary to the king of Candahar. He reſides at Hydrabad, although Tatta is the capital. The Hindoos, who were the original inhabitants of Sindy, are by their Mahometan governors treated with great rigour, and denied the public exerciſe of their religion; and this ſeverity drives vaſt numbers of them into other countries. The inland parts of Sindy produce ſaltpetre, ſal-ammoniac, borax, bezoar, lapis lazuli, and raw ſilk. They have alſo manufactories of cotton and ſilk or various kinds; and they make fine cabinets, inlaid with ivory, and finely lackered. They alſo export great quantities of butter, clarified and wrapt up in duppas, made of the hides of cattle. The ladies wear hoops of ivory on both their arms and legs, which when they die are burnt with them. They have large black cattle, excellent mutton, and ſmall hardy horſes. Their wild game are deer, hairs, antelopes, and foxes, which they hunt with dogs, leopards, and a ſmall fierce creature called a ſhiahgoſh.

SINE or *Right Sine of an Arch*, in trigonometry, is a right line drawn from one end of that arch, perpendicular to the radius drawn to the other end of the arch; being always equal to half the cord of twice the arch. See TRIGONOMETRY and GEOMETRY.

SINECURE, a nominal office, which has a revenue without any employment.

SINEW, a tendon, that which unites the muſcles to the bones.

SINGING, the action of making divers inflections of the voice, agreeable to the ear, and correſpondent to the notes of a ſong or piece of melody. See MELODY.

The firſt thing to be done in learning to ſing, is to raiſe a ſcale of notes by tones and ſemitones to an octave, and deſcend by the ſame notes; and then to riſe and fall by greater intervals, as a third, fourth, fifth, &c. and to do all this by notes of different pitch. Then theſe notes are repreſented by lines and ſpaces, to which the ſyllables *fa*, *ſol*, *la*, *mi*, are applied, and the pupil taught to name each line and ſpace thereby; whence this practice is called *ſol-faing*, the nature, reaſon, effects, &c. whereof, ſee under the article SOLFAING.

Singing of Birds. It is worthy of obſervation, that the female of no ſpecies of birds ever ſings: with birds it is the reverſe of what occurs in human kind. Among the feathered tribe, all the cares of life fall to the lot of the tender ſex; theirs is the fatigue of incubation; and the principal ſhare in nurſing the helpleſs brood: to alleviate theſe fatigues, and to ſupport her under them, nature hath given to the male the ſong, with all the little blandiſhments and ſoothing arts; theſe he fondly exerts (even after courtſhip) on ſome ſpray contiguous to the neſt, during the time his mate is performing her parental duties. But that ſhe ſhould be ſilent is alſo another wiſe proviſion of nature, for her ſong would diſcover her neſt; as would a gaudineſs of plumage, which, for the ſame reaſon, ſeems to have been denied her.

On the ſong of birds ſeveral curious experiments and obſervations have been made by the Hon. Daines Barrington. See *Phil. Tranſ.* vol. lxiii.

SINGULAR NUMBER, in grammar, that number of nouns and verbs which ſtands oppoſed to plural. See GRAMMAR, n° 14.

SINISTER, ſomething on or towards the left hand. Hence ſome derive the word *ſiniſter*, *à ſinendo*; becauſe the gods, by ſuch auguries, permit us to proceed in our deſigns.

SINISTER, is ordinarily uſed among us for unlucky; though, in the ſacred rites of divination, the Romans uſed it in an oppoſite ſenſe. Thus *avis ſiniſtra*, or a bird on the left hand, was eſteemed a happy omen: whence,

in

Sinister || Sipontum.

in the law of the 12 tables, *Ave ſiniſtra populi magiſter eſto.*

SINISTER, in heraldry. The ſiniſter ſide of an eſcutcheon is the left-hand ſide: the ſiniſter chief, the left angle of the chief; the ſiniſter baſe, the left-hand part of the baſe.

Siniſter Aſpect, among aſtrologers, is an appearance of two planets happening according to the ſucceſſion of the ſigns; as Saturn in Aries, and Mars in the ſame degree of Gemini.

SINISTRI, a ſect of ancient heretics, thus called becauſe they held the left hand in abhorrence, and made it a point of religion not to receive any thing therewith.

SINKING FUND, a proviſion made by parliament, conſiſting of the ſurpluſage of other funds, intended to be appropriated to the payment of the national debt; on the credit of which very large ſums have been borrowed for public uſes. See *National Debt* and REVENUE.

SINOPICA TERRA, in natural hiſtory, the name of a red earth of the ochre kind, called alſo *rubrica ſinopica*, and by ſome authors *ſinopis*. It is a very cloſe, compact, and weighty earth, of a fine glowing purple colour. It is of a pure texture, but not very hard, and of an even but duſty ſurface. It adheres firmly to the tongue, is perfectly fine and ſmooth to the touch, does not crumble eaſily between the fingers, and ſtains the hands. It melts very ſlowly in the mouth, is perfectly pure and fine, of an auſtere aſtringent taſte, and ferments violently with aqua fortis. It was dug in Cappadocia, and carried for ſale to a city in the neighbourhood called *Sinope*, whence it had its name. It is now found in plenty in New Jerſey, (in North America), and is called by the people there *bloodſtone*. Its fine texture and body, with its high florid colour, muſt make it very valuable to painters; and from its aſtringency it will probably be a powerful medicine.

SINOPLE, in heraldry, denotes vert, or green colour in armories.—Sinople is uſed to ſignify love, youth, beauty, rejoicing, and liberty; whence it is that letters of grace, ambition, legitimation, &c. are always ſealed with green wax.

SINUOSITY, a ſeries of bends and turns in arches or other irregular figures, ſometimes jutting out and ſometimes falling in.

SINUS, in anatomy, denotes a cavity in certain bones and other parts, the entrance whereof is very narrow, and the bottom wider and more ſpacious.

SINUS, in ſurgery, a little cavity or ſaculus, frequently formed by a wound or ulcer, wherein pus is collected.

SIPHON. See HYDROSTATICS, n° 25.

SIPHONANTHUS, in botany; a genus of plants belonging to the claſs of *tetrandria* and order of *monogynia*. The corolla is monopetalous, funnel-ſhaped; the tube is very narrow, and much longer than the calyx. There are four berries, each containing one ſeed. There is only one ſpecies, the *indica*.

SIPONTUM, SEPUNTUM, or *Sipus* (anc. geog.), a town of Apulia, ſo denominated (according to Strabo) from the great quantity of *ſepiæ* or cuttleſiſh that are thrown upon the coaſt. Diomed is ſuppoſed by the ſame author to have been the founder of this place; which appears from Livy to have become a colony of Roman citizens. In the early ages of Chriſtian hierarchy, a biſhop was fixed in this church; but, under the Lombards, his ſee was united to that of Beneventum. Being again ſeparated, Sipontum became an archiepiſcopal dioceſe in 1094, about which time it was ſo ill treated by the Barbarians, that it never recovered its ſplendour, but ſunk into ſuch miſery, that in 1260 it was a mere deſert, from the want of inhabitants, the decay of commerce, and the inſalubrity of the air. Manfred having taken theſe circumſtances into conſideration, began in 1261 to build a new city on the ſea-ſhore, to which he removed the few remaining Sipontines. (See the article MANFREDONIA). Sipontum was ſituated at the diſtance of a mile from the ſhore. Excepting a part of its Gothic cathedral, ſcarce one ſtone of the ancient city now remains upon another.

Sipontum || Sirens

SIPUNCULUS, in natural hiſtory, a genus of the *inteſtina* claſs of worms in the Linnæan ſyſtem. Its characters are theſe: the body is round and elongated; the mouth attenuated and cylindrical; and the lateral aperture of the body rugged. There are two ſpecies; one found under ſtones in the European, and the other in the Indian ocean.

SIR, the title of a knight or baronet, which, for diſtinction's ſake, as it is now given indiſcriminately to all men, is always prefixed to the knight's Chriſtian name, either in ſpeaking or writing to them.

SIRCAR, any office under the government in Hindoſtan. It is ſometimes uſed for the ſtate or government itſelf. Likewiſe a province, or any number of Pergunnahs placed under one head in the government books, for conveniency in keeping accounts. In common uſage in Bengal, the under banyans of European gentlemen are called *ſircars*.

SIRE, a title of honour formerly given to the king of France as a mark of ſovereignty.

SIRE, was likewiſe anciently uſed in the ſame ſenſe with *ſieur* and *ſeigneur*, and applied to barons, gentlemen, and citizens.

SIRENS, in fabulous hiſtory, certain celebrated ſongſtreſſes who were ranked among the demigods of antiquity. Hyginus places their birth among the conſequences of the rape of Proſerpine. Others make them daughters of the river Acheloüs and one of the muſes*. The number of the Sirens was three; and their names were *Parthenope*, *Ligea*, and *Leucoſia*. Some make them half women and half fiſh; others, half women and half birds. There are antique repreſentations of them ſtill ſubſiſting under both theſe forms. Pauſanias tells us, that the Sirens, by the perſuaſion of Juno, challenged the Muſes to a trial of ſkill in ſinging; and theſe having vanquiſhed them, plucked the golden feathers from the wings of the Sirens, and formed them into crowns, with which they adorned their own heads. The Argonauts are ſaid to have been diverted from the enchantment of their ſongs by the ſuperior ſtrains of Orpheus: Ulyſſes, however, had great difficulty in ſecuring himſelf from ſeduction. See *Odyſ.* lib. xii.

* Ovid. Met. lib. iv.

Pope, in his notes to the twelfth book of the Odyſſey, obſerves, the critics have greatly laboured to explain what was the foundation of this fiction of the Sirens. We are told by ſome, that the Sirens were queens of certain ſmall iſlands named *Sirenuſæ*, that lie near Ca-

præa

Sirens, cave.

pera in Italy, and chiefly inhabited the promontory of Minerva, upon the top of which that goddeſs had a temple, as ſome affirm, built by Ulyſſes. Here there was a renowned academy, in the reign of the Sirens, famous for eloquence and the liberal ſciences, which gave occaſion to the invention of this fable of the ſweetneſs of the voice and attracting ſongs of the Sirens. But why then are they fabled to be deſtroyers, and painted in ſuch dreadful colours? We are told, that at laſt the ſtudents abuſed their knowledge, to the colouring of wrong, the corruption of manners, and the ſubverſion of government: that is, in the language of poetry, they were feigned to be transformed into monſters, and with their muſic to have enticed paſſengers to their ruin, who there conſumed their patrimonies, and poiſoned their virtues with riot and effeminacy. The place is now called *Maſſa*. Some writers tell us of a certain bay, contracted within winding ſtraits and broken cliffs, which, by the ſinging of the winds and beating of the waters, returns a delightful harmony, that allures the paſſenger to approach, who is immediately thrown againſt the rocks, and ſwallowed up by the violent eddies. Thus Horace, moraliſing, calls idleneſs a *Siren*.

——*Vitanda eſt improba Siren*
Deſida.——

But the fable may be applied to all pleaſures in general, which, if too eagerly purſued, betray the incautious into ruin; while wiſe men, like Ulyſſes, making uſe of their reaſon, ſtop their ears againſt their inſinuations.

The learned Mr Bryant ſays, that the Sirens were Cuthite and Canaanitiſh prieſts, who had founded temples in Sicily, which were rendered infamous on account of the women who officiated. They were much addicted to cruel rites, ſo that the ſhores upon which they reſided are deſcribed as covered with the bones of men deſtroyed by their artifice. *Virgil. Æneid.* lib. v. 864.

All ancient authors agree in telling us, that Sirens inhabited the coaſt of Sicily. The name, according to Bochart, who derives it from the Phœnician language, implies a ſongſtreſs. Hence it is probable, ſays Dr Burney, that in ancient times there may have been excellent ſingers, but of corrupt morals, on the coaſt of Sicily, who, by ſeducing voyagers, gave riſe to this fable. And if this conjecture be well founded, he obſerves, the Muſes are not the only pagan divinities who preſerved their influence over mankind in modern times; for every age has its Sirens, and every Siren her votaries; when beauty and talents, both powerful in themſelves are united, they become ſtill more attractive.

Siren, in zoology, a genus of animals belonging to the claſs of *amphibia* and the order of *meantes*. It is a biped, naked, and furniſhed with a tail; the feet are brachiated with claws. This animal was diſcovered by Dr Garden in Carolina; it is found in ſwampy and muddy places, by the ſides of pools, under the trunks of old trees that hang over the water. The natives call it by the name of *mud-inguana*. Linnæus firſt apprehended, that it was the larva of a kind of lizard; but as its fingers are furniſhed with claws, and it makes a creaking noiſe, he concluded from theſe properties, as well as from the ſituation of the anus, that it could not be the larva of the lizard, and therefore formed of it a new genus under the name of *ſiren*. He was alſo obliged to eſtabliſh for this uncommon animal a new order called *meantes* or *gluders*: the animals of which are amphibious, breathing by means of gills and lungs, and furniſhed with arms and claws.

Phil. Tranſ. vol. lvi. p. 159.

Siren ‖ Siſon.

SIREX, in zoology, a genus of animals belonging to the claſs of *inſects*, and to the order of *hymenopteræ*. The mouth has two ſtrong jaws; there are two truncated palpi or feelers, filiform antennæ, an exſerted, ſtiff, ſerrated ſting, a ſeſſile, mucronated abdomen, and lanceolated wings. There are ſeven ſpecies.

SIRIUM, in botany; a genus of plants belonging to the claſs of *tetrandia* and order of *monogynia*. The calyx is quadrifid; there is no corolla; the nectarium is quadriphyllous and crowning the throat of the calyx; the germen is below the corolla; the ſtigma is trifid, and the berry trilocular. There is only one ſpecies, the myrtifolium.

SIRIUS, in aſtronomy, a bright ſtar in the conſtellation Canis. See Astronomy, n° 403, &c.

SIRLET (Flavius), an eminent Roman engraver on precious ſtones: his Lacoon, and repreſentations in miniature of antique ſtatues at Rome, are very valuable and ſcarce. He died in 1737.

SIROCCO, a periodical wind which generally blows in Italy and Dalmatia every year about Eaſter. It blows from the ſouth eaſt by ſouth: it is attended with heat, but not rain; its ordinary period is twenty days, and it uſually ceaſes at ſunſet. When the ſirocco does not blow in this manner, the ſummer is almoſt free from weſterly winds, whirlwinds, and ſtorms. This wind is prejudicial to plants, drying and burning up the buds; though it hurts not men any otherwiſe than by cauſing an extraordinary weakneſs and laſſitude; inconveniences that are fully compenſated by a plentiful fiſhing and a good crop of corn on the mountains. In the ſummer time, when the weſterly wind ceaſes for a day, it is a ſign that the ſirocco will blow the day following, which uſually begins with a ſort of whirlwind.

Fortis's Travels into Dalmatia, p. 277.

SISKIN. See Fringilla.

SISON, bastard-stone parsley, in botany: A genus of plants belonging to the claſs of *pentandria*, and to the order of *digynia*; and in the natural ſyſtem arranged under the 45th order, *umbellatæ*. The fruit is egg-ſhaped and ſtreaked; the involucra are ſubtetraphyllous. There are ſeven ſpecies; the amomum, inundatum, ſegetum, verticillatum, falſum, canadenſe, and ammi. The four firſt are natives of Great Britain. 1. The *amomum*, common baſtard parſley, or field ſtonewort, is a biennial plant about three feet high, growing wild in many places of Britain. Its ſeeds are ſmall, ſtriated, of an oval figure and brown colour. Their taſte is warm and aromatic. Their whole flavour is extracted by ſpirit of wine, which elevates very little of it in diſtillation; and hence the ſpirituous extract has the flavour in great perfection, while the watery extract has very little. A tincture drawn with pure ſpirit is of a green colour. The ſeeds have been eſteemed aperient, diuretic, and carminative; but are little regarded in the preſent practice. 2. The *inundatum*, leaſt water-parſnep. The ſtem is about eight or ten inches high, branched, and

Siſtrum, Sisymbrium.

and creeping: the leaves, below the water, are capillary; above it are pinnated: the umbels are bifid. It grows in ditches and ponds. 3. *Sylvestre*, corn parſley, or honeywort. The ſtems are numerous, ſlender, ſtriated, branched, and leaning; the leaves are pinnated; the pinnæ are oval, pointed, and ſerrated, ſix or eight pair, and one at the end; the umbels ſmall and drooping; the flowers minute and white. It grows in corn-fields and hedges. 4. *Verticillatum* verticillate ſiſon, has ſmall leaves in whirls, and capillary; the ſtem is two feet, with few leaves; the common umbel is compoſed of 8 or 10 rays, the partial of 18 or 20; both involucra are compoſed of five or ſix acute leaflets; the flowers are all hermaphrodite, and the petals white.

SISTRUM, or CRotalum, a kind of ancient muſical inſtrument uſed by the prieſts of Isis and Oſiris. It is deſcribed by Upton as of an oval form, in manner of a racket, with three ſticks traverſing it breadthwiſe; which playing freely by the agitation of the whole inſtrument, yielded a kind of ſound which to them ſeemed melodious. Mr Malcolm takes the ſiſtrum to be no better than a kind of a rattle. Oiſelus obſerves, that the ſiſtrum is found repreſented on ſeveral medals, and on talismans.

SISYMBRIUM, WATER-CRESSES, in botany: A genus of plants belonging to the claſs of *tetradynamia*, and to the order of *ſiliquoſa*; and in the natural ſyſtem ranged under the 39th order, *Siliquoſæ*. The ſiliqua, or pod, opens with valves ſomewhat ſtraight. The calyx and corolla are expanded. There are 20 ſpecies, of which eight are natives of Britain; the naſturtium, or common water-creſs; ſylveſtre, water-rocket; amphibium, water-radiſh; terreſtre, annual water-radiſh; monenſe: ſophia, flixweed; irio, broad-leaved hedge-muſtard.

1. The naſturtium grows on the brinks of rivulets and water ditches. The leaves have from 6 to 8 pair of ſmooth ſucculent and ſeſſile pinnæ; the flowers are ſmall and white, and grow in ſhort ſpikes or tufts. The leaves of water-creſſes have a moderately pungent taſte, emit a quick penetrating ſmell, like that of muſtard ſeed, but much weaker. Their pungent matter is taken up both by watery and ſpirituous menſtrua, and accompanies the aqueous juice, which dries copiouſly upon expreſſion. It is very volatile, ſo as to ariſe in great part in diſtillation with rectified ſpirit, as well as with water, and almoſt totally to exhale in drying the leaves, or inſpiſſating by the gentleſt heat to the conſiſtence of an extract, either the expreſſed juice, or the watery or ſpirituous tinctures. Both the inſpiſſated juice, and the watery extract diſcover to the taſte a ſaline impregnation, and in keeping throw up cryſtalline efflorescences to the ſurface. On diſtilling conſiderable quantities of the herb with water, a ſmall proportion of a ſubtile volatile very pungent oil is obtained.

Lewis's Materia Medica.

Water-creſſes obtain a place in the Materia Medica for their antiſcorbutic qualities, which have been long very generally acknowledged by phyſicians. They are alſo ſuppoſed to purify the blood and humours, and to open viſceral obſtructions. They are nearly allied to ſcurvy-graſs, but are more mild and pleaſant, and for this reaſon are frequently eaten as ſalad. In the pharmacopœias the juice of this plant is directed with that of ſcurvy-graſs and Seville oranges: and Dr Cullen has remarked, that the addition of acids renders the juices of the plantæ ſiliquoſæ more certainly effectual, by determining them more powerfully to an acceſcent fermentation.

Wood-ville's Medical Botany, p. 135.

2. Silveſtre, or water rocket. The ſtem is weak, branched, and above a foot high. The leaves are pinnated; the pinnæ lance ſhaped, and ſerrated; the flowers ſmall, and yellow; and grow frequently in ſhallow water.

3. Amphibium, or water-radiſh. The ſtem is firm, erect, and two or three feet high; the leaves are pinnatifid, and ſerrated; the flowers are yellow, and in ſpikes; the pods are ſomewhat oval, and ſhort. It grows in water.

4. Terreſtre, or land-rocket. The leaves are pinnatifid; the pods are filled with ſeed; the root is annual, and white; the ſtem is angular, red-green, and ſmooth.

5. Murale, or wall-rocket. The ſtems are rough, and about eight inches high; the leaves grow on foot-ſtalks, lance-ſhaped, ſinuated, and ſerrated; the flowers are yellow; the pods a little compreſſed, and ſlightly carinated. It grows on ſandy ground in the North, Angleſea, &c.

6. Monenſe, or yellow rocket. The ſtem is ſmooth, and about 6 or 8 inches high; the leaves are pinnatifid; the pinnæ remote, generally 7 pair; the flower is yellow; the petals entire; the calyx is cloſed. It grows in the Iſle of Man.

7. Irio, broad-leaved rocket, or hedge muſtard; the ſtem is ſmooth, and about two feet high; the leaves are broad, naked, pinnated, and halberd ſhaped at the end; the flowers are yellow, and the pods erect. It grows on waſte ground.

8. Sophia, flixweed. The ſtem is firm, branched, and two or three feet high; the leaves are multifid; the ſegments are narrow; the flowers are yellow; the petals much leſs than the calyx; the pods are long, ſtiff, curved, without ſtyle, and erect; the ſeeds are minute, and yellow. It grows on walls, waſte ground, &c.

SISYPHUS, in fabulous hiſtory, one of the deſcendents, of Eolus, married Merope, one of the pleiades, who bore him Glaucus. He reſided at Ephyra in Peloponneſus, and was a very cruſty man. Others ſay, that he was a Trojan ſecretary, who was puniſhed for diſcovering ſecrets of ſtate; and others again, that he was a notorious robber, killed by Theſeus. However, all the poets agree that he was puniſhed in Tartarus for his crimes, by rolling a great ſtone to the top of a hill, which conſtantly recoiled, and, rolling down inceſſantly, renewed his labour.

SISYRINCHIUM, in botany: A genus of plants belonging to the claſs of *gynandria*, and order of *triandria*; and in the natural ſyſtem ranged under the 6th order, *Enſatæ*. The ſpatha is diphyllous; there are 6 plane petals. The capſule is trilocular and inferior.—There are two ſpecies, the bermudiana and palmifolium.

SITE, denotes the ſituation of an houſe, &c. and ſometimes the ground-plot or ſpot of earth it ſtands on.

SITTA NUTHACH, in ornithology: A genus belonging to the claſs of *aves*, and order of *picæ*. It is thus characteriſed by Dr Latham. The bill is for the moſt part ſtraight; on the lower mandible there is a ſmall angle; noſtrils ſmall, covered with briſtles reflected over them; tongue ſhort, horny at the end, and jagged; toes placed three forward and one backward;

Latham's Ornithology, vol. ii. p. 647, &c.

Sitta
to
Siva.

the middle toe joined chiefly at the baſe to both the outmoſt; back toe as large as the middle one — there are 11 ſpecies: the europæa, canadenſis, carolinienſis, jamaicenſis, puſilla, major, indica, farinamenſis, cafra, longirodra, and chloris. The europæa, or nuthatch, is in length near five inches three-quarters, in breadth nine inches; the bill is ſtrong and ſtraight, about three-quarters of an inch long; the upper mandible black, the lower white: the irides are hazel; the crown of the head, back, and coverts of the wings, of a fine bluiſh grey; a black ſtroke paſſes over the eye from the mouth: the cheeks and chin are white; the breaſt and belly of a dull orange-colour; the quill-feathers duſky; the wings underneath are marked with two ſpots, one white at the root of the exterior quills, the other black at the joint of the baſtard-wing; the tail conſiſts of twelve feathers; the two middle are grey, the two exterior feathers tipt with grey; then ſucceeds a tranſverſe white ſpot; beneath that the reſt is black: the legs are of a pale yellow; the back toe very ſtrong, and the claws large. The female is like the male, but leſs in ſize, and weighs commonly 5 or at moſt 6 drams. The eggs are ſix or ſeven in number, of a dirty white, dotted with rufous; theſe are depoſited in ſome hole of a tree, frequently one which has been deſerted by a woodpecker, on the rotten wood mixed with a little moſs, &c. If the entrance be too large, the bird nicely ſtops up part of it with clay, leaving only a ſmall hole for itſelf to paſs in and out by. While the hen is ſitting, if any one puts a bit of ſtick into the hole, ſhe hiſſes like a ſnake, and is ſo attached to her eggs, that ſhe will ſooner ſuffer any one to pluck off her feathers than fly away. During the time of incubation, the male ſupplies her with ſuſtenance, with all the tenderneſs of an affectionate mate.

The bird runs up and down the bodies of trees, like the woodpecker tribe; and feeds not only on inſects, but nuts, of which it lays up a conſiderable proviſion in the hollows of trees. It is a pretty ſight, ſays Mr Willoughby, to ſee her fetch a nut out of her hoard, place it faſt in a chink, and then, ſtanding above it with its head downwards, ſtriking it with all its force, break the ſhell, and catch up the kernel. It is ſuppoſed not to ſleep perched on a twig like other birds; for when confined in a cage, it prefers ſleeping in a hole or corner. When at reſt it keeps the head down. In autumn it begins to make a chattering noiſe, being ſilent for the greateſt part of the year." Dr Plott tells us, that this bird, by putting its bill into a crack in the bough of a tree, can make ſuch a violent ſound as if it was rending aſunder, ſo that the noiſe may be heard at leaſt twelve ſcore yards.

SITOPHYLAX, Σιτοφυλαξ, formed from σιτος "corn," and φυλαξ, "keeper," in antiquity, an Athenian magiſtrate, who had the ſuperintendence of the corn, and was to take care that nobody bought more than was neceſſary for the proviſion of his family. By the Attic laws, particular perſons were prohibited from buying more than fifty meaſures of wheat a man; and that ſuch perſons might not purchaſe more, the ſitophylax was appointed to ſee the laws properly executed. It was a capital crime to prevaricate in it. There where 15 of theſe *ſit phylaces*, ten for the city, and five for the Piræus.

SIVA, a name given by the Hindoos to the Supreme Being, when conſidered as the avenger or deſtroyer. Sir William Jones has ſhown that in ſeveral reſpects the character of Jupiter and Siva are the ſame. As Jupiter overthrew the Titans and giants, ſo did Siva overthrow the Daityas, or children of Diti, who frequently rebelled againſt Heaven; and as during the conteſt the god of Olympus was furniſhed with lightening and thunderbolts by an eagle, ſo Brahma, who is ſometimes repreſented riding on the Garuda, or eagle, preſented the god of deſtruction with fiery ſhafts. Siva alſo correſponds with the Stygian Jove, or Pluto; for, if we can rely on a Perſian tranſlation of the Bhagavat, the ſovereign of Pátála, or the infernal regions, is the king of ſerpents, named *Seſhanaga*, who is exhibited in painting and ſculpture, with a diadem and ſceptre, in the ſame manner as Pluto. There is yet another attribute of Siva, or Mahadeva, by which he is viſibly diſtinguiſhed in the drawings and temples of Bengal. To deſtroy, according to the Vedantis of India, the Sufis of Perſia, and many philoſophers of our European ſchools, is only to generate and reproduce in another form. Hence the god of deſtruction is holden in this country to preſide over generation, as a ſymbol of which he rides on a white bull. Can we doubt that the loves and feats of Jupiter Genitor (not forgetting the white bull of Europa), and his extraordinary title of Lapis, for which no ſatisfactory reaſon is commonly given, have a connection with the Indian philoſophy and mythology?

Siva, Sium. Satic Re- ſearches

SIUM Water Parsnep, in botany: A genus of plants belonging to the claſs of *pentandria*, and order of *digynia*, and in the natural ſyſtem ranging under the 45th order, *Umbellatæ*. The fruit is a little ovated, and ſtreaked. The involucrum is polyphyllous, and the petals are heart-ſhaped. There are 12 ſpecies; the latifolium, anguſtifolium, nodiflorum, ſiſarum, ninſi rigidius, japonicum, falearica, græcum, ſiculum, repens, and decumbens. The three firſt are natives of Britain. 1. The *latifolium*, or great water-parſnep, which grows ſpontaneouſly in many places both of England and Scotland on the ſides of lakes, ponds, and rivulets. The ſtalk is erect and furrowed, a yard high or more. The leaves are pinnated with three or four pair of large elliptic pinnæ, with an odd one at the end, all ſerrated on the edges. The ſtalk and branches are terminated with erect umbels, which is the chief characteriſtic of the ſpecies. Cattle are ſaid to have run mad by feeding upon this plant. 2. The *anguſtifolium*, or narrow-leaved water-parſnep, has pinnated leaves; the axillary umbels are pedunculated, and the general involucrum is pinnatifid. It grows in ditches and rivulets, but is not common. 3. The *nodiflorum*, reclining water-parſnep, has pinnated leaves, but the axillary umbels are ſeſſile. It grows on the ſides of rivulets.

The *ſium ſiſarum*, or ſkirret, is a native of China, but has been for a long time cultivated in Europe, and particularly in Germany. The root is a bunch of fleſhy fibres, each of which is about as thick as a finger, but very uneven, covered with a whitiſh rough bark, and has a hard core or pith running thro' the centre. From the crown of this bunch come ſeveral winged leaves, conſiſting of two or three pair of oblong dentated lobes each, and terminated by an odd one. The ſtalk riſes to about two feet, is ſet with leaves at the joints, and breaks into branches towards the top, each terminating with an umbel of ſmall white flowers, which are ſucceeded by ſtriated

...ecdote for the thole of parsley. Skirrets come nearest to parsnips of any of the esculent roots, both in flavour and nutritive qualities. They are rather sweeter than the parsnip, and therefore to some few palates are not altogether so agreeable.

Mr Hanway extracted from 1 lb. of skirret root 1½ ounce of pure lactar.

SIX-Clerks, officers in chancery of great account, next in degree below the twelve masters, who file bills to inrol commissions, pardons, patents, warrants, &c. which past the great seal, and to transact and file all proceedings by bill, answer, &c. They were anciently clerks, and resided their places, if they married; but when the constitution of the court began to alter, a law was made to permit them to marry. Stat. 14. and 15. Hen. VIII. cap. 8. They are also solicitors for parties in suits depending in the court of chancery. Under them are 6 deputies and 6 clerks, who, with the under clerks, do the business of the office.

SIX Nations. See Nivadaga.

SIXTH, in music, one of the simple original concords, or harmonical intervals. See Interval.

SIXTUS V. (Pope), was born the 13th December 1521, in La Marca, a village in the signory of Montalto. His father, Francis Peretti, was a gentleman, and his mother a servant maid. He was their eldest child, and was called Felix. At the age of nine he was hired out to an inhabitant of the village to keep sheep; but displeasing his master, he was soon after degraded to be keeper of the hogs. He was engaged in this employment when Father Michael Angelo Selleri, a Franciscan friar, asked the road to Ascoli, where he was going to preach. Young Felix conducted him thither, and struck the father so much with his conversation and eagerness for knowledge, that he recommended him to the fraternity to whom he had come. Accordingly he was received among them, invested with the habit of a lay brother, and placed under the sacristan, to assist in sweeping the church, lighting the candles, and other offices of that nature; for which he was to be taught the responses, and the rudiments of grammar. His progress in learning was so surprising, that at the age of 14 he was thought qualified to begin his noviciate, and was admitted the year following to make his profession.

He pursued his studies with such unwearied assiduity, that he was soon reckoned equal to the best disputants. He was ordained priest in 1545, when he assumed the name of Father Montalto; soon after he took his doctor's degree, and was appointed professor of theology at Sienna. It was then that he so effectually recommended himself to Cardinal di Carpi, and his secretary Bodini, that they ever remained his steady friends. Meanwhile the severity and obstinacy of his temper incessantly engaged him in disputes with his monastic brethren. His reputation for eloquence, which was now spread over Italy, about this time gained him some new friends. Among these were the Colonna family, and Father Ghislieri, by whose recommendation he was appointed inquisitor-general at Venice; but he exercised that office with so much severity, that he was obliged to flee precipitately from that city. Upon this he went to Rome, where he was made procurator-general of his order, and soon after accompanied Cardinal Buon Compagnon into Spain, as a chaplain and confessor to the inquisition. There he was treated with great respect, and liberal offers were made him to induce him to continue in Spain, which, however, he could not be prevailed upon to accept.

In the mean time, news arrived at Madrid that Pius IV. was dead, and that Peter Ghislieri, who had been made Cardinal Alexandrine by Paul IV. had succeeded him under the name of Pius V. These tidings filled Montalto with joy, and not without reason, for he was immediately invested by the pontiff with new dignities. He was made general of his order, bishop of St Agatha, was soon after raised to the dignity of cardinal, and received a pension. About this time he was employed by the Pope to draw up the bull of excommunication against Queen Elizabeth.

He began now to cast his eyes upon the papacy; and, in order to obtain it, formed and executed a plan of hypocrisy with unparalleled constancy and success. He became humble, patient, and affable. He changed his dress, his air, his words, and his actions, so completely, that his most intimate friends declared him a new man. Never was there such an absolute victory gained over the passions; never was a fictitious character so long maintained, nor the feelings of human nature so entirely concealed. He courted the ambassadors of every foreign power, but attached himself to the interest of none; nor did he accept a single favour that would have laid him under any peculiar obligation. He had formerly treated his relations with the greatest tenderness, but he now changed his behaviour altogether. When his brother Anthony came to visit him, he lodged him in an inn, and sent him home next day, charging him to inform his family that he was now dead to his relations and the world.

When Pius V. died in 1572, he entered the conclave with the other cardinals, but seemed altogether indifferent about the election, and never left his apartment except to his devotion. When solicited by any party, he declined it, declaring that he was of no consequence, and that he would leave the choice of a Pope entirely to persons of greater knowledge and experience. When Cardinal Buon Compagnon, who assumed the name of Gregory XIII. was elected, Montalto assured him that he never wished for any thing so much in his life, and that he would always remember his goodness, and the favours he had conferred on him in Spain. But the new Pope treated him with the greatest contempt, and deprived him of his pension. The cardinals also, deceived by his artifices, paid him no greater respect, and used to call him, by way of ridicule, the Roman bead; the sloth of La Marca.

He now assumed all the infirmities of old age; his head hung down upon his shoulders; he tottered as he walked, and supported himself on a staff. His voice became feeble, and was often interrupted by a cough so exceedingly severe, that it seemed every moment to threaten his dissolution. He interfered in no public transactions, but spent his whole time in acts of devotion and benevolence. Mean time he constantly employed the ablest spies, who brought him intelligence of every particular.

When Gregory XIII. died in 1585, he entered the conclave with the greatest reluctance, and immediately sent a cudgel up to his chamber, and was no more thought of than if he had not existed. When he went

Sixtus. to mask, for which purpose alone he left his apartment, he appeared perfectly indifferent about the event of the election. He joined no party, yet flattered all.

He knew early that there would be great divisions in the conclave, and he was aware that when the leaders of the different parties were disappointed in their own views, they all frequently agreed in the election of some old and infirm cardinal, the length of whose life would merely enable them to prepare themselves sufficiently for the next vacancy. These views directed his conduct, nor was he mistaken in his hopes of success.

Three cardinals, the leaders of opposite factions, being unable to procure the election which each of them wished, unanimously agreed to make choice of Montalto. When they came to acquaint him with their intention, he fell into such a violent fit of coughing that every person thought he would expire on the spot. He told them that his reign would last but a few days; that, besides a continual difficulty of breathing, he wanted strength to support such a weight, and that his small experience rendered him very unfit for so important a charge. He conjured them all three not to abandon him, but to take the whole weight of affairs upon their own shoulders; and declared that he would never accept the mitre upon any other terms: "If you are resolved," added he, "to make me Pope, it will only be placing yourselves on the throne. For my part, I shall be satisfied with the bare title. Let the world call me Pope, and I make you heartily welcome to the power and authority". The cardinals swallowed the bait, and exerted themselves so effectually that Montalto was elected. He now pulled off the mask which he had worn for 14 years. No sooner was his election secured, than he started from his seat, flung down his staff in the middle of the hall, and appeared almost a foot taller than he had done for several years.

When he was asked, according to custom, if he would accept of the Papacy, he replied, "It is trifling to ask whether I will accept what I have already accepted.—However, to satisfy any scruple that may arise, I tell you that I accept it with great pleasure, and would accept another if I could get it; for I find myself able, by the Divine assistance, to manage two papacies." His former complaisance and humility disappeared, together with his infirmities, and he now treated all around him with reserve and haughtiness. The first care of Sixtus V. the name which Montalto assumed, was to correct the abuses, and put a stop to the enormities, which were daily committed in every part of the ecclesiastical state. The lenity of Gregory's government had introduced a general licentiousness of manners, which burst forth with great violence, after that Pontiff's death. It had been usual with former Popes to release delinquents on the day of their coronation, who were therefore accustomed to surrender themselves voluntary prisoners immediately after the election of the Pope. At present, however they were fatally disappointed.—When the governor of Rome and the Keeper of St Angelo waited on his Holiness, to know his intention in this particular, he replied, "What have you to do with pardons, and releasing of prisoners? Is it not sufficient that our predecessor has suffered the judges to remain unemployed these 13 years? Shall we also stain our pontificate with the same neglect of justice? We have too long seen, with inexpressible concern, the prodigious degree of wickedness that reigns in the state to think of granting pardons. Let the prisoners be brought to a speedy trial, and punished as they deserve, to show the world that Divine Providence has called us to the chair of St Peter, to reward the good, and chastise the wicked; that we bear not the sword in vain, but are the ministers of God, and a revenger to execute wrath on them that do evil." Sixtus.

He appointed commissioners to inspect the conduct of the judges, displaced those who were inclined to lenity, and put others of severe dispositions in their room. He offered rewards to any person who could convict them of corruption or partiality. He ordered the syndics of all the towns and signiories to make out a complete list of the disorderly persons within their districts, and threatened the strapado for the smallest omission. In consequence of this edict, the syndic of Albino was scourged in the market-place, because he had left his nephew, an incorrigible libertine, out of his list.

He made very severe laws against robbers and assassins. Adulterers, when discovered, suffered death; and they who willingly submitted to the prostitution of their wives, a custom then common in Rome, received the same punishment. He was particularly careful of the purity of the female sex, and never forgave those who attempted to debauch them.

His execution of justice was as prompt as his edicts were rigorous. A Swiss happening to give a Spanish gentleman a blow with his halberd, was struck by him so rudely with a pilgrim's staff that he expired on the spot. Sixtus informed the governor of Rome that he was to dine early, and that justice must be executed on the criminal before he sat down to table. The Spanish ambassador and four cardinals intreated him not to disgrace the gentleman by suffering him to die on a gibbet, but to order him to be beheaded. "He shall be hanged (replied Sixtus), but I will alleviate his disgrace by doing him the honour to assist personally at his death." He ordered a gibbet to be erected before his own windows, where he continued sitting during the whole execution. He then called to his servants to bring in dinner, declaring that the act of justice which he had just seen had increased his appetite. When he rose from table, he exclaimed, "God be praised for the good appetite with which I have dined!"

When Sixtus ascended the throne, the whole ecclesiastical state was infested with bands of robbers, who, from their numbers and outrages, were exceedingly formidable; by his prudent and vigorous conduct, however, he in a short time extirpated the whole of these banditti.

Nor was the vigour of his conduct less conspicuous in his transactions with foreign nations. Before he had been pope two months he quarrelled with Philip II. of Spain, Henry III. of France, and Henry king of Navarre. His intrigues indeed in some measure influenced all the councils of Europe.

After his accession to the pontificate he sent for his family to Rome, with express orders that they should appear in a decent and modest manner. Accordingly, his sister Camilla came thither, accompanied by her daughter and two grandchildren. Some cardinals, in order to pay court to the pope, went out to meet her, and introduced her in a very magnificent dress. Sixtus pretended not to know her, and asked two or three times

time, who she was: Upon this one of the cardinals said, "It is your sister, holy father." "I have but one sister (replied Sixtus with a frown), and she is a poor woman at Le Grotte; if you have introduced her in this disguise, I declare I do not know her; yet I think I would know her again, if I saw her in the clothes she used to wear."

Her conductors at last found it necessary to carry her to an inn, and strip her of her finery. When Camilla was introduced a second time, Sixtus embraced her tenderly, and said, "Now we know indeed that it is our sister: nobody shall make a princess of you but ourselves." He stipulated with his sister, that she should neither ask any favour in matters of government, nor intercede for criminals, nor interfere in the administration of justice; declaring that every request of that kind would meet with a certain refusal. These terms being agreed to, and punctually observed, he made the most ample provision not only for Camilla but for his whole relations.

This great man was also an encourager of learning. He caused an Italian translation of the Bible to be published, which raised a good deal of discontent among the Catholics. When some cardinals reproached him for his conduct in this respect, he replied, "It was published for the benefit of you cardinals who cannot read Latin."

Sixtus died in 1590, after having reigned little more than five years. His death was ascribed to poison, said to have been administered by the Spaniards; but the story seems rather improbable.

It was to the indulgence of a disposition naturally formed for severity, that all the defects of this wonderful man are to be ascribed. Clemency was a stranger to his bosom; his punishments were often too cruel, and seemed sometimes to border on revenge. Pasquin was dressed one morning in a very nasty shirt, and being asked by Martorio why he wore such dirty linen? replied, that he could get no other, for the pope had made his washerwoman a princess, alluding to Camilla, who had formerly been a laundress. The pope ordered strict search to be made for the author of this lampoon, and offered him his life and a thousand pistoles if he would discover himself. The author was simple enough to make his appearance and claim the reward. "It is true (said the pope) we made such a promise, and we shall keep it; your life shall be spared, and you shall receive the money presently: but we have reserved to ourselves the power of cutting off your hands and boring your tongue through, to prevent your being so witty for the future." It is needless to add, that the sentence was immediately executed. This, however, is the only instance of his resenting the many severe satires that were published against him.

But though the conduct of Sixtus seldom excites love, it generally commands our esteem, and sometimes our admiration. He strenuously defended the cause of the poor, the widow, and the orphan: he never refused audience to the injured, however wretched or forlorn their appearance was. He never forgave those magistates who were capable of partiality or corruption; nor suffered crimes to pass unpunished, whether committed by the rich or the poor. He was frugul, temperate, sober, and never neglected to regard the smallest favour which had been [illegible] altation.

When he mounted the [illegible] not only exhausted, but [illegible] tainded five millions of gold.

Rome was indebted to him for several of her greatest embellishments, particularly the Vatican library: it was by him, too, that trade was first introduced into the Ecclesiastical State.

SIYA-GHUSH, the caracal of Buffon, an animal of the cat kind. See FELIS, n° xviii.

SIZAR, or SIZER, in Latin *Sizator*, an appellation by which the lowest order of students in the universities of Cambridge and Dublin are distinguished, is derived from the word *size*, which in Cambridge, and probably in Dublin likewise, has a peculiar meaning. To *size*, in the language of the university, is to get any sort of victuals from the kitchens, which the students may want in their own rooms, or in addition to their commons in the hall, and for which they pay the cooks or butchers at the end of each quarter. A size of any thing is the smallest quantity of that thing which can be thus bought: two sizes, or a part of beef, being nearly equal to what a young person will eat of that dish to his dinner; and a size of ale or beer being equal to half an English pint.

The sizars are divided into two classes, viz. subsizatores or sizars, and sizatores or proper sizars. The former of these are supplied with commons from the table of the fellows and fellow-commoners; and in former times, when these were more scanty than they are now, they were obliged to supply the deficiency by sizing, as is sometimes the case still. The proper sizars had formerly no commons at all, and were therefore obliged to size the whole. In St John's college they have now some commons allowed them for dinner, from a benefaction, but they are still obliged to size their suppers: in the other colleges they are allowed a part of the fellow-commons, but must size the rest; and from being thus obliged to size the whole or part of their victuals, the whole order derived the name of *sizars*.

In Oxford, the order similar to that of sizar is denominated *servitor*, a name evidently derived from the menial duties which they perform. In both universities these orders were formerly distinguished by round caps and gowns of different materials from those of the pensioners or commoners, the order immediately above them. But about 30 years ago the round cap was entirely abolished in both seminaries. There is still, however, in Oxford, we believe, a distinction in the gowns, and there is also a trifling difference in some of the small colleges in Cambridge; but in the large colleges the dress of the pensioners and sizars is entirely the same.

In Oxford, the servitors are still obliged to wait at table on the fellows; and gentlemen-commoners; but much to the credit of the university of Cambridge, this most degrading and disgraceful custom was entirely abolished about 10 or 12 years ago, and of course the sizars of Cambridge are now on a much more respectable footing than the servitors of Oxford.

The sizars are not upon the foundation, and therefore while they continue sizars are not capable of being elected fellows; but they may at any time, if they choose,

Size. chuſe, become penſioners; and they generally ſit for ſcholarſhips immediately before they take their firſt degree. If ſucceſsful, they are then on the foundation, and are entitled to become candidates for fellowſhips when they have got that degree. In the mean time, while they continue fizars, beſides free commons they enjoy many benefactions, which have been made at different times, under the name of *grand's gifts*, *exhibitions*, &c. and the rate of tuition, the rent of rooms, and other things of that ſort within their reſpective colleges, is leſs than to the other orders. But tho' their education is thus obtained at a leſs expence, they are now conſidered as a menial order; for fizars, penſioner-ſcholars, and even ſometimes fellow-commoners, mix together with the utmoſt cordiality. It is worthy of remark, that at every period this order has ſupplied the univerſity with its moſt diſtinguiſhed officers; and that many of the moſt illuſtrious members of the church, many of the moſt diſtinguiſhed men in the other liberal profeſſions, have, when under-graduates, been fizars, when that order was on a leſs reſpectable footing than it is now.

SIZE, the name of an inſtrument uſed for finding the bigneſs of fine round pearls. It conſiſts of thin pieces or leaves, about two inches long, and half an inch broad, faſtened together at one end by a rivet. In each of theſe are round holes drilled of different diameters. Thoſe in the firſt leaf ſerve for meaſuring pearls from half a grain to ſeven grains; thoſe of the ſecond, for pearls from eight grains or two carats to five carats, &c.; and thoſe of the third, for pearls from five carats and a half to eight carats and a half.

SIZE, is alſo a ſort of paint, varniſh, or glue, uſed by painters, &c.

The ſhreds and parings of leather, parchment, or vellum, being boiled in water and ſtrained, make ſize. This ſubſtance is much uſed in many trades.—The manner of uſing ſize is to melt ſome of it over a gentle fire; and ſcraping as much whiting into it as will juſt colour it, let them be well incorporated together; after which you may whiten frames, &c. with it. After it dries, melt the ſize again, and put more whiting, and whiten the frames, &c. ſeven or eight times, letting it dry between each time: but before it is quite dry, between each waſhing with ſize, you muſt ſmoothe and wet it over with a clean bruſh-pencil in fair water.

To make gold-ſize. Take gum-animi and aſphaltum, of each one ounce; minium, litharge of gold, and amber, of each half an ounce: reduce all into a very fine powder, and add to them four ounces of linſeed oil, and eight ounces of drying oil: digeſt them over a gentle fire that does not flame, ſo that the mixture may only ſimmer, but not boil; leſt it ſhould run over and ſet the houſe on fire, ſtir it conſtantly with a ſtick till all the ingredients are diſſolved and incorporated, and do not leave off ſtirring till it becomes thick and ropy; after being ſufficiently boiled, let it ſtand till it is almoſt cold, and then ſtrain it through a coarſe linen cloth, and keep it for uſe.—To prepare it for working, put what quantity you pleaſe in a horſe-muſcle ſhell, adding as much oil of turpentine as will diſſolve it; and making it as thin as the bottom of your ſeed-lac varniſh, hold it over a candle, and then ſtrain it through a linen-rag into another ſhell; add to theſe as much vermillion as will make it of a darkiſh red: if it is too thick for drawing, you may thin it with ſome oil of turpentine. The chief uſe of this ſize is for laying on metals.

The beſt gold-ſize for burniſhing is made as follows: Take linſeed oil, what quantity you pleaſe; grind it finely on a piece of marble, then ſcrape into it a little beef-ſuet; grind all well together; after which mix in a ſmall proportion of parchment-ſize with a double proportion of water, and it is done.

To make ſilver-ſize. Take tobacco-pipe clay in fine powder, into which ſcrape ſome black-lead and a little Genoa ſoap, and grind them all together with parchment ſize as already directed.

SKATING, an exerciſe on ice, both graceful and healthy. Although the ancients were remarkable for their dexterity in moſt of the athletic ſports, yet ſkating ſeems to have been unknown to them. It may therefore be conſidered as a modern invention; and probably it derived its origin in Holland, where it was practiſed, not only as a graceful and elegant amuſement, but as an expeditious mode of travelling when the lakes and canals were frozen up during winter. In Holland long journeys are made upon ſkates with eaſe and expedition; but in general leſs attention is there paid to graceful and elegant movement, than to the expedition and celerity of what is called *journey ſkating*. It is only in thoſe countries where it is conſidered as an amuſement, that its graceful attitudes and movements can be ſtudied; and there is no exerciſe whatever better calculated to ſet off the human figure to advantage. The acquirement of moſt exercies may be attained at an advanced period of life; but to become an expert ſkater, it is neceſſary to begin the practice of the art at a very early age. It is difficult to reduce the art of ſkating to a ſyſtem. It is principally by the imitation of a good ſkater that a young practitioner can form his own practice. The Engliſh, though often remarkable for feats of agility upon ſkates, are very deficient in gracefulneſs; which is partly owing to the conſtruction of the ſkates. They are too much curved in the ſurface which embraces the ice, conſequently they involuntarily bring the uſers of them round on the outſide upon a quick and ſmall circle; whereas the ſkater, by uſing ſkates of a different conſtruction, leſs curved, has the command of his ſtroke, and can enlarge or diminiſh the circle according to his own wiſh and deſire. The metropolis of Scotland has produced as many inſtances of elegant ſkaters as perhaps any other country whatever; and the inſtitution of a Skating Club about 40 years ago, has contributed not a little to the improvement of this elegant amuſement. We are indebted for this article to a gentleman of that Club, who has made the practice and improvement of ſkating his particular ſtudy; and as the nature of our work will not permit the inſertion of a full treatiſe on ſkating, we ſhall preſent our readers with a few inſtructions. Skating

Thoſe who wiſh to be proficients ſhould begin at an early period of life; and ſhould firſt endeavour to throw off the fear which always attends the commencement of an apparently hazardous amuſement. They will ſoon acquire a facility of moving on the inſide: when they have done this, they muſt endeavour to acquire the movement on the outſide of the ſkates; which is nothing more than throwing themſelves upon the outer edge of the ſkate, and making the balance of their body tend towards that ſide,

side, which will necessarily enable them to form a semicircle. In this, much assistance may be derived from placing a bag of lead shot in the pocket next to the foot employed in making the outside stroke, which will produce an artificial point of the body, which afterwards will become natural by practice. At the commencement of the outside stroke, the knee of the employed limb should be a little bended, and gradually brought to a rectilineal position when the stroke is completed. When the practitioner becomes expert in forming the semicircle with both feet, he is then to join them together, and proceed progressively and alternately with both feet, which will carry him forward with a graceful movement. Care should be taken to use very little muscular exertion, for the impelling motion should proceed from the mechanical impulse of the body thrown into such a position as to regulate the stroke. At taking the outside stroke, the body ought to be thrown forward easily, the unimployed limb kept in a direct line with the body, and the face and eyes directly looking forward: the unemployed foot ought to be stretched towards the ice, with the toes in a direct line with the leg. In the time of making the curve, the body must be gradually, and almost imperceptibly, raised, and the unemployed limb brought in the same manner forward; so that, at finishing the curve, the body will bend a small degree backward, and the unemployed foot will be about two inches before the other, ready to embrace the ice and form a correspondent curve. The muscular movement of the whole body must correspond with the movement of the skate, and should be regulated so as to be almost imperceptible to the spectators. Particular attention should be paid in carrying round the head and eyes with a regular and imperceptible motion; for nothing so much diminishes the grace and elegance of skating as sudden jerks and exertions, which are too frequently used by the generality of skaters. The management of the arms likewise deserves attention. There is no mode of disposing of them more gracefully in skating outside, than folding the hands into each other, or using a muff.

There are various seats of activity and manœuvres used upon skates; but they are so various that we cannot pretend to detail them. Moving on the outside is the primary object for a skater to attain; and when he becomes an adept in that, he will easily acquire a facility in executing other branches of the art. There are few exercises but will afford him hints of elegant and graceful attitudes. For example, nothing can be more beautiful than the attitude of drawing the bow and arrow whilst the skater is making a large circle on the outside: the manual exercise and military salutes have likewise a pretty effect when used by an expert skater.

SKELETON, in anatomy, the dried bones of any animal joined together by wires, or by the natural ligament dried, in such a manner as to show their position when the creature was alive.

We have in the Philosophical Transactions, an account of a human skeleton, all the bones of which were so united, as to make but one articulation from the back to the os sacrum, and downwards a little way. On sawing some of them, where they were unnaturally joined, they were found not to cohere throughout their whole substance, but only about a sixth of an inch deep all round. The figure of the trunk was crooked, the spine making the convex, and the inside of the vertebræ the concave part of the segment. The whole had been found in a charnel house, and was of the size of a full grown person.

SKIDS, or SKEEDS, in sea language, are long compassing pieces of timber, notched below so as to fit closely upon the wales, extending from the main-wale to the top of the side, and retained in this position by bolts or spike nails. They are intended for preserving the planks of the side, when any heavy body is hoisted or lowered.

SKIE (Isle of). See SKY.

SKIFF, a small boat resembling a yawl, usually employed for passing rivers.

SKIMMER, BLACK. See SHEARBILL.

SKIMMIA, in botany: A genus of the *monogynia* order, belonging to the *tetrandria* class of plants; and in the natural method ranking under the 40th order, *Personatæ*. The calyx is quadripartite; the corolla consists of four concave petals; and the berry contains four seeds. There is only one species, viz. the *Japonica*.

SKIN, in anatomy, the general covering of the body of any animal. See ANATOMY, n.° 74.

SKIN, in commerce, is particularly used for the membrane stripped off the animal to be prepared by the tanner, skinner, parchment maker, &c. and converted into leather, &c. See TANNING.

SKINNER (Stephen), an English antiquarian, born in 1622. He travelled, and studied in several foreign universities during the civil wars; and in 1654, returned and settled at Lincoln, where he practised physic with success until the year 1667, when he died of a malignant fever. His works were collected in folio in 1671, by Mr Henshaw, under the title of *Etymologicon Linguæ Anglicanæ*, &c.

SKIPPER, or SAURY, a species of Esox, which see.

SKIRMISH, in war, a slight engagement between small parties, without any regular order; and is therefore easily distinguished from a *battle*, which is a general engagement between two armies continued for some time.

SKULL, in anatomy, the bony case in which the brain is inclosed. See ANATOMY, n.° 11. &c.

Skull-Cap. See SCUTELLARIA.

SKY, the blue expanse of air or atmosphere. For the reason of its blue colour and concave figure see OPTICS.

SKY, one of the greatest of the Western Islands of Scotland, so called from *Skianach*, which in the Erse dialect signifies *winged*, because the two promontories of Valerness and Troternish, by which it is bounded on the north-west and north-east, are supposed to resemble wings. The island lies between the shire of Ross, and the western part of Lewis. According to the computation of Mr Pennant, Dr Johnson, and Dr Campbell, it is 60 miles in length, and nearly the same in width where broadest; according to others it is 50 miles in length, and in some places 30 broad. The island of Sky is divided between two proprietors; the southern part belongs to the laird of Macleod, said to be lineally descended from Leod son to the black prince of Man: the northern district, or barony of Troternish, is the property of Lord Macdonald, whose ancestor was Donald,

Sky. nald, king, or lord of the Isles, and chief of the numerous clan of Macdonalds, who are counted the most warlike of all the Highlanders. Sky is part of the shire of Inverness, and formerly belonged to the diocese of the Isles: on the south it is parted from the main land by a channel three leagues in breadth; tho' at the ferry of Glenelly, it is so narrow that a man may be heard calling for the boat from one side to the other. Sky is well provided with a variety of excellent bays and harbours. Sky.

The face of the country is roughened with mountains, some of which are so high as to be covered with snow on the top at midsummer; in general, their sides are cloathed with heath and grass, which afford good pasturage for sheep and black cattle. Between the mountains there are some fertile valleys, and the greater part of the land towards the sea-coast is plain and arable. The island is well watered with a great number of rivers, above 30 of which afford salmon: and some of them produce black muscles in which pearls are bred, particularly the rivers Kilmartin and Ord; Martin was assured by the proprietor of the former, that a pearl hath been found in it valued at 20 l. Sterling. Here is also a considerable number of freshwater lakes well stored with trout and eels. The largest of these lakes takes its denomination from St Columba, to whom is dedicated a chapel that stands upon a small isle in the middle of the lake. Sky likewise affords several cataracts, that roar down the rocks with great impetuosity. That the island has been formerly covered with woods, appears from the large trunks of fir and other trees daily dug out of the bogs and peat-marshes in every part of this country.

Statistical Account of Scotland, vol. xvi. p. 149.

From the height of the hills, and proximity of the sea, the air seldom continues long of the same temperature; sometimes it is dry, oftener moist, and in the latter end of winter and beginning of spring cold and piercing; at an average, three days in twelve throughout the year scarcely free from rain, far less from clouds. These, attracted by the hills, sometimes break in useful and refreshing showers; at other times suddenly bursting, pour down their contents with tremendous noise, in impetuous torrents that deluge the plains below, and render the smallest rivulet impassable; which, together with the stormy winds so common in this country in the months of August and September, frequently blast the hopes, and disappoint the expectations, of the husbandman. Snow has been often known to lie on the ground from three to seven weeks; and on the highest hills, even in the middle of June, some spots of it are to be seen. To this various temperature of the air, and uncertainty of weather, the fevers and agues, headachs, rheumatisms, colds, and dysenteries, which are the prevailing distempers, may be ascribed. That it is far, however, from being unwholesome, is sufficiently evinced by experience; for the inhabitants are, in general, as strong and healthy, and arrive at as advanced an age, as those who live in milder climates, and under a serener sky. The gout is scarcely known in this island.

The soil is generally black, though it likewise affords clay of different colours; such as white, red, and blue, and in some places fuller's earth. It is, however, much less adapted for agriculture than for pasture, and seldom, unless in very good years, supplies itself with a sufficiency of provisions. Yet, though the soil is not very fertile or rich, it might with proper management be made to produce more plentiful crops. But the generality of the farmers are so prejudiced in favour of old customs, and indeed so little inclined to industry, that they will not easily be prevailed on to change them for better; especially if the alteration or amendment proposed be attended with expence. Therefore, with respect to improvements in agriculture, they are still much in the same state as they were 20 or 30 years ago. Ploughs, on a new and improved model, that in comparison to the advantages derived from them might be had at a moderate expence, have lately been introduced into several districts around, where their good effects are manifest, in improving the crops and diminishing the labour of man and beast; but the laird of Raasay and one other gentleman are the only persons in Portree that have used them. The *caschroim*, a crooked kind of spade, is almost the only instrument for labouring the ground used among the ordinary class of tenants. The average crops of corn are 8000 bolls.

When Mr Knox visited this island in 1786, the number of inhabitants amounted to 15,000: but some gentlemen who resided there affirmed there were 16,000. It is divided into eight parishes, in each of which there is a school, besides three charity-schools in different places.

The minerals found here are lead and iron ore, which, however, have never been wrought to any advantage. Near the village of Sartle, the natives find black and white marcasites, and variegated pebbles. The Applesglen, in the neighbourhood of Loch-fallart, produces beautiful agates of different sizes and colours: stones of a purple hue are, after great rains, found in the rivulets; crystal, of different colours and forms, abounds in several parts of the island, as well as black and white marble, free-stone, lime-stone, and talc: small red and white coral is found on the southern and western coasts in great abundance. The fuel consists chiefly of peat and turf, which are impregnated with iron ore and saltpetre; and coal has been discovered in several districts.

The wild birds of all sorts most common in the country are, solan geese, gulls, cormorants, cranes, wild geese, and wild ducks; eagles, crows, ravens, rooks, cuckoos, rails, woodcocks, moor-fowl, partridges, plover, wild pigeons, and blackbirds, owls, hawks, snipes, and a variety of small birds. In mild seasons, the cuckoo and rail appear in the latter end of April; the former disappears always before the end of June; the latter sometimes not till September. The woodcock comes in October, and frequently remains till March. The tame sorts of fowl are geese, ducks, turkeys, cocks, pullets, and tame pigeons.

The black cattle are here exposed to all the rigours of the severe winter, without any other provender than the tops of the heath and the alga marina; so that they appear like mere skeletons in the spring; though, as the grass grows up, they soon become plump and juicy, the beef being sweet, tender, and finely interlarded.—The amphibious animals are seals and otters. Among the reptiles they reckon vipers, asps, weasels, frogs, toads, and three different kinds of serpents; the first spotted black and white, and very poisonous; the second yellow,

Sky. low, with brown ſpots; and the third of a brown colour, the ſmalleſt and leaſt poiſonous.

Whales and cairbans, or fun-fiſh, come in ſometimes to the ſounds after their prey, but are rarely purſued with any ſucceſs. The fiſhes commonly caught on the coaſt are herrings, ling, cod, ſcate, haddock, mackerel, lythe, ſye, and dog fiſh. The average price of ling at home is L. 13, 13 s. *per* ton; when ſold, one by one, if freſh, the price is from 3 d. to 5 d.; if cured, from 5 d. to 7d. The barrel of herrings ſeldom ſells under 17 s. which is owing to the great difficulty of procuring ſalt, even ſometimes at any price: and the ſame cauſe prevents many from taking more than are ſufficient for their own uſe.

The kyle of Scalpe teems with oyſters, in ſuch a manner, that after ſome ſpring-tides, 20 horſe-loads of them are left upon the lands. Near the village of Bernſtal, the beach yields muſcles ſufficient to maintain 60 perſons *per* day; this providential ſupply helps to ſupport many poor families in times of ſcarcity.

The people are ſtrong, robuſt, healthy, and prolific. They generally profeſs the Proteſtant religion; are honeſt, brave, innocent, and hoſpitable. They ſpeak the language, wear the habit, and obſerve the cuſtoms that are common to all the Hebrides. The meconium in new-born infants is purged away with freſh butter: the children are bathed every morning and evening in water, and grow up ſo ſtrong, that a child of 10 months is able to walk alone: they never wear ſhoes or ſtockings before the age of eight or ten, and night-caps are hardly known; they keep their feet always wet; they lie on beds of ſtraw or heath, which laſt is an excellent reſtorative: they are quick of apprehenſion, ingenious, and very much addicted to muſic and poetry. They eat heartily of fiſh; but ſeldom regale themſelves with fleſh-meat: their ordinary food conſiſts of butter, cheeſe, milk, potatoes, colewort, brochan, and a diſh called *cam*, which indeed is no other than the froth of boiled milk or whey raiſed with a ſtick like that uſed in making chocolate.

A ſort of courſe woollen cloth called *clua*, or *caddoc*, the manufacture of their wives, made into ſhort jackets and trouſers, is the common dreſs of the men. The plaiſibeg is rarely worn, except in ſummer and on Sundays; on which days, and ſome other occaſions, thoſe in better circumſtances appear in tartans, a bonnet, and ſhort hoſe, and ſome in a hat, ſhort coat, waiſtcoat, and breeches, of Scotch or Engliſh manufacture. The women are in general very cleanly, and ſo exceſſively fond of dreſs, that many maid-ſervants are often known to lay out their whole wages that way.

There are two fairs held annually at Portree, to which almoſt every part of Sky ſends cattle. The firſt is held in the end of May, and the ſecond in the end of July. The fair commonly continues from Wedneſday till the Saturday following. The commodities which are ſold in theſe are horſes, cows, ſheep, goats, hides, butter, cheeſe, fiſh, and wool. The cattle ſold in theſe fairs ſwim over to the main land through a mile or half a mile of ſea. Thouſands of theſe are yearly exported, at from L. 2 to L. 3 each. Many of them are driven to England, where they are fatted for the market, and eſteemed delicious eating.

In Sky appear many ruins of Daniſh forts, watch-towers, beacons, temples, and ſepulchral monuments. All the forts are known by the term *Dun*; ſuch as Dun-Skudborg, Dun-Derig, Dun Skermeſs, Dun-David, &c. Sky 1 Supp.

Sky-Colour. To give this colour to glaſs, ſet in the furnace a pot of pure metal of fritt from rochetta or cadilla, but the rochetta fritt does beſt; as ſoon as the metal is well purified, take for a pot of twenty pounds of metal ſix ounces of braſs calcined by itſelf; put it by degrees at two or three times into the metal, ſtirring and mixing it well every time, and diligently ſkimming the metal with a ladle: at the end of two hours the whole will be well mixed, and a proof may be taken; if the colour be found right, let the whole ſtand 24 hours longer in the furnace, and it will then be fit to work, and will prove of a moſt beautiful ſky colour.

SLAB, an outſide ſappy plank or board ſawed off from the ſides of a timber-tree. The word is alſo uſed for a flat piece of marble.

Slab-Line, in ſea-language, a ſmall cord paſſing up behind a ſhip's main-ſail or fore-ſail, and being reeved through a block attached to the lower part of the yard, is thence tranſmitted in two branches to the foot of the ſail, to which it is faſtened. It is uſed to truſs up the ſail as occaſion requires, and more particularly for the convenience of the pilot or ſteerſman, that they may look forward beneath it as the ſhip advances.

SLACK-WATER, in ſea-language, denotes the interval between the flux and reflux of the tide, or between the laſt of the ebb and the firſt of the flood, during which the current is interrupted, and the water apparently remains in a ſtate of reſt.

SLACKEN, in metallurgy, a term uſed by the miners to expreſs a ſpongy and ſemivitrified ſubſtance, which they uſed to mix with the ores of metals, to prevent their fuſion. It is the ſcoria or ſcum ſeparated from the ſurface of the former fuſions of metals. To this they frequently add limeſtone, and ſometimes a kind of coarſe iron-ore, in the running of the poorer gold ores.

SLATE (*Steganias*), a ſtone of a compact texture and laminated ſtructure, ſplitting into fine plates.

Dr Hill diſtinguiſhes four ſpecies of ſteganias. 1. The whitiſh ſteganium, being a ſoft, friable, flaty ſtone, of a tolerably fine and cloſe texture, conſiderably heavy, perfectly dull and deſtitute of brightneſs, variegated with a pale brown or browniſh yellow. This ſpecies is common in many counties of England, lying near the ſurface of the ground. It is generally very full of perpendicular as well as horizontal cavities, many of which are filled up with a ſpar a little purer and more cryſtalline than the reſt; and is commonly uſed for covering houſes. 2. The red ſteganium is a very fine and elegant ſlate, of a ſmooth ſurface, firm and compact texture, conſiderably heavy, and of a very beautiful pale purple, glittering all over with ſmall gloſſy ſpangles: it is compoſed of a multitude of very thin plates or flakes, laid cloſely and evenly over one another, and cohering pretty firmly: this is very common in the northern parts of England, and is much valued as a ſtrong and beautiful covering for houſes. 3. The common blue ſteganium is very well known as an uſeful and valuable ſtone, of a fine ſmooth texture and gloſſy ſurface, moderately heavy, and of a pale greyiſh blue; compoſed of a multi-

Slate ‖ Slavery.

tude of even plates, laid close upon one another, and eafily ſplitting at the commiſſures of them: this is alſo very common in the north parts of England, and is uſed in moſt places for the covering of houſes. There are other ſpecies of this ſlate, viz. the brownish blue friable ſteganium, uſually called *Coal ſlate*; the greyiſh black friable ſteganium, commonly called *ſlate*; and the greyiſh blue ſparkling ſteganium. 5. The friable, aluminous, black ſteganium, being the Iriſh ſlate of the ſhops: this is compoſed of a multitude of thin flakes, laid very evenly and regularly over one another, and ſplits very regularly at the commiſſures of them. It is common in many parts of Ireland, and is found in ſome places in England always lying near the ſurface in very thick ſtrata. In medicine it is uſed in hemorrhagies of all kinds with ſucceſs, and is taken often as a good medicine in fevers.

The iſland of Eurſdale, one of the Hebrides on the weſt coaſt of Scotland, is entirely compoſed of ſlate. The ſtratum it 36 feet thick. About two millions and a half, at the rate of twenty ſhillings per thouſand, are ſold annually to England, Canada, the Weſt Indies, and Norway.

SLAVE. See SLAVERY.

1 Slavery defined.

SLAVERY is a word, of which, though generally underſtood, it is not eaſy to give a proper definition. An excellent moral writer has defined it to be "an obligation to labour for the benefit of the maſter, without the contract or conſent of the ſervant." But may not he be properly called a ſlave who has given up his freedom to diſcharge a debt which he could not otherwiſe pay, or who has thrown it away at a game of hazard? In many nations, debts have been legally diſcharged in this manner; and in ſome ſavage tribes, ſuch is the univerſal ardour for gaming, that it is no uncommon thing for a man, after having loſt at play all his other property, to ſtake, on a ſingle throw of dice, himſelf, his wife, and his children (A). That perſons who have thus loſt their liberty are ſlaves, will hardly be denied; and ſurely the infatuated gameſter is a ſlave by his own contract. The debtor, too, if he was aware of the law, and contracted debts larger than he could reaſonably expect to be able to pay, may juſtly be conſidered as having come under an obligation to labour for the benefit of a maſter *with his own conſent*; for every man is anſwerable for all the known conſequences of his voluntary actions.

This definition of ſlavery ſeems to be defective as well as inaccurate. A man may be under an obligation to labour through life for the benefit of a maſter, and yet that maſter have no right to diſpoſe of him by ſale, or in any other way to make him the property of a third perſon; but the word *ſlave*, as uſed among us, always denotes a perſon who may be bought and ſold like a beaſt in the market (B). In its original ſenſe, indeed, it was of the ſame import with *noble*, *illuſtrious*; but vaſt numbers of the people among whom it had that ſignification being, in the decline of the Roman empire ſold by their countrymen to the Venetians, and by them diſperſed over all Europe, the word *ſlave* came to denote a perſon in the loweſt ſtate of ſervitude, who was conſidered as the abſolute property of his maſter. See PHILOLOGY, n° 220.

Slavery.

2 Inequalities of rank inevitable.

As nothing can be more evident than that all men have, by the law of nature, an equal right to life, liberty, and the produce of their own labour (ſee RIGHT, n° 5.), it is not eaſy to conceive what can have firſt led one part of them to imagine that they had a right to enſlave another. Inequalities of rank are indeed inevitable in civil ſociety; and from them reſults that ſervitude which is founded in contract, and is of temporary duration. (See MORAL PHILOSOPHY, n° 141.) He who has much property has many things to attend to, and muſt be diſpoſed to hire perſons to aſſiſt and ſerve him; while thoſe who have little or no property muſt be equally willing to be hired for that purpoſe. And if the maſter be kind, and the ſervant faithful, they will both be happier in this connection than they could have been out of it. But from a ſtate of ſervitude, where the ſlave is at the abſolute diſpoſal of his maſter in all things, and may be transferred without his own conſent from one proprietor to another, like an ox or an aſs, happineſs muſt be for ever baniſhed. How then came a traffic ſo unnatural and unjuſt as that of ſlaves to be originally introduced into the world?

The common anſwer to this queſtion is, that it took its riſe among ſavages, who, in their frequent wars with each other, either maſſacred their captives in cold blood, or condemned them to perpetual ſlavery. In ſupport of this opinion we have heard it obſerved, that the Latin word *ſervus*, which ſignifies not a *hired* ſervant, but a *ſlave*, is derived from *ſervare*, "to preſerve;" and that ſuch men were called *ſervi*, becauſe they were captives, whoſe lives were preſerved on the condition of their becoming the property of the victor.

3 Origin of ſlavery.

That ſlavery had its origin from war, we think extremely probable (C), nor are we inclined to controvert this etymology of the word *ſervus*; but the traffic in men prevailed almoſt univerſally long before the Latin lan-

(A) Aleam (quod mirere) ſobrii inter ſeria exercent, tanta lucrandi perdendive temeritate, ut cum omnia defecerunt, extremo ac noviſſimo jactu de libertate et corpore contendant. Victus voluntariam ſervitutem adit; quamvis junior, quamvis robuſtior, alligari ſe ac venire patitur.—*Tacitus de Mor. Germ.*

The ſavages of North America are equally addicted to gaming with the ancient Germans, and the negroes on the Slave Coaſt of Guinea perhaps ſtill more.

(B) The Roman orator's definition of *ſlavery*, Parad. V. is as accurate as any that we have ſeen. "Servitus eſt obedientia fracti animi et abjecti et arbitrio carentis ſuo;" whether the unhappy perſon fell into that ſtate with or without his own contract or conſent.

(C) In the article SOCIETY, the reader will find another account of the origin of ſlavery, which we think likewiſe probable, though we have not transferred it to this place; as it would, in our opinion, be wrong to give to one writer what we know to belong to another. It may be proper, however, to obſerve here, that between the two articles there is no contradiction, as barbarous wars were certainly *one* ſource of ſlavery.

Slavery.

language or Roman name was heard of; and there is no good evidences that it began among favages. The word עבד, in the Old Teftament, which in our verfion is rendered *fervant*, fignifies literally a *flave*, either born in the family or bought with money, in contradiftinction to שכיר, which denotes a hired fervant: and as Noah makes ufe of the word עבד in the curfe which he denounces upon Ham and Canaan immediately after the deluge, it would appear that flavery had its origin before that event. If fo, there can be little doubt but that it began among thofe violent perfons whom our tranflators have called *giants* *, though the original word גבורים literally fignifies *affailers of others*. Thofe wretches feem firft to have feized upon women, whom they forcibly compelled to miniſter to their pleafures; and from this kind of violence the progrefs was natural to that by which they enflaved their weaker brethren among the men, obliging them to labour for their benefit, without allowing them fee or reward.

4 Prior to the deluge.

* Gen. vi. 4.

After the deluge the firft dealer in flaves feems to have been Nimrod. "He began," we are told, "to be a mighty one in the earth, and was a mighty hunter before the Lord." He could not, however, be the firft hunter of wild beafts; for that fpecies of hunting muft have been practifed from the beginning; nor is it probable that his dexterity in the chafe, which was then the univerfal employment, could have been fo far fuperior to that of all his contemporaries, as to entitle him to the appellation of the "mighty hunter before the Lord." Hence moft commentators have concluded, that he was a hunter of men; an opinion which they think receives fome countenance from the import of his name, the word *Nimrod* fignifying a rebel. Whatever be in this, there can be little doubt but that he became a mighty one by violence; for being the fixth fon of his father, and apparently much younger than the other five, it is not likely that his inheritance exceeded theirs either in extent or in population. He enlarged it, however, by conqueft; for it appears from Scripture, that he invaded the territories of Aſhur the fon of Shem, who had fettled in Shinar; and obliging him to remove into Aſſyria, he feized upon Babylon, and made it the capital of the firft kingdom in the world. As he had great projects in view, it feems to be in a high degree probable that he made bond fervants of the captives whom he took in his wars, and employed them in building or repairing the metropolis of his kingdom; and hence we think is to be dated the origin of poſtdeluvian flavery.

5 Nimrod enflaved his captives.

6 Slavery in the days of Abraham.

That it began thus early can hardly be queſtioned; for we know that it prevailed univerſally in the age of Abraham, who was born within feventy years after the death of Nimrod. That patriarch had three hundred and eighteen fervants or flaves, born in his own houſe, and trained to arms, with whom he purſued and conquered the four kings who had taken captive his brother's fon †. And it appears from the converſation which took place between him and the king of Sodom after the battle, that both believed the conqueror had a right to conſider his priſoners as part of his ſpoil. "Give me (ſays the king) the *perſons*, and take the *goods* to thyſelf." It is indeed evident from numberleſs paſſages of Scripture, that the domeſtics whom our tranſlators call *ſervants* were in thoſe days univerſally conſidered as the moſt valuable part of their maſters' property, and claſſed with his flocks and herds. Thus when the ſacred hiſtorian deſcribes the wealth of Abraham, he ſays, that "he had ſheep and oxen, and he-aſſes, and men-ſervants, and maid-ſervants, and ſhe-aſſes, and camels." And when Abimelech wiſhed to make ſome reparation to the patriarch for the unintended injury that he had done him, "he took ſheep and oxen, and men-ſervants, and women-ſervants, and gave them unto Abraham, and reſtored to him Sarah his wife." The riches and power of Iſaac and Jacob are eſtimated in the very ſame manner. Of the former it is ſaid, that "the man waxed great, and went forward and grew, until he became very great: for he had poſſeſſion of flocks, and poſſeſſion of herds, and great ſtore of ſervants, עבדה of ſlaves; and the Philiſtines envied him." The latter, we are told, "increaſed exceedingly, and had much cattle, and maid-ſervants, and men-ſervants, and camels, and aſſes‡."

† Gen. xiv.

‡ Gen. xii. 16. xx. 14. xxv. 5. xxvi. 13. xxx. 43.

That the practice of buying and ſelling ſervants thus early begun among the patriarchs deſcended to their poſterity, is known to every attentive reader of the Bible. It was expreſsly authoriſed by the Jewiſh law, in which are many directions how ſuch ſervants were to be treated. They were to be bought only of the heathen; for if an Iſraelite grew poor and ſold himſelf either to diſcharge a debt, or to procure the means of ſubſiſtence, he was to be treated not as a ſlave עבד, but as a hired ſervant שכיר, and reſtored to freedom at the year of Jubilee. "Both thy bond-men and thy bond-maids (ſays Moſes) ſhall be of the heathen that are round about you: of them ſhall ye buy bond-men and bond-maids. And ye ſhall take them as an inheritance for your children after you, to inherit them for a poſſeſſion; they ſhall be your bond-men for ever §." Unlimited as the power thus given to the Hebrews over their bond-ſervants of heathen extraction appears to have been, they were ſtrictly prohibited from acquiring ſuch property by any other means than fair purchaſe: "he that *ſtealeth* a man and ſelleth him," ſaid their great lawgiver, "ſhall ſurely be put to death ‖."

7 Authoriſed by the Moſaic law.

§ Lev. xxv. 39. 40. 44. 46.

‖ Lev. xxi. 16.

Whilſt ſlavery, in a mild form, was permitted among the people of God, a much worſe kind of it prevailed among the heathen nations of antiquity. With other abominable cuſtoms, the traffic in men quickly ſpread from Chaldea into Egypt, Arabia, and over all the eaſt, and by degrees found its way into every known region under heaven (n).

8 Spread over the whole world.

Of this hateful commerce we ſhall not attempt to trace the progreſs thro' every age and country, but ſhall content

5 U 2

(n) If credit be due to a late account of China, the people of that vaſt empire have never made merchandiſe of men or women. The exception however, is ſo ſingular, that we ſhould be glad to ſee it better authenticated; for it is apparent from works of the moſt undoubted credit, that over all the other eaſtern countries with which we are acquainted ſlavery has prevailed from time immemorial, and that ſome of the Indian nations make long journeys into Africa for the ſole purpoſe of buying ſlaves.

Slavery. tent ourſelves with taking a tranſient view of it among the Greeks and Romans, and a few other nations, in whoſe cuſtoms and manners our readers muſt be intereſted.

9 Slavery among the Greeks and

One can hardly read a book of the Iliad or Odyſſey, without perceiving that, in the age of Homer, all priſoners of war were liable to be treated as ſlaves, and compelled, without regard to their rank, ſex, or years, to labour for their maſters in offices of the vileſt drudgery. So univerſally was this cruel treatment of captives admitted to be the right of the victor, that the poet introduces Hector, in the very act of taking a tender and perhaps laſt farewell of his wife, when it was ſurely his buſineſs to afford her every conſolation in his power, telling her, as a thing of courſe which could not be concealed, that, on the conqueſt of Troy, ſhe would be compelled

To bear the victor's hard commands, or bring
The weight of water from Hyperia's ſpring (E).
Pope.

At that early period, the Phœnicians, and probably the Greeks themſelves, had ſuch an eſtabliſhed commerce in ſlaves, that, not ſatisfied with reducing to bondage their priſoners of war, they ſcrupled not to kidnap in cold blood perſons who had never kindled their reſentment, in order to ſupply their foreign markets. In the 14th book of the Odyſſey, Ulyſſes repreſents himſelf as having narrowly eſcaped a ſnare of this kind laid for him by a falſe Phœnician, who had doomed the hero to Libyan ſlavery; and as the whole narrative, in which this circumſtance is told, is an artful fiction, intended to have the appearance of truth to an Ithacan peaſant, the practice of kin'napping ſlaves could not then have appeared incredible to any inhabitant of that iſland.

Such were the manners of the Greeks in the heroic age; nor were they much improved in this reſpect at periods of greater refinement. Philip of Macedon having conquered the Thebans, not only ſold his captives, but even took money for permitting the dead to be buried *; and Alexander, who had more generoſity than Philip, afterwards razed the city of Thebes, and ſold the inhabitants, men, women, and children, for ſlaves†. This cruel treatment of a brave people may indeed be ſuppoſed to have proceeded, in the firſt inſtance, from the avarice of the conqueror; and in the ſecond, from the momentary reſentment of a man who was ſavage and generous by turns, and who had no command of his paſſions. We ſhall not poſitively aſſign it to other cauſes; but from the manner in which the Spartans behaved to their ſlaves, there is little reaſon to imagine that had they received from the Thebans the ſame provocation with Alexander, they would have treated their captives with greater lenity. "At Sparta (ſays a humane and elegant writer) ſlaves were treated with a degree of rigour that is hardly conceivable; although to them, as their huſbandmen and artificers, their proud and idle maſters were indebted for all the neceſſaries of life. The Lacedemonian youth, trained up in the practice of deceiving and butchering thoſe poor men, were from time to time let looſe upon them in order to ſhow their proficiency in ſtratagem and maſſacre. And once, without any provocation, and merely for their own amuſement, we are told that they murdered three thouſand in one night, not only with the connivance of law, but by its avowed permiſſion. Such, in promoting the happineſs of one part of ſociety and the virtue of another, are the effects of ſlavery."

Slavery.

It has been ſaid, that in Athens and Rome ſlaves were better treated than in Sparta: but in the former city their treatment cannot have been good, nor their lives comfortable, where the Athenians reliſhed that tragedy of Euripides in which Hecuba, the wife of Priam, is introduced as lamenting that ſhe was chained like a dog at Agamemnon's gate! Of the eſtimation in which ſlaves were held in Rome, we may form a tolerable notion from the well known fact, that one of thoſe unhappy beings was often chained at the gate of a great man's houſe, to give admittance to the gueſts invited to a feaſt*. In the early periods of the commonwealth it was cuſtomary, in certain ſacred ſhews exhibited on ſolemn occaſions, to drag through the circus a ſlave, who had been ſcourged to death holding in his hand a fork in the form of a gibbet†. But we need not multiply proofs of the cruelty of the Romans to their ſlaves. If the inhuman combats of the gladiators (ſee GLADIATORS) admit of any apology on account of the martial ſpirit with which they were thought to inſpire the ſpectators, the conduct of Vedius Pollio muſt have proceeded from the moſt wanton and brutal cruelty. This man, who flouriſhed not in the earlieſt periods of the republic, when the Romans were little better than a ſavage banditti, but in the poliſhed age of Auguſtus, frequently threw ſuch ſlaves as gave him the ſlighteſt offence into his fiſh-ponds to fatten his lampreys; and yet he was ſuffered to die in peace! The emperor, indeed, upon coming to the knowledge of his cruelty, ordered his lampreys to be deſtroyed, and his ponds to be filled up; but we do not recollect that any other puniſhment was inflicted on the ſavage maſter. Till the reign of the ſame emperor the depoſitions of ſlaves were never admitted in the courts of judicature; and then they were received only when perſons were accuſed of treaſonable practices.

10 Romans.

* Kames's Sketches.

† Cicero de Div. lib. i. cap. 26.

The origin of ſlavery in Rome was the ſame as in every other country. Priſoners of war were of courſe reduced to that ſtate, as if they had been criminals. The dictator Camillus, one of the moſt accompliſhed generals of the republic, ſold his Hetrurian captives to pay the Roman ladies for the jewels which they had preſented to Apollo. Fabius, whoſe cautious conduct ſaved his country when Hannibal was victorious in Italy, having ſubdued Tarentum, reduced 30,000 of the citizens to ſlavery, and ſold them to the higheſt bidder. Coriolanus, when driven from Rome, and fighting for the Volſci, ſcrupled not to make ſlaves of his own countrymen; and Julius Cæſar, among whoſe faults wanton cruelty

11 Origin of Roman ſlavery.

* Juſtin. lib. iii. cap. 4.

† Juſtin et Aurian.

Beattie's Moral Science, vol. ii.

(E) In thoſe early times drawing water was the office of the meaneſt ſlaves. This appears from Joſhua's curſe upon the Gibeonites who had deceived him.—"Now therefore ye are curſed, and there ſhall none of you be freed from being bond-men, and hewers of wood, and drawers of water, for the houſe of my God." To this ſtate of bondage Homer makes Hector ſay, that Andromache would *neceſſarily* be brought upon the deſtruction of Troy: Σπατιὴν δ' ἐτ' ἀναγκαίην ἀεσσεται ὑδρηχόον.—*Il. lib.* vi.

Slavery. cruelty has never been reckoned, ſold at one time fifty-three thouſand captives for ſlaves. Nor did the ſlaves in Rome conſiſt only of foreigners taken in war. By one of the laws of the twelve tables, creditors were empowered to ſeize their inſolvent debtors, and keep them in their houſes till, by their ſervices or labour, they had diſcharged the ſum they owed: and in the beginning of the commonwealth they were authorized to ſell ſuch debtors, and even to put them to death (f). The children of ſlaves were the property not of the commonwealth, or of their own parents, but of their maſters; and thus was ſlavery perpetuated in the families of ſuch unhappy men as fell into that ſtate, whether through the chance of war or the cruelty of a ſordid creditor (g). The conſequence was, that the number of ſlaves belonging to the rich Patricians was almoſt incredible. Caius Cæcilius Iſidorus, who died about ſeven years before the Chriſtian era, left to his heirs 4116 ſlaves; and if any one of thoſe wretched creatures made an unſucceſsful attempt to regain his liberty, or was even ſuſpected of ſuch a deſign, he was marked on the forehead with a red hot iron (h). In Sicily, during the moſt flouriſhing periods of the commonwealth, it ſeems to have been cuſtomary for maſters to mark their ſlaves in this manner; at leaſt we know that ſuch was the practice of Damophilus, who, not ſatisfied with this ſecurity, ſhut up his ſlaves every night in cloſe priſons, and led them out like beaſts in the morning to their daily labour in the field. Hence aroſe the ſervile war in Sicily.

12 Its decline.

Though many laws were enacted by Auguſtus and other patriotic emperors to diminiſh the power of creditors over their inſolvent debtors; though the influence of the mild ſpirit of Chriſtianity tended much to meliorate the condition of ſlaves, even under Pagan maſters, and though the emperor Adrian made it capital to kill a ſlave without a juſt reaſon; yet this infamous commerce prevailed univerſally in the empire for many ages after the converſion of Conſtantine to the religion of Chriſt. It was not indeed completely aboliſhed even in the reign of Juſtinian; and in many countries which had once been provinces of the empire it continued long after the empire itſelf had fallen to pieces. Slavery.

11 Slavery among the ancient Germans.

It has already been obſerved, that among the ancient Germans it was not uncommon for an ardent gameſter to loſe his perſonal liberty by a throw of the dice. This was indeed a ſtrong proof of ſavage manners; but the general condition of ſlaves among thoſe ſavages ſeems to have been much better than among the poliſhed Greeks and Romans. In Germany the ſlaves were generally attached to the ſoil, and only employed in tending cattle, and carrying on the buſineſs of agriculture; for the menial offices of every great man's houſe were performed by his wife and children. Such ſlaves were ſeldom beaten, or chained, or impriſoned. Sometimes indeed they were killed by their maſters in a fit of ſudden paſſion; but none were conſidered as materials of commerce, except thoſe who had originally been freemen, and loſt their freedom by play. Theſe, indeed, the ſucceſsful gameſter was very ready to ſell, both becauſe he felt them an uſeleſs burden, and becauſe their preſence continually put him in mind of that ſtate to which a throw of the dice might one day reduce himſelf.

Such is the account which Tacitus gives ‡ of ſlavery among the ancient Germans. The Anglo-Saxons, however, after they were ſettled in Britain ſeem not to have carried on that traffic ſo honourably. By a ſtatute of Alfred the Great †; the purchaſe of a *man*, a *horſe*, or an *ox*, without a voucher to warrant the ſale, was ſtrictly forbidden. That law was, doubtleſs, enacted to prevent the *ſtealing* of *men* and cattle; but it ſhows us

‡ De Mor. Germ. 24-25.

† Wilkins's Collection of Laws from Whelpert to Henry III.

(f) After a certain number of citations, the law granted to the debtor thirty days of grace to raiſe the ſum for which he was accountable. The words of the law are: "Aeris confeſſi, rebuſque jure judicatis, triginta dies eſto. Poſt deinde manum endojacito.—Vincito aut nervo, aut compedibus." "When the debt is confeſſed, and the trial ended, let there be thirty days of forbearance: afterwards lay hands on him; bind him either with a cord or fetters." After the thirty days were expired, if the debtor had not diſcharged the debt, he was led to the prætor, who delivered him over to the mercy of his creditors; theſe bound him and kept him in chains for the ſpace of ſixty days. Afterwards, for three market-days ſucceſſively, the debtor was brought to the tribunal of the prætor; then a public crier proclaimed in the forum the debt for which the priſoner was detained. It often happened, that rich perſons redeemed the priſoner by paying his debts; but if nobody appeared in behalf of the debtor after the third market-day, the creditor had a right to inflict the puniſhments appointed by the law. "Tertiis nundinis capite pœnas dato aut trans Tiberim peregre venumduito;" that is, "Let him on the third market-day be puniſhed with death, or ſold beyond the Tiber as a ſlave." If there were ſeveral creditors, they were allowed, in conſequence of this ſevere law, to divide the body of the priſoner into ſeveral parts, and ſhare it among them in proportion to the ſum which they demanded.

(g) This is evident from the ſtory of Appius and Virginia. See Rome, n° 113.

(h) How capriciouſly and unjuſtly this infamous mark was impreſſed, we learn from the ſtory of Reſtio. This man being proſcribed, and a reward offered for his head by the triumvirs Octavianus, Antony, and Lepidus, concealed himſelf from the fury of the tyrants in the beſt way that he could. A ſlave whom he had marked with the hot iron having found out the place of his retreat, conducted him to a cave, and there ſupported him for ſome time with what he earned by his daily labour. At length a company of ſoldiers coming that way, and approaching the cave, the faithful ſlave, alarmed at the danger his maſter was in, followed them thither, and falling upon a poor peaſant, killed him in their preſence, and cut off his head, crying out, "I am now revenged on my maſter for the marks with which he has branded me." The ſoldiers, ſeeing the infamous marks on his forehead, and not doubting but he had killed Reſtio, ſnatched the head out of his hand, and returned with it in all haſte to the triumvirs. They were no ſooner gone, than the ſlave conveyed his maſter to the ſea-ſide, where they had the good luck to find one of Sextius Pompeius's veſſels, which tranſported them ſafe into Sicily.

Slavery. tis that ſo late as the ninth or tenth century a man, when fairly purchaſed, was, in England, as much the property of the buyer as the horſe on which he rode, or the ox which dragged his plough. In the ſame country, now ſo nobly tenacious of freedom and the rights of man, a ſpecies of ſlavery ſimilar to that which prevailed among the ancient Germans ſubſiſted even to the end of the ſixteenth century. This appears from a commiſſion iſſued by Queen Elizabeth in 1574, for inquiring into the lands and goods of all her *bond-men* and *bond-women* in the counties of Cornwall, Devon, Somerſet, and Glouceſter, in order to compound with them for their manumiſſion, that they might enjoy their lands and goods as freemen ‖. In Scotland there certainly exiſted an order of ſlaves or bond-men, who tilled the ground, were attached to the ſoil, and with it were transferable from one proprietor to another, at a period ſo late as the thirteenth century; but when or how thoſe villains, as they were called, obtained their freedom, ſeems to be unknown to every lawyer and antiquary of the preſent day. Coalliers and ſalters were, in the ſame country, ſlaves till little more than 20 years ago, that they were manumitted by an act of the Britiſh legiſlature, and reſtored to the rights of freemen and citizens. Before that period the ſons of coalliers could follow no buſineſs, but that of their fathers; nor were they at liberty to ſeek employment in any other mines than thoſe to which they were attached by birth, without the conſent of the lord of the manor, who, if he had no uſe for their ſervices himſelf, transferred them by a written deed to ſome neighbouring proprietor.

14 In England and

‖ Kames's Sketches, book i. ſketch 5.

15 Scotland.

16 Slavery among the Carthaginians.

That the ſavage nations of Africa were at any period of hiſtory exempted from this opprobrium of our nature which ſpread over all the reſt of the world, the enlightened reader will not ſuppoſe. It is indeed in that vaſt country that ſlavery has in every age appeared in its ugliеſt form. We have already obſerved, that about the era of the Trojan war, a commerce in ſlaves was carried on between Phœnicia and Lybia: and the Carthaginians, who were a colony of Phœnicians, and revered the cuſtoms, manners, and religion of their parent ſtate, undoubtedly continued the Tyrian traffic in human fleſh with the interior tribes of Africa. Of this we might reſt aſſured, although we had no other evidence of the fact than what reſults from the practice of human ſacrifices ſo prevalent in the republic of Carthage. The genuine inſtincts of nature are often ſubdued by dire ſuperſtition, but they cannot be wholly eradicated; and the rich Carthaginian, when a human victim was demanded from him to the gods, would be ready to ſupply the place of his own child by the ſon of a poor ſtranger, perfidiouſly purchaſed at whatever price. That this was, indeed, a very common practice among them, we learn from the teſtimony of various hiſtorians *, who aſſure us, that when Agathocles the tyrant of Syracuſe had overthrown their generals Hanno and Bomilcar, and threatened Carthage itſelf with a ſiege, the people attributed their misfortunes to the juſt anger of Saturn for having been worſhipped, for ſome years, by the ſacrifices of children meanly born and ſecretly *bought* inſtead of thoſe of noble extraction. Theſe ſubſtitutions of one offering for another were conſidered as a profane deviation from the religion of their forefathers; and therefore to expiate the guilt of ſo horrid an impiety, a ſacrifice of two hundred children of the firſt rank was on that occaſion made to the bloody god. As the Carthaginians were a commercial people, we cannot ſuppoſe that they purchaſed ſlaves only for ſacrifices. They undoubtedly condemned many of their priſoners of war to the ſtate of ſervitude, and either ſold them to foreigners, or diſtributed them among their ſenators and the leaders of their armies. Hanno who endeavoured to uſurp the ſupreme power in Carthage whilſt that republic was engaged in war with Timoleon in Sicily ‡, armed twenty thouſand of his ſlaves in order to carry his nefarious purpoſe into execution; and Hannibal, after his deciſive victory at Cannæ, ſold to the Greeks many of his priſoners whom the Roman ſenate refuſed to redeem ¶. That illuſtrious commander was indeed more humane, as well as more politic, than the generality of his countrymen. Before his days it was cuſtomary with the Carthaginians either to maſſacre their captives in cold blood, that they might never again bear arms againſt them, or to offer them in ſacrifice as a grateful acknowledgment to the gods by whoſe aſſiſtance they believed that they were vanquiſhed; but this was not always done even by their moſt ſuperſtitious or moſt unprincipled leaders. Among other rich ſpoils which Agathocles, after his victory already mentioned, found in the camp of Hanno and Bomilcar, were twenty thouſand pair of fetters and manacles, which thoſe generals had provided for ſuch of the Sicilian priſoners as they intended to preſerve alive and reduce to a ſtate of ſlavery.

* Polyb. Q. Curt. Diod. Sic. See alſo Ancient Univerſal Hiſtory, vol. xv.

‡ Juſtin. lib. xxi. cap. 6. and Univerſal Hiſtory.

¶ Tit. Liv. Appian and Zonaras

With the ancient ſtate of the other African nations we are but very little acquainted. The Numidians, Mauritanians, Getulians, and Garamantes, are indeed mentioned by the Roman hiſtorians, who give us ample details of the battles which they fought in attempting to preſerve their national independence; but we have no particular account of their different manners and cuſtoms in that age when Rome was diſputing with Carthage the ſovereignty of the world. All the African ſtates of which we know any thing, were in alliance with one or other of thoſe rival republics; and as the people of thoſe ſtates appear to have been leſs enlightened than either the Romans or the Carthaginians, we cannot ſuppoſe that they had purer morals, or a greater regard for the ſacred rights of man, than the powerful nations by whom they were either protected or oppreſſed. They would, indeed, inſenſibly adopt their cuſtoms; and the ready market which Marius found for the priſoners taken in the town Capſa, although Salluſt acknowledges ‡ that the ſale was contrary to the laws of war, ſhows that ſlavery was then no ſtrange thing to the Numidians. It ſeems indeed to have prevailed through all Africa from the very firſt peopling of that unexplored country; and we doubt if in any age of the world the unhappy negro was abſolutely ſecure of his perſonal freedom, or even of not being ſold to a foreign trader.

16 And Numidians.

‡ Bell. Jug. cap. 91.

It is the common opinion that the practice of making ſlaves of the negroes is of a very modern date; that it owes its origin to the incurſions of the Portugueſe on the weſtern coaſt of Africa; and that but for the cunning or cruelty of Europeans, it would not now exiſt, and would never have exiſted. But all this is a compli-cation of miſtakes. A learned writer has lately proved, with a force of evidence which admits of no reply *, that from the Coaſt of Guinea a great trade in ſlaves was

18 Slave-trade with the coaſt of Guinea began not by the Portugueſe.

* Whitaker's Review of Gibbon's Roman Hiſtory.

Slavery. 19 But by the Arabs at an early period.

was carried on by the Arabs ſome hundreds of years before the Portugueſe embarked in that traffic, or had even ſeen a woolly-headed negro. Even the wandering Arabs of the deſert, who never had any friendly correſpondence with the Chriſtians of Europe, have from time immemorial been ſerved by negro ſlaves. "The Arab muſt be poor indeed (ſays M. Saugnier) not to have at leaſt one negro ſlave. His ſole occupation is the care of the herd. They are never employed in war, but they have it in their power to marry. Their wives, who are captive negreſſes, do all the domeſtic work, and are roughly treated by the Arabian women, and by the Arabs themſelves. Their children are ſlaves like them, and put to all kinds of drudgery." Surely no man whoſe judgement is not completely warped by prejudice, will pretend that thoſe roving tribes of ſavages, ſo remarkable for their independent ſpirit and attachment to ancient cuſtoms, learned to enſlave the negroes from the Europeans. In all probability they have, without interruption, continued the practice of ſlavery from the days of their great anceſtor Ismael; and it ſeems evident, that *none of the European nations had even ſeen a woolly headed negro till the year* 1102, when the cruſaders fell in with a ſmall party of them near the town of Hebron in Judea, and were ſo ſtruck with the novelty of their appearance, that the army burſt into a general fit of laughter ‖. Long before the cruſades, however, we know with certainty that the natives of Guinea had been expoſed to ſale in foreign countries. In 651 the Mahometan Arabs of Egypt ſo harraſſed the king of Nubia or Ethiopia, who was a Chriſtian, that he agreed to ſend them annually, by way of tribute, a *certain number of Nubian or Ethiopian ſlaves* into Egypt. Such a tribute as this at that time, we are told, was more agreeable to the khalif than any other, as the Arabs then made *no ſmall account of theſe ſlaves* ‡.

‖ Malmſbury, fol. p. 83.

The very propoſal of ſuch a tribute, and the eſtimation in which black ſlaves were held in Egypt, ſhows that a commerce in bond-ſervants could not then be a new branch of trade either to the Arabs or the Ethiopians; but the vaſt number which the Ethiopian monarch was now compelled to furniſh every year, induced him to feed this great drain upon his ſubjects from the natives of the neighbouring countries. "He ranged accordingly into all that vaſt *blank of geography*, upon the map of the world, the ſpreading boſom of the African continent; and even puſhed through it to its farthеſt extremities in the weſt. He thus brought the blacks of Guinea, for the firſt time, into the ſervice and families of the eaſt; and the ſlaves which he paid in tribute to the Arabs, whether derived from the nearer neighbourhood of Ethiopia, fetched from the Mediterranean regions of Africa, or brought from the diſtant ſhores of the Atlantic, were all denominated *Ethiopians*, from the country by which they were conveyed into Egypt †. "At this time, therefore, according to Mr Whitaker, began that kind of traffic in human fleſh

‡ Modern Univerſal Hiſtory, vol. i. 525.

† Whitaker's Review.

"Which ſpoils unhappy Guinea of its ſons."

There are not many authors from whom, in queſtions of antiquity, we differ with greater heſitation; but, as we meet with a female Ethiopian ſlave in the Eunuch of Terence, we cannot help ſuſpecting that Guinea was occaſionally "ſpoiled of its ſons" at a much earlier period. At any rate, from the obſervations made by the European travellers who firſt penetrated into that continent, it appears undeniable that ſlavery muſt have prevailed from time immemorial among ſuch of the tribes as had never carried on any commerce with foreign nations. When Battel firſt viſited the Gingas*, the people had never before ſeen a white man; yet they were well known and the Engliſh, with whom he had come, to their country, invited them to bring their goods on ſhore, and without hesitation loaded the ſhip with ſlaves. The Gingas were indeed waging war with the kingdom of Bengula; and being cannibals, who prefer human fleſh to all others, the ſlaves whom they had ſold to the Engliſh were probably priſoners whom they would have killed and eaten if they had not found an opportunity of otherwiſe diſpoſing of them to greater advantage. But as they had not been incited by the Europeans to eat their priſoners, there can be no reaſon to ſuppoſe that by the Europeans they had been firſt induced to ſell them: for we have ſeen that this kind of commerce prevailed in Africa among people much more poliſhed than the Gingas ſo early as in the reign of Jugurtha.

Slavery. 20 The negroes have received from other nations. * Modern Univerſal Hiſtory, vol. xx. chap. iv. ſect. 2.

That it was not introduced among the negroes either by the Arabs or by the Portugueſe, appears ſtill more evident from the behaviour of the Dahomans at the conqueſt of Whidah, and from the manner in which the people of Angola at the earlieſt ſtage of their foreign trade procured a ſupply of ſlaves for the Portugueſe market. The greater part of the ſlaves whom the Angolans exported from St Paulo de Loanda were brought from interior countries, ſome hundreds of leagues diſtant, where they could not have been regularly purchaſed had that commerce been till then unknown in theſe countries. The Dahomans, in the beginning of the year 1727, had never ſeen a white man: and when their victorious prince and his army, in their rout through Whidah, firſt met with ſome Europeans in the town of Sabi, they were ſo ſhocked at their complexion and their dreſs, that they were afraid to approach them, and could not be perſuaded that they were men till they heard them ſpeak, and were aſſured by the Whidaneſe that theſe were the merchants who purchaſed all the ſlaves that were ſold in Guinea †. Slavery, therefore, if it prevailed among the Dahomans before that period, could not have been introduced among them by European or Arabian intrigues: but we are aſſured by Snelgrave, who was then in the army, that thoſe people treated their captives with ſuch horrid cruelty as was ſhocking to the natives of the ſea-coaſt, and leaves no room for doubt but that ſlavery had been practiſed among them from the earlieſt ages. A great part of their priſoners were ſacrificed to their gods or eaten by the ſoldiers; and when our author expreſſed to a colonel of the guard ſome ſurpriſe that a prince ſo enlightened as the ſovereign of Dahomy ſhould ſacrifice ſo many men whom he might have ſold to great advantage, he was gravely told, that it had been the cuſtom of their nation, from time immemorial, to offer, after victory, a certain number of priſoners to the gods; and that they ſelected the old men for victims, becauſe they were of leſs value at market, and more dangerous from their experience and cunning, than the young men. To thoſe perſons who fancy that the wars between the African princes are carried on for the ſole purpoſe of ſupplying the European ſhips with ſlaves, it may be proper to remark, that one of the kings of Dahomy ſlaughtered at once not only all the captives taken

† Modern Univerſal Hiſtory, vol. xx. p. 346, &c.

Slavery. ken in war, but also 127 prisoners of different kinds, that he might have a sufficiency of skulls to adorn the walls of his palace; though, at the very time of that massacre he knew that there were six slave-ships in the road of Whidah from which he could have got for every prime slave a price little short of thirty pounds Sterling ‡.

‡ Dalzel's History of the kingdom of Dahomy.

These facts, and numberless others which the reader will find detailed in the 13th volume of the Modern Universal History, by writers who were at the greatest pains to procure authentic information; who were neither biassed by interest nor blinded by enthusiasm; and who appear to have held the infamous traffic in utter abhorrence—prove beyond the possibility of doubt, that slavery of the worst kind must have prevailed among all the negro nations before they were visited either by the Portuguese or by the Arabs (1). These two nations may indeed have been the first who dragged the unhappy negro from his native continent, and made his slavery doubly severe, by compelling him to labour, without his own consent, for masters whom he hardly considered as human beings.

On the beginning of this commerce, or the dreadful cruelty with which it has been carried on to the present day, it is impossible to reflect without horror: but there is some consolation, however small, in knowing that its original authors were not Europeans. The purchase of Guinea blacks for slaves by foreign nations commenced ages before the Portuguese had laid that country open to the intercourse of Europe. Even after they had made many incursions into it, the inhabitants were as regularly purchased for slaves by some of the adjoining states as they are now by the maritime Europeans.

27 The route by which the Arabs carried on the slave-trade, Whitaker's Review, p. 195.

"The Arabs of Egypt having reduced all the north of Africa, and carrying with them their love of black servants, would be sure to open a ready communication for themselves to their country. They certainly had one so early as 1512, and before the Europeans had any for that purpose (K). They went from Barbary by a route that was so much practised, as to be denominated expressly 'the way of the camels.' Meeting together at the town of Cape Cantin, that of Valadie near it, the commercial caravan traversed the vast deserts, those of Sarra, which run like the tropic of Cancer over them in a long line across the country; to a place of great population called Hoden, the *Wodon* or *Hoden* of our maps, and a little to the south-west of Cape Blanco. From Hoden they turned to the left, and pushed directly into the interior of the continent, to reach Tegazza, the *Tagaza* or *Tegaza* of our maps, and lying nearly east of Hoden. Here assuredly they did, as the caravan does certainly at this day; and added to the other wares upon their camels a quantity of salt from those mines of rock-salt, which are extraordinary enough to be noticed as rocks in our maps. This they carried, as they still carry it, to Tanbut, the *Tombut* of the maps, and a town in the heart of the African continent. And from this town they turned on the right for the sea coast again, and reached it in the great kingdom of Mele, the *Melli* of our maps, to the south of the Gambia, and just at the springing as it were of that grand arch of sea which curves so deeply into the body of the land, and constitutes the extensive gulph of Guinea. At Melli and at Tombut they received a measure of gold for a measure of salt. The caravan collects gold at Tombut to the present time; but at Melli they purchased gold, and also silver, in pieces as large as pebbles. And at Hoden they had *a great mart for slaves*; the blacks being brought thither from the countries adjoining, and bartered away to the traders. Such was the Slave Coast and the Gold Coast of former days. The staple commodity of Hoden is only transferred now to Whidah; and diverted from the Arabs of Barbary to the Christians of Europe," by whom the negroes are carried to the continent of America or to the Sugar Islands in the West Indies. In these countries they are all sold like beasts in a market; but they experience very different degrees of servitude from the different masters who hold them as property. Such of them as are reconciled to the appearance of white men, or have been born in the European colonies, feel themselves as happy under a humane master as they could be in their native continent (L); and we believe that few of them in such circumstances have expressed a desire to return."

22 Which is now transferred to the Europeans.

In the French West India islands, before the late revolution

(1) The same thing appears from the voyages of M. Saugnier, who had an opportunity of conversing with many tribes of negroes, and who always speaks of slavery as an established practice among them; adding, that slaves sold for crimes are put to death by their own countrymen if they fly from their master. It appears likewise in a still more striking light from Dalzel's History of Dahomy, where we are told that all the Dahomans, from the lowest to the highest, acknowledge the right of the sovereign to dispose of their persons and properties at pleasure; and where we learn, that the sovereign himself assured Mr Abson the English governor at Whidah, that all his ancestors had from time immemorial put to death every prisoner of war whom they could not sell as a slave.

(K) In the year 1442, Anthony Gonsalez, a Portuguese adventurer, restored to their native country some Moorish prisoners whom he had two years before forcibly carried off from the coast of Africa. He landed them at *Rio del Oro*, and received from the Moors in exchange ten blacks and a quantity of gold dust. This transaction proves, that a commerce in black servants was then regularly carried on by the Moors and not by the Portuguese. So early as the year 1502, the Spaniards began to employ a few negroes in the mines of Hispaniola; but in the year following, Ovando, the governor of that island, forbade the further importation of them, alleging that they taught the Indians all manner of wickedness, and rendered them less tractable than formerly: and it was not till the year 1517 that the supply of negroes to the Spanish American plantations became an established and regular branch of commerce. *Edward's History of the West Indies*, Book IV. Chap. ii.

(L) "I have observed many of my slaves go on board the vessel with joy, on my assurance that they would be well treated and happy on the plantation where I was going to send them. When the Banbarans find that they are trusted by the whites, they never think of making their escape, choosing to be the slaves of *Europeans* rather than

Slavery.

23 Condition of slaves in the French West Indies under the old government.

volution in the mother country, which has produced in all its dependencies anarchy and massacre, the condition of the negro slaves was better than that of the bondmen among the ancient Germans. "Those of them who cultivated the plantations were attached to the soil, and could not be drawn off to pay debts, or be sold separately from the estate on which they lived. This gave them a lasting property in their huts and little spots of ground, which they might safely cultivate without dread of being turned out of possession, or transferred contrary to their interest and feelings from one proprietor to another. They were under the protection of law as soon as they arrived in the colony. Proper missionaries were appointed for the purpose of training them up to a certain degree of religious knowledge, and ample funds were allotted for the maintainance of those ecclesiastics. On ill treatment received from his master, or on being deprived of his allowance of food and raiment, the slave was directed to apply to the king's attorney, who was obliged to prosecute the master forthwith. That officer was also bound to prosecute, if by any other means he heard of the abuse; the law adding as the reason, *This we will to be observed, to check the abuse of power in the master*‡."

‡ Ramsay's Essays on the Treatment and Conversion of Slaves, sect. v.

24 In the British islands.

We wish it were in our power to say, that in the British West India colonies slaves are equally protected by law as they were in the French islands under the old government, and that the same care is taken of their moral and religious improvement. This, however, we are afraid, cannot be said with truth. In the island of Jamaica, before the passing of the *consolidated slave act*, not many years ago, a white man, whether proprietor or not, who had killed a negro, or by an act of severity been the cause of his death, was, for the first offence, entitled to benefit of clergy, and not liable to capital punishment till a repetition of the crime. By the present law, it is enacted, "That if any person, whether owner or superintendant of slaves, shall be convicted of having, by any act of passion or cruelty, occasioned the death of any negro, it shall be capital for the *first* offence: and for the greater security of the property, and as a check on those who may have the punishment of slaves in their power, it is particularly required, that every surgeon or doctor belonging to each estate shall swear to the cause of the death of each negro, to the best of his knowledge and belief; and if any negro dies, and is interred by the owner or overseer, without the doctor's having seen or been sent for to such negro, in this case, the owner or overseer causing the negro to be so interred is liable to a prosecution for such conduct."

M'Neil's Observations on the Treatment of Negroes in the Island of Jamaica.

This law must doubtless be productive of good effects; but being a colonial act, it cannot have the vigour of the *Code Noir*; nor do we know of any attorney in the island who is *obliged* to defend the rights of the negroes, or prosecute the master whose cruelty has by any means come to his knowledge. The justices and vestry of each parish are indeed constituted *a council of protection* for the express purpose of making full inquiry into the barbarities exercised on slaves, and bringing the authors to punishment at the public expence; and by a new slave-act of Grenada, the justices are required annually to nominate three freeholders to be *guardians of the slaves*, who are to take an oath to see the law duly executed‡. These are benevolent regulations; but we doubt if protection can be so promptly afforded by a council of guardians as by an individual attorney who has no other employment. In some of the other British islands, we have been confidently told that the unfortunate sons of Africa have no protection whatever against the tyranny of a sordid owner, or the caprice of a boyish overseer (M): though it is added, that the humanity of many masters more than supplies the want of laws in every respect but that of improvement, and that the attachment of others has in them a like effect. In some cases good sense, a regard for their reputation, and a well-informed conviction of their interest, induce men to treat their slaves with discretion and humanity. The slaves of many a planter possess advantages beyond what the labourer even of Britain enjoys†;" yet these advantages all depend upon the good will of his master; and in no part of the British colonies are the slaves attached to the soil. This single circumstance, together with the total neglect of their moral and religious culture, makes their situation much less eligible than was that of the French slaves under the old government; and affords a striking proof of what the humane author whom we have just quoted well observes, that "those men and nations whom liberty hath exalted, and who therefore ought to regard it tenderly in others, are constantly for restraining its blessings within their own little circle, and delight more in augmenting the train of their dependants than in adding to the rank of fellow-citizens, or in diffusing the benefits of freedom among their neighbours."

‡ Edwards's History of the West Indies, book iv. chap. 5.

† Ramsay's Essay. p. 66. and 91.

25 The lawfulness of slavery inquired into.

Having given this ample detail of the rise and progress of slavery in the world, and shown that it has prevailed in every age, and under all religions, we shall now proceed to enquire whether a practice so general be in any instance lawful; and if it be, how it must be modified, in order to be rendered consistent with the rights of man and the immutable laws of virtue.

That in a state of nature one man has a right to seize upon another, and to compel him by force to labour for his subsistence, is a position which we believe has never been seriously maintained. But independent communities stand to each other in the very same relation that individuals do in a state of nature; and therefore if in such a state the man of greater bodily strength or mental sagacity would have no right to convert his weaker neighbour into personal property, neither can the

than of a *black man* who would treat them with the greatest cruelty. *Voyages to the Coast of Africa by Messrs Saugnier and Brisson*, p. 332. 335. English Translation.

(M) In Barbadoes there is said to be a law for the protection of slaves, which is the most insolent trifling with justice and humanity that the writer of this article has ever seen. It is enacted, forsooth, "That if any man shall, of *wantonness*, or only of *bloody mindedness*, or *cruel intention*, *wilfully kill* a negro or other slave, if his own, he shall pay into the public treasury *fifteen pounds Sterling!* See *Dickson's Letters on Slavery*, p. 4.

Slavery. the more powerful and enlightened nation have a right to carry off by force, or entice by fraud, the subjects of a weaker and more barbarous community for the purpose of reducing them to a state of servitude. This is a truth so obvious as to admit neither of proof nor of denial.

In thus stating the case between two independent nations, we have in our eye that traffic in slaves which is carried on between the civilized Europeans and the barbarous Africans: and the utmost length which we think an apologist for that trade can go is to contend, that we may lawfully purchase slaves in those countries where from time immemorial they have been a common branch of commerce. But the European right to purchase cannot be better than the African right to sell; and we have never yet been informed what gives one African a right to sell another. Such a right cannot be natural, for the reason which we have elsewhere assigned (see Right): neither can it be adventitious; for adventitious rights are immediately derived from the municipal law, which is the public will of the state. But the state has no authority to deprive an innocent man of his personal freedom, or of the produce of his own labour; for it is only to secure these, by protecting the weak from the violence of the strong, that states are formed, and individuals united under civil government.

4 The common apology for it insufficient.

It may perhaps be said, that by patiently submitting to governments which authorise the traffic in human flesh, men virtually give up their personal liberty, and vest their governors with a right to sell them as slaves: but no man can vest another with a right which he possesses not himself; and we shall not hesitate to affirm, that in a state of nature, where all have equal rights, no individual can submit himself to the absolute disposal of another without being guilty of the greatest crime. The reason is obvious. From the relation in which men stand to one another as fellow-creatures, and to God as their common Creator, there are duties, incumbent upon each peculiar to himself; in the performance of which he can be guided only by his own reason, which was given him for that very purpose. But he who renounces his personal freedom, and submits unconditionally to the caprice of a master, impiously attempts to set himself free from the obligation of that law which is interwoven with his very being, and chooses a director of his conduct different from that which God has assigned him. A man therefore cannot put himself in a state of unconditional servitude; and what he cannot do for himself, he surely cannot authorize others to do for him either by a tacit or by an open consent.

27 No man has a right to give himself up to the absolute disposal of another.

These considerations have often made us regret that writers, for whose talents and integrity we have the highest respect, should, without accurately defining what they mean by slavery, have peremptorily affirmed, that, consistently with the law of nature men may be reduced to that state as a punishment for crimes, or to discharge debts which they cannot otherwise pay. That a criminal, who has forfeited his life to the laws of his country, may have his punishment commuted for hard labour, till death in the course of nature shall put a period to his terrestrial existence, is a truth which we apprehend cannot be controverted; but to make such a commutation of punishments consistent with the laws of nature and of nature's God, it appears to us that the kind and degree of labour must be precisely ascertained, and the conduct of the criminal not left to the capricious direction of any individual. Slavery.

28 What kind of slavery may be employed as a punishment.

Punishments can be justly inflicted only for one or other of two ends, or for both. They may be calculated either to reform the criminal or to be a warning to the innocent; and those which most effectually answer both these purposes are surely to be perferred to such as answer but one of them. For this reason we consider hard labour as a much fitter punishment for most crimes than death: but to intitle it to preference, the kind and degree of the labour must be ascertained by the law; for if these circumstances be omitted, and the offender delivered over as a slave to the absolute disposal and caprice of a private master, the labour to which he is condemned, instead of operating to his reformation, may be converted into the means of tempting him to the commission of new crimes. A young woman, in the state of servitude, would hardly be able to maintain her virtue against the solicitations of a master who should promise her liberty or a remission of toil upon her yielding to his desires; and the felon, who had long been accustomed to a life of vagrancy and idleness, would not strenuously object to the perpetration of any wickedness to obtain his freedom, or even a diminution of his daily task. Indeed such temptations might be thrown in his way, as human nature could not resist but by means of much better principles than felons can be supposed to possess. He might be scourged into compliance; or his labour might be so increased as to make him for a little respite eagerly embrace the most nefarious proposal which his master could make: for being absolute property, there is no earthly tribunal to which he could appeal for justice; and felons do not commonly support themselves under trials by pious meditation on a future state.

By reasoning in this way, we are far from meaning to insinuate that slave-holders in general torture their slaves into the commission of crimes. God forbid! Many of them we know to be religious, humane, and benevolent: but they are not infallible; and some of them may be instigated, some of them undoubtedly have been instigated, by avarice and other worse principles, to compel creatures, who are so absolutely their dependents, to execute deeds of darkness too hazardous for themselves. But the morality or immorality of any action, and the moral fitness of any state, are to be judged of by their natural tendency, if the one were universally practised and the other universally prevalent (see Moral Philosophy, n° 156.) And as the natural tendency of absolute domestic slavery among such creatures as men is to throw the most powerful temptations to vice in the way both of master and slave, it must be in every instance, even when employed as a punishment, inconsistent with the fundamental principles of moral virtue.

29 Children not the property of their parents.

Some writers indeed have maintained, and the civil law seems to suppose, that children are the property of their parents, and may by them be sold as slaves in cases of urgent necessity: but if we duly consider how property is acquired (see Property), and attend to the natural consequences of slavery, we shall soon be convinced that this opinion is very ill founded. The rights of parents result from their duties; and it is certainly the duty of that man who has been the instrument of bringing into the world an intellectual and moral being,

to

Slavery. to do every thing in his power to render the evidence of that being happy both in the preſent life and in that which is to come. If this duty be conſcientiouſly diſcharged, the parent has a manifeſt right to the gratitude, love, and reaſonable obedience, of his child; but he cannot, in conſequence of any duty performed, claim a right to tranſfer that child as property to the uncontrolled diſpoſal of any private maſter; for this plain reaſon, that the man who is conſidered as the private property of another, cannot reaſonably be ſuppoſed to enjoy happineſs in this world, and is under many temptations to do what muſt neceſſarily render him miſerable in the next. See Moral Philosophy, n° 138.

If criminals cannot be lawfully reduced to a ſtate of abſolute private ſlavery, much leſs ſurely can it be lawful to reduce inſolvent debtors and priſoners of war to that ſtate. Many a virtuous man, who has contracted debts with the faireſt proſpect of paying them, has been ſuddenly rendered inſolvent by fire, by ſhipwreck, or by the bankruptcy of others with whom he was neceſſarily engaged in the courſe of his trade. Such a man can be conſidered in no reſpect as criminal. He has been indeed unfortunate; but it would be grievouſly unjuſt, as well as ſhockingly cruel, to add to his misfortune by reducing him to a ſtate to which we have juſt ſeen that the vileſt felon cannot be reduced without a violation of the laws of morality. Fraudulent bankrupts indeed, of whom we daily ſee many, might with great propriety and the ſtricteſt juſtice be compelled to extenuate their debts by labouring for the benefit of thoſe whom they have injured; and criminals of other deſcriptions might be made to work for the benefit of the public: but in both caſes the taſk to be performed ſhould be aſcertained by the law, and the perſons of the labourers be protected by the ſtate. If ſuch can be called ſlaves, their ſlavery is undoubtedly conſiſtent with every principle of virtue and religion; for they ſuffer nothing but the due reward of their deeds. Priſoners of war, however, can upon no honeſt principle be reduced even to this ſtate of mitigated bondage; for they are ſo far from incurring guilt by fighting for their country, that even to their enemies their courage and conduct in ſuch a cauſe muſt appear worthy of reward. A victorious general has certainly a right to prevent the priſoners taken in battle from again drawing their ſwords againſt him during the continuance of the war; but there are many ways by which this may be done effectually without chaining the unfortunate captives to the oar, or ſelling them like cattle to private purchaſers, by whom they may be treated with capricious cruelty, and driven to the perpetration of the greateſt crimes.

30 Fraudulent bankrupts may be compelled to labour for the benefit of their creditors.

To theſe concluſions, and the reaſoning on which they are built, we are aware it may be objected, that if private ſlavery were in every inſtance unlawful and inconſiſtent with the fundamental principles of morality, it would not have prevailed among the ancient patriarchs, and far leſs have been authoriſed by the Jewiſh law.

31 Two objections to our concluſions.

In reply to this objection, it may be obſerved, that Abraham, Iſaac, and Jacob, though excellent men, were not characters abſolutely perfect; that as their practice does not authoriſe polygamy or inceſt among us, it will not authoriſe the reducing of our fellow-creatures to a ſtate of helpleſs ſervitude; and that from the circumſtances of the age in which they lived, many things were permitted to them, and were indeed harmleſs, which are forbidden to us, and would now be pernicious. The character of Abraham appears to have been much more perfect than that of any of the patriarchs; and was certainly equal, if not ſuperior, to that of any other mere man of whom we read either in profane even in ſacred hiſtory. We are to remember, however, that he was born amidſt idolatry, and was probably an idolater himſelf till enlightened by the inſpiration of Jehovah, and called from his kindred and from his father's houſe. Before his converſion, he muſt have had much cattle and many ſlaves, which conſtituted the riches of that early period; and his caſe would indeed have been peculiarly hard, had he been commanded to diveſt himſelf of his ſervants, and to depart into a ſtrange country very thinly inhabited, without people to protect his flocks and herds from beaſts of prey. Nor would his loſs have contributed in any degree to the benefit of his ſlaves, who, as the ranks of men were then adjuſted, could not long have preſerved their liberty. Had they not been forcibly reduced to their former ſtate by their idolatrous countrymen, which in all probability they would have been, they muſt have been ſubmitted to it, or periſhed by hunger. Let it be remembered, too, that the bond-ſervants of Abraham, though conſtituting the moſt valuable part of his property, were not conſidered as a ſpecies of inferior beings, but were treated rather as children than as ſlaves. This is evident from his ſpeaking of the ſteward of his houſe as his heir, when complaining to God of the want of ſeed. Indeed the manner in which this circumſtance is mentioned, ſhows that it was then the general practice to conſider domeſtic ſlaves as members of the family; for the patriarch does not ſay, "I will leave my ſubſtance to this Eliezer of Damaſcus;" but his words are, "Behold to me thou haſt given no ſeed; and, lo! one born in my houſe is *my heir* †." From this mode of expreſſion we are ſtrongly inclined to think that captives taken in war were in that age of ſimplicity incorporated into the family or tribe of the conqueror, as they are ſaid to be at preſent among the North American Indians, to ſupply the place of thoſe who had fallen in battle. If ſo, ſlavery was then a very mild thing, unattended with the evils which are now in its train, and muſt often have been highly beneficial to the captive.

† Gen. xv. 3.

32 The former anſwered.

33 Anſwer to the other.

The other part of the objection appears at firſt ſight more formidable; but perhaps a little attention to the deſign of the Moſaic economy may enable us to remove it even more completely than this. We need not inform our theological readers that one great purpoſe for which the poſterity of Abraham were ſeparated from the heathen nations around them, was to preſerve the knowledge of the true God in a world run headlong into idolatry. As idolatry appears to have had ſomething in its forms of worſhip extremely captivating to rude minds, and as the minds of the Iſraelites at the era of their departure from Egypt were exceedingly rude, every method was taken to keep their ſeparation from their idolatrous neighbours as complete as poſſible. With this view they were commanded to ſacrifice the animals which their Egyptian maſters had worſhipped as gods, and were taught to conſider hogs and ſuch other creatures as the heathen offered in ſacrifice, when celebrating their myſtical and magic rites, as too unclean to be eaten or even to be touched. Of this ſtrin-

Slavery. ſtriction between clean and unclean beaſts, God himſelf aſſigns the reaſon: "I am the Lord your God (ſays he,) who have ſeparated you from other people; ye ſhall therefore put difference between clean and unclean beaſts, and between unclean fowls and clean †." For the ſame reaſon they were prohibited from intermarrying with the heathen, or having any tranſaction whatever with them as neighbours; and the ſeven idolatrous nations of Canaan they were ſtrictly commanded to exterminate. "When the Lord thy God (ſays Moſes) ſhall deliver them before thee, thou ſhalt ſmite them, and utterly deſtroy them: thou ſhalt make no covenant with them, nor ſhow mercy unto them: neither ſhalt thou make marriages with them: thy daughter thou ſhalt not give unto his ſon, nor his daughter ſhalt thou take to thy ſon; for they will turn away thy ſon from following me, that they may ſerve other gods ‡."

† Lev. xx. 24, 25, 26.

‡ Deut. vii. 1, 3, 4.

Under theſe laws, it is plain that no intercourſe whatever could have place between an Iſraelite and a man of any other nation, unleſs the latter was reduced to ſuch a ſtate as that he could neither tempt the former nor practiſe himſelf the rites of his idolatrous worſhip. But the Iſraelites were not ſeparated from the reſt of the world for their own ſakes only: They were intended to be the repoſitories of the lively oracles of God, and gradually to ſpread the light or divine truth thro' other nations, till the fulneſs of time ſhould come, when in Chriſt all things were to be gathered together in one. To anſwer this end, it was neceſſary that there ſhould be ſome intercourſe between them and their Gentile neighbours; but we have ſeen that ſuch an intercourſe could only be that which ſubſiſts between maſters and their ſlaves.

Should this apology for the ſlavery which was authoriſed by the Jewiſh law be deemed fanciful, we beg leave to ſubmit to the conſideration of our readers the following account of that matter, to which the ſame objection will hardly be made. It was morally impoſſible that between nations differing ſo widely in religion, cuſtoms, and manners, as the Jews and Gentiles, peace ſhould for ever reign without interruption; but when wars broke out, battles would be fought, and priſoners would be taken. How were theſe priſoners to be diſpoſed of? Cartels for exchange were not then known: it was the duty of the Iſraelites to prevent their captives from taking up arms a ſecond time againſt them; they could not eſtabliſh them among themſelves either as artificers or as huſbandmen; for their law enjoined them to have no communication with the heathen. There was therefore no other alternative but either to maſſacre them in cold blood, or to reduce them to the condition of ſlaves. It would appear, however, that thoſe ſlaves were raiſed to the rank of citizens, or at leaſt that their burdens were much lightened, as ſoon as they were convinced of the truth of the Moſaic revelation, and received into covenant with God by the rite of circumciſion. They were then admitted to the celebration of the paſſover; concerning which one law was decreed to the ſtranger, and to him that was home-born. Indeed, when we conſider who was the legiſlator of the Jews; when we reflect upon the number of laws enacted to mitigate ſlavery among them, and call to mind the means by which the due execution of all their laws was enforced, (See THEOLOGY), we cannot help being of opinion that the heathen, who was reduced to ſlavery in Judea, might be happier, if he pleaſed, than when living as a freeman in his own country. But whether this be ſo or not, is a matter with which we have no concern. On account of the hardneſs of their hearts, and the peculiarity of their circumſtances, many things, of which ſlavery may have been one, were permitted to the Jews, which, if practiſed by Chriſtians, would render them highly guilty.

Slave-trade.

After treating thus largely of ſlavery in general, we need not occupy much of the reader's time with the

SLAVE-TRADE carried on at preſent by the merchants of Europe with the natives of Africa. It is well known that the Portugueſe were the firſt Europeans who embarked in this trade, and that their example was ſoon followed by the Dutch and the Engliſh. Of the riſe and progreſs of the Engliſh commerce in ſlaves, the reader will find a ſufficient account in other articles of this work§. That commerce, though long cheriſhed by the government as a ſource of national and colonial wealth, was from its commencement conſidered by the thinking part of the nation as a traffic inconſiſtent with the rights of man, and ſuſpected to be carried on by acts of violence. Theſe ſuſpicions have been gradually ſpread through the people at large, and confirmed, in many inſtances, by evidence incontrovertible. Laws have in conſequence been enacted to make the negroes more comfortable on what is called the middle paſſage, and to protect them againſt the wanton cruelty of their maſters in the Weſt Indies: but the humanity of the nation was rouſed; and not many years ago a number of gentlemen, of the moſt reſpectable characters, finding that no adequate protection can be afforded to perſons in a ſtate of hopeleſs ſervitude, formed themſelves into a ſociety at London, for the purpoſe of procuring a total abolition of the ſlave-trade. That the motives which influence the leading men of this ſociety are of the pureſt kind, cannot, we, think, be queſtioned; for their object is to deliver thoſe who had none to help them, and from whom they can expect no other reward for their labours of love than the bleſſings of them who are ready to periſh. To a cauſe ſo truly Chriſtian, who would not pray for ſucceſs? or who but muſt feel the moſt pungent regret, if that ſucceſs has been rendered doubtful, or even been delayed, by the imprudence of ſome of the agents employed by the ſociety? This we apprehend to have been really the caſe. Language calculated only to exaſperate the planters cannot ſerve the negroes; and the legiſlature of Great Britain will never ſuffer itſelf to be forced into any meaſure by the menaces of individuals.

§ See Company, vol. v. p. 225. and Guinea.

35 Petitions for the abolition of it.

In the year 1793, petitions were preſented to parliament for the abolition of this inhuman traffic, which gave a pleaſing picture of the philanthropy of the nation; but, unfortunately for the cauſe of freedom, it was diſcovered that many of the names ſubjoined to thoſe petitions had been collected by means not the moſt honourable. This diſcovery, perhaps, would never have been made, had not the inſulting epithets indiſcriminately heaped upon the ſlave-holders provoked thoſe men to watch with circumſpection over the conduct of their opponents. The conſequence was, that ſuſpicions of unfair dealing on the part of the petitioners were excited.

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cited in the breasts of many who, though they ardently wished well to the cause, chose not to add their names to those of school-boys under age, and of peasants who knew not what they were subscribing. Let the rights of the Africans be maintained with ardour and firmness; but never let their advocates suppose that the cause of humanity requires the support of artifice. Absolute slavery, in which the actions of one man are regulated by the caprice of another, is a state demonstrably inconsistent with the obvious plan of the moral government of the world. It degrades the mental faculties of the slave, and throws, both in his way and in his master's, temptations to vice almost insurmountable. Let these truths be set in a proper light by those who have doubtless seen them exemplified; and they will surely have their full effect on the minds of a generous, and, we trust, not yet an impious people (x). The trade will be gradually abolished; pains will be taken to cultivate the minds of the West Indian negroes; and the era may be at no great distance when slavery shall cease through all the British dominions.

But what benefit, it will be asked, would the negroes of Africa reap from an abolition of the slave trade? Should any thing so wildly incredible happen, as that all the nations of Christendom, in one common paroxysm of philanthropy, should abandon this commerce in servants, which has been prosecuted in all ages, and under all religions; they would only abandon it to those who were originally possessed of it, who still penetrate into the country, and who even push up to Gago at the very head of the slave coast; and leave the wood-headed natives of it to Mahometan masters, in preference to Christian. Under such masters they were in Judea at the time of the crusades. Under such, as we learn from Messrs Saugnier, Brisson, and others they still are in the deserts of Africa, as well as in the islands of Johanna and Madagascar: and it is universally known that they cultivate one another as a punishment for the most whimsical crimes. Among them, indeed, slavery seems to be reduced to a system, and to descend, as it has done in more polished nations, from father to son; for both Saugnier and Watkins may speak of particular families of negroes who are exempted from that degrading state by the laws of the country.

All this we admit to be true. Most certainly the negroes would not be exempted from the miseries of servitude, though Europe and the West Indies were swallowed up in the ocean. The *customs* of the country, as the king of Dahomy assured Mr Abson §, will be *made* as long as black men shall continue to possess their own territories, in their present state of depravity and ignorance; and these customs appear to involve slavery of the cruelest kind. But if slavery be in itself unlawful, is it a sufficient excuse for our continuing the traffic that it is carried on by the rude negroes and the savage Arabs? Are people, whom we sometimes affect to consider as an inferior order of beings, to furnish examples of conduct to those who boast of their advancements in science, in literature, and in refinement? Or will the benevolent Lord of all things pardon us for oppressing our helpless brethren, merely because they are cruelly oppressed by others? It is indeed true that the natives of Guinea cannot be made really free but by introducing among them the blessings of religion and the arts of civil life; but surely they would have fewer temptations than at present to kidnap one another, or to commence unprovoked wars for the purpose of making captives, were the nations of Europe to abandon the commerce in slaves (o). That commerce, we grant, would be continued by the Arabs, and perhaps by others of the eastern nations; but the same number of people could not be carried off by them alone that is now carried off both by them and by the Europeans.

§ Dalzel's History.

37 Of no use to negroes.

Were it indeed possible to put the slave-trade under proper regulations, so as to prevent all kidnapping and unjust wars among the Africans, to supply the markets; and were it likewise to ensure to the negroes in the West Indies mild treatment and religious instruction; we are far from being sure that while the natives of Guinea continue so rude, and their neighbours the Arabs so selfishly savage, it would be proper to abandon at once to hordes of barbarians the whole of this commerce in bond servants. "The trade, which in its present form is a reproach to Britain, might be made to take a new shape, and become ultimately a blessing to thousands of wretches who, left in their native country, would have dragged out a life of miserable ignorance, unknowing the hand that framed them, unconscious of the reason of which they were made capable, and heedless of the happiness laid up for them in store."

§ Ramsay's Essay, p. 192, &c.

Slavery is, indeed, in every form an evil; but it seems to be one of those many evils which, having long prevailed in the world, can be advantageously removed only by degrees, and as the moral cultivation of the slaves may

(x) We have not insisted upon the impolicy of the slave-trade, or endeavoured to prove that its abolition would be *advantageous* to the sugar-planters; for the planters surely understand their own interest better than those can do, who, having never been in the West Indies, are obliged to content themselves with what information they can glean on the subject from a number of violent and contradictory publications. To countenance slavery under any form is undoubtedly immoral. This we know; and therefore upon this ground only have we opposed the slave-trade, which cannot be continued without preferring interest to virtue.

(o) In a speech which Mr Dalzel says the king of Dahomy made to Mr Abson, when he was informed of what had passed in England on the subject of the slave-trade, are these remarkable words: "In the name of my ancestors and myself, I swear that no Dahoman ever embarked in war merely for the sake of procuring wherewithal to purchase your commodities." With all due respect for his sable majesty, we must take the liberty to question the truth of this solemn averment. That the slave-trade was not the *sole* cause of the Dahoman wars every man will admit, who does not fancy that these people have neither passions nor appetites, but for the commodities of Europe: but the bare affirmation of this bloody despot, who boasted of having killed many thousands at the *customs*, will not convince those who have read either Wadstrom's Essay on Colonization, or the evidence respecting the slave-trade given at the bar of the House of Commons, "that no Dahoman ever embarked in war merely to procure slaves to barter for European commodities.

Slave-trade & Sleep-walker.

may enable them to ſupport the rank and diſcharge the duties of freemen. This is doubtleſs the reaſon why it was not expreſsly prohibited by the divine Author of our religion, but ſuffered to vaniſh gradually before the mild influence of his Heavenly doctrines. It has vaniſhed before theſe doctrines in moſt countries of Europe; and we truſt that the time is at hand when our traffic in human fleſh with the inhabitants of Africa ſhall ceaſe; and that the period is not very diſtant when the ſlaves in the Weſt Indies ſhall be ſo much improved in moral and religious knowledge, as that they may be ſafely truſted with their own freedom. To ſet them free in their preſent ſtate of ignorance and depravity, is one of the wildeſt propoſals that the ardour of innovation has ever made. Such freedom would be equally ruinous to themſelves and to their maſters; and we may ſay of it what Cicero ſaid of ſome unſeaſonable indulgences propoſed to be granted to the ſlaves in Sicily; *Quæ cum accidant, nemo eſt, quin intelligat ruere illam rempublicam; hæc ubi veniunt, nemo eſt, qui ullam ſpem ſalutis reliquam eſſe arbitretur.*

38 The abolition ſhould be gradual.

39 Danger of a ſudden manumiſſion of ſlaves.

SLAUGHTER. See MAN-SLAUGHTER, HOMICIDE, MURDER, &c.

SLEDGE, a kind of carriage without wheels, for the conveyance of very weighty things, as huge ſtones, bells, &c. The ſledge for carrying criminals, condemned for high treaſon, to execution, is called HURDLE. The Dutch have a kind of ſledge on which they can carry a veſſel of any burden by land. It conſiſts of a plank of the length of the keel of a moderate ſhip, raiſed a little behind, and hollow in the middle; ſo that the ſides go a little aſlope, and are furniſhed with holes to receive pins, &c. The reſt is quite even.

SLEDGE is a large ſmith's hammer, to be uſed with both hands; of this there are two ſorts, the up-hand ſledge, which is uſed by under workmen, when the work is not of the largeſt ſort; it is uſed with both the hands before, and they ſeldom raiſe it higher than their head. But the other, which is called the about-ſledge, and which is uſed for battering or drawing out the largeſt work, is held by the handle with both hands, and ſwung round over their heads, at their arm's end, to ſtrike as hard a blow as they can.

SLEEP, that ſtate of the body in which, though the vital functions continue, the ſenſes are not affected by the ordinary impreſſions of external objects. See DREAMS: and PHYSIOLOGY, n.° 287.

SLEEP-Walker, one who walks in his ſleep. Many inſtances might be related of perſons who were addicted to this practice; but it will be ſufficient to ſelect one remarkable inſtance from a report made to the Phyſical Society of Lauſanne, by a committee of gentlemen appointed to examine a young man who was accuſtomed to walk in his ſleep.

" The diſpoſition to ſleep-walking ſeems, in the opinion of this committee, to depend on a particular affection of the nerves, which both ſeizes and quits the patient during ſleep. Under the influence of this affection, the imagination repreſents to him the objects that ſtruck him while awake, with as much force as if they really affected his ſenſes; but does not make him perceive any of thoſe that are actually preſented to his ſenſes, except in ſo far as they are connected with the dreams which engroſs him at the time. If, during this ſtate, the imagination has no determined purpoſe, he receives the impreſſion of objects as if he were awake; only, however, when the imagination is excited to bend its attention towards them. The perception obtained in this ſtate are very accurate, and, when once received, the imagination renews them occaſionally with as much force as if they were again acquired by means of the ſenſes. Laſtly, theſe academicians ſuppoſe, that the impreſſions received during this ſtate of the ſenſes diſappear entirely when the perſon awakes, and do not return till the return of the ſame diſpoſition in the nervous ſyſtem. Sleep-walker.

" Their remarks were made on the Sieur Devaud, a lad thirteen years and a half old, who lives in the town of Vevey, and who is ſubject to that ſingular affection or diſeaſe called *Somnambuliſm* or ſleep-walking. This lad poſſeſſes a ſtrong and robuſt conſtitution, but his nervous ſyſtem appears to be organiſed with peculiar delicacy, and to diſcover marks of the greateſt ſenſibility and irritability. His ſenſes of ſmell, taſte, and touch, are exquiſite; he is ſubject to fits of immoderate and involuntary laughter, and he ſometimes likewiſe weeps without any apparent cauſe.

" This young man does not walk in his ſleep every night; ſeveral weeks ſometimes paſs without any appearance of a fit. He is ſubject to the diſeaſe generally two nights ſucceſſively, one fit laſting for ſeveral hours. The longeſt are from three to four hours, and they commonly begin about three or four o'clock in the morning.

" The fit may be prolonged, by gently paſſing the finger or a feather over his upper lip, and this ſlight irritation likewiſe accelerates it. Having once fallen aſleep upon a ſtaircaſe, his upper lip was thus irritated with a feather, when he immediately ran down the ſteps with great precipitation, and reſumed all his accuſtomed activity. This experiment was repeated ſeveral times.

" The young Devaud thinks he has obſerved, that, on the evenings previous to a fit, he is ſenſible of a certain heavineſs in his head, but eſpecially of a great weight in his eyelids.

" His ſleep is at all times unquiet, but particularly when the fits are about to ſeize him. During his ſleep, motions are obſervable in every part of his body, with ſtarting and palpitations; he utters broken words, ſometimes ſits up in his bed, and afterwards lies down again. He then begins to pronounce words more diſtinctly, he riſes abruptly, and acts as he is inſtigated by the dream that then poſſeſſes him. He is ſometimes in ſleep ſubject to continued and involuntary motions.

" The departure of the fit is always preceded by two or three minutes of calm ſleep, during which he ſnores. He then awakes rubbing his eyes like a perſon who has ſlept quietly.

" It is dangerous to awaken him during the fit, eſpecially if it is done ſuddenly; for then he ſometimes falls into convulſions. Having riſen one night with the intention of going to eat grapes, he left the houſe, paſſed through the town, and went to a vineyard where he expected good cheer. He was followed by ſeveral perſons, who kept at ſome diſtance from him, one of whom fired a piſtol, the noiſe of which inſtantly awakened him, and he fell down without ſenſe. He was carried home and brought to himſelf, when he recollected very well the having been awakened in the vineyard; but nothing more, except the fright at being found there alone, which had made him ſwoon.

" After the fits he generally feels a degree of laſſitude:

Sleep-walker.

tude: ſometimes, though rarely, of inſenſibility. At the end of one of theſe fits, of which the gentlemen of the committee were witneſſes, he was affected with vomitings; but he is always ſoon relieved.

"When he is awaked, he never for the moſt part recollects any of the actions he has been doing during the fit.

"The ſubject of his dreams is circumſcribed in a ſmall circle of objects, that relate to the few ideas with which at his age his mind is furniſhed; ſuch as his leſſons, the church, the bells, and eſpecially tales of ghoſts. It is ſufficient to ſtrike his imagination the evening before a fit with ſome tale, to direct his ſomnambulism towards the object of it. There was read to him while in this ſituation the ſtory of a robber; he imagined the very next moment that he ſaw robbers in the room. However, as he is much diſpoſed to dream that he is ſurrounded with them, it cannot be affirmed that this was an effect of the reading. It is obſerved, that when his ſupper has been more plentiful than uſual, his dreams are more diſmal.

"In their report, the gentlemen of the committee dwell much on the ſtate of this young man's ſenſes, on the impreſſion made upon them by ſtrange objects, and on the uſe they are of to him.

"A bit of ſtrong ſmelling wood produced in him a degree of reflection; the fingers had the ſame effect, whether from their ſmell or their tranſpiration. He knew wine in which there was wormwood by the ſmell, and ſaid that it was not wine for his table. Metals make no impreſſion on him.

"Having been preſented with a little common wine while he was in a ſtate of apathy, and all his motions were performed with languor, he drank of it willingly; but the irritation which it occaſioned produced a deal of vivacity in all his words, motions, and actions, and cauſed him to make involuntary grimaces.

"Once he was obſerved dreſſing himſelf in perfect darkneſs. His clothes were on a large table, mixed with thoſe of ſome other perſons; he immediately perceived this, and complained of it much; at laſt a ſmall light was brought, and then he dreſſed himſelf with ſufficient preciſion. If he is teaſed or gently pinched, he is always ſenſible of it, except he is at the time ſtrongly engroſſed with ſome other thing, and wiſhes to ſtrike the offender; however, he never attacks the perſon who has done the ill, but an ideal being whom his imagination preſents to him, and whom he purſues thro' the chamber without running againſt the furniture, nor can the perſons whom he meets in his way divert him from his purſuit.

"While his imagination was employed on various ſubjects, he heard a clock ſtrike, which repeated at every ſtroke the note of the cuckoo. There are cuckoos here, ſaid he; and, upon being deſired, he imitated the ſong of that bird, immediately.

"When he wiſhes to ſee an object, he makes an effort to lift his eyelids; but they are ſo little under his command, that he can hardly raiſe them a line or two, while he draws up his eyebrows; the iris at that time appears fixed, and his eye dim. When any thing is preſented to him, and he is told of it, he always half opens his eyes with a degree of difficulty, and then ſhuts them after he has taken what was offered to him.

"The report infers from theſe facts, and from many others relative to the different ſenſes, that their functions are not ſuſpended as to what the ſleep-walker wiſhes to ſee, that is, as to all thoſe perceptions which accord with the objects about which his imagination is occupied; that he may alſo be diſpoſed to receive thoſe impreſſions, when his imagination has no fixed object at the time; that in order to ſee, he is obliged to open his eyes as much as he can, but when the impreſſion is once made, it remains; that objects may ſtrike his ſight without ſtriking his imagination, if it is not intereſted in them; and that he is ſometimes informed of the preſence of objects without either ſeeing or touching them.

"Having engaged him to write a theme, by the committee, we ſaw him light a candle, take pens, ink, and paper, from the drawer of his table, and begin to write, while his maſter dictated. As he was writing, we put a thick paper before his eyes, notwithſtanding which he continued to write and to form his letters very diſtinctly; ſhewing ſigns, however, that ſomething was incommoding him, which apparently proceeded from the obſtruction which the paper, being held too near his noſe, gave to his reſpiration.

"Upon another occaſion, the young ſomnambuliſt aroſe at five o'clock in the morning, and took the neceſſary materials for writing, with his copy book. He meant to have begun at the top of a page; but finding it already written on, he came to the blank part of the leaf, and wrote ſome time from the following words, *Fiunt ignari ſi vitia iis deviennent ignorans par la parole*; and, what is remarkable, after ſeveral lines he perceived he had forgot the *s* in the word *ignorans*, and had put erroneouſly a double *r* in *parle*; he then gave over writing, to add the *s* he had forgot, and to eraſe the ſuperfluous *r*.

"Another time he had made, of his own accord, a piece of writing, in order, as he ſaid, to pleaſe his maſter. It conſiſted of three kinds of writing, text, half text, and ſmall writ; each of them performed with the proper pen. He drew, in the corner of the ſame paper, the figure of a hat; he then aſked for a penknife to take out a blot of ink which he had made between two letters, and he eraſed it without injuring them. Laſtly, he made ſome arithmetical calculations with great accuracy.

"In order to explain ſome of the facts obſerved by the academicians which we have here mentioned, they eſtabliſh two general obſervations, which reſult from what they have ſaid with reſpect to the ſenſes and the dreams of this ſleep-walker.

"1. That he is obliged to open his eyes, in order to recogniſe objects which he wiſhes to ſee; but the impreſſion once made, although rapidly, is vivid enough to ſuperſede the neceſſity of his opening them again, to view the ſame objects anew; that is, the ſame objects are afterwards preſented to his imagination with as much force and preciſion as if he actually ſaw them.

"2. That his imagination, thus warmed, repreſents to him objects, and ſuch as he figures to himſelf, with as much vivacity as if he really ſaw them; and, laſtly, that all his ſenſes, being ſubordinate to his imagination, ſeem concentrated in the object with which it is occupied, and have at that time no perception of any thing but what relates to that object.

"Theſe two cauſes united ſeem to them ſufficient for

Sleep-walker.

for explaining one of the moſt ſingular facts that occurred to their obſervation, to wit, how the young Devaud can write, although he has his eyes ſhut, and an obſtacle before them. His paper is imprinted on his imagination, and every letter which he means to write is alſo painted there, at the place in which it ought to ſtand on the paper, and without being confounded with the other letters; now it is clear that his hand, which is obedient to the will of his imagination, will trace them on the real paper, in the ſame order in which they are repreſented on that which is pictured in his head. It is thus that he is able to write ſeveral letters, ſeveral ſentences, and entire pieces of writing; and what ſeems to confirm the idea, that the young Devaud writes according to the paper painted on his imagination is, that a certain ſleep-walker, who is deſcribed in the French *Encyclopédie* (article *Somnambuliſm*), having written ſomething on a paper, another piece of paper of the ſame ſize was ſubſtituted in its ſtead, which he took for his own, and made upon this blank paper the corrections he meant to have made on the other which had been taken away, preciſely in the places where they would have been.

"It appears from the recital of another fact, that Devaud, intending to write at the top of the firſt leaf of a white-paper book, *Vevey, le*— ſtopped a moment as if to recollect the day of the month, left a blank ſpace and then proceeded to *December* 1787; after which he aſked for an almanac: a little book, ſuch as is given to children for a new year's gift, was offered to him; he took it, opened it, brought it near his eyes, then threw it down on the table. An almanac which he knew was then preſented to him; this was in German, and of a form ſimilar to the almanac of Vevey: he took it, and then ſaid, 'What is this they have given me; here, there is your German almanac.' At laſt they gave him the almanac of Berne; he took this likewiſe, and went to examine it at the bottom of an alcove that was perfectly dark. He was heard turning over the leaves, and ſaying 24, then a moment afterwards 34. Returning to his place, with the almanac open at the month of December, he laid it on the table and wrote in the ſpace which he had left blank the 24th. This ſcene happened on the 23d; but as he imagined it to be the 24th, he did not miſtake. The following is the explication given of this fact by the authors of the report.

"The dates 23d, 24th, and 25th, of the month of December, had long occupied the mind of the young Devaud. The 23d and 25th were holidays, which he expected with the impatience natural to perſons of his age, for the arrival of thoſe moments when their little daily labours are to be ſuſpended. The 25th eſpecially was the object of his hopes; there was to be an illumination in the church, which had been deſcribed to him in a manner that quite tranſported him. The 24th was a day of labour, which came very diſagreeably between the two happy days. It may eaſily be conceived, how an imagination ſo irritable as that of the young Devaud would be ſtruck with thoſe pleaſing epochs. Accordingly, from the beginning of the month he had been perpetually turning over the almanac of Vevey. He calculated the days and the hours that were to elapſe before the arrival of his wiſhed-for holidays; he ſhowed to his friends and acquaintance the dates of thoſe days which he expected with ſo much impatience; every time he took up the almanac, it was only to conſult the month of December. We now ſee why that date preſented itſelf to his mind. He was performing a talk, becauſe he imagined the day to be the Monday which had ſo long engroſſed him. It is not ſurpriſing, that it ſhould have occurred to his imagination, and that on opening the almanac in the dark he might have thought he ſaw this date which he was ſeeking, and that his imagination might have repreſented it to him in as lively a manner as if he had actually ſeen it. Neither is it ſurpriſing that he ſhould have opened the almanac at the month of December; the cuſtom of peruſing this month muſt have made him find it in the dark by a mere mechanical operation. Man never ſeems to be a machine ſo much as in the ſtate of ſomnambuliſm; it is then that habit comes to ſupply thoſe of the ſenſes that cannot be ſerviceable, and that it makes the perſon act with as much preciſion as if all his ſenſes were in the utmoſt activity. Theſe circumſtances deſtroy the idea of there being any thing miraculous in the behaviour of young Devaud with reſpect to the date and the month that he was in queſt of; and the reader, who has entered into our explanations, will not be ſurpriſed at his knowing the German almanac; the touch alone was ſufficient to point it out to him; and the proof of this is the ſhortneſs of the time that it remained in his hands.

"An experiment was made by changing the place of the ink-ſtandiſh during the time that Devaud was writing. He had a light beſide him, and had certified himſelf of the place where his ink-holder was ſtanding by means of ſight. From that time he continued to take ink with preciſion, without being obliged to open his eyes again: but the ink-ſtandiſh being removed, he returned as uſual to the place where he thought it was: It muſt be obſerved, that the motion of his hand was rapid till it reached the height of the ſtandiſh, and then he moved it ſlowly, till the pen gently touched the table as he was ſeeking for the ink: he then perceived that a trick had been put on him, and complained of it; he went in ſearch of his ink-ſtandiſh and put it in its place. This experiment was ſeveral times repeated, and always attended with the ſame circumſtances. Does not what we have here ſtated prove, that the ſtandiſh, the paper, the table, &c. are painted on his imagination in as lively a manner as if he really ſaw them, as he ſought the real ſtandiſh in the place where his imagination told him it ought to have been? Does it not prove that the ſame lively imagination is the cauſe of the moſt ſingular actions of this ſleep-walker? And laſtly, does it not prove, that a mere glance of his eye is ſufficient to make his impreſſions as lively as durable?

"The committee, upon the whole, recommend to ſuch as wiſh to repeat the ſame experiments, 1. To make their obſervations on different ſleep-walkers. 2. To examine often whether they can read books that are unknown to them in perfect darkneſs. 3. To obſerve whether they can tell the hours on a watch in the dark. 4. To remove when they write the ink-ſtandiſh from its place, to ſee whether they will return to the ſame place in order to take ink. 5. And, laſtly, to take notice whether they walk with the ſame confidence in a dark and

Sleepers of Swick.

and unknown place, as in one with which they are acquainted.

"They likewise recommend to such as would confirm or invalidate the above observations, to make all their experiments in the dark; because it has been hitherto supposed that the eyes of sleep-walkers are of no use to them."

SLEEPERS, in natural history, a name given to those animals which sleep all winter; such as bears, marmots, dormice, bats, hedgehogs, swallows, &c. These do not feed in winter, have no sensible evacuations, breathe little or none at all, and most of the viscera cease from their functions. Some of these creatures seem to be dead, and others return to a state like that of the fœtus before birth: in this state they continue, till by new heat the fluids are attenuated, the animal is restored to life, and the functions begin where they left off.

SLEEPERS, in a ship, timbers lying before and aft in the bottom of the ship, as the rungheads do: the lowermost of them is bolted to the rungheads and the uppermost to the futtocks and rungs.

SLEIDAN (John), an excellent German historian, born of obscure parents, in 1506, at Sleidan, a small town on the confines of the duchy of Juliers. After studying some time in his own country, together with his townsman the learned John Sturmius, he went to France, and in 1535 entered into the service of the cardinal and archbishop John du Bellay. He retired to Strasburg in 1542, where he acquired the esteem and friendship of the most considerable persons, particularly of James Sturmius; by whose advice and assistance he was enabled to write the history of his own time. He was employed in some public negociations; but the death of his wife, in 1555, plunged him into so deep a melancholy, that he lost his memory entirely, and died the year following. In 1555 came out, in folio, *De statu Religionis et Reipublicæ sub Carolo Quinto*, &c. in 25 books; from the year 1517, when Luther began to preach, to the year of its publication; which history was presently translated into most of the languages of Europe. Besides this great work, he wrote, *De quatuor summis Imperiis, libri tres*; with some other historical and political pieces.

SLEIGHT *of* HAND. See LEGERDEMAIN.

SLEUT-HOUNDS, the ancient Scots name of the blood-hound. The word is from the Saxon *slot*, "the impression that a deer leaves of its foot in the mire," and *hound* "a dog"; so they derive their name from following the track. See the article *Blood-Hound*.

SLESWICK, an ancient and considerable town of Denmark, and capital of a duchy of the same name in the province of Gottorp, with a bishop's see, secularized in 1586. Close to it is the old palace of Gottorp, formerly the ducal residence, but at present inhabited by the stadtholder or governor. This town was once much more considerable than it is at present, having suffered greatly by the wars of Germany. It is seated on the gulph of Sley, where there is a good harbour, 60 miles north-west of Lubeck, and 125 south-west of Copenhagen. E. Long. 10. 0. N. Lat. 54. 40.

SLESWICK, the duchy of, or *South Jutland*, is about 100 miles in length and 60 in breadth. It is bounded on the north by North Jutland, on the east by the Baltic Sea, on the south by Holstein, and on the west by the ocean. It contains 14 cities, 17 towns, 13 castles, 278 parishes, 1460 villages, 162 farms, 116 water mills, and 106 gentlemen's seats. It is a pleasant, fertile, populous country, and a sovereign duchy. Formerly the king of Denmark had half of it, and the other belonged to the house of Holstein-Gottorp; but the former having conquered this duchy, had the possession of it confirmed to him by the treaty of the Hague in 1720. In 1731, a prince of Brunswick-Wolfenbuttel was made governor of this duchy, who resides at Gottorp.

Slich.

SLICH, in metallurgy, the ore of any metal, particularly of gold, when it has been pounded, and prepared for farther working.

The manner of preparing the slich at Chremnitz in Hungary is this; they lay a foundation of wood three yards deep, upon this they place the ore, and over this there are 24 beams, armed at their bottoms with iron; these, by a continual motion, beat and grind the ore, till it is reduced to powder: during this operation, the ore is covered with water. There are four wheels used to move these beams, each wheel moving six; and the water, as it runs off, carrying some of the metalline particles with it, is received into several basons, one placed behind another; and finally, after having passed through them all, and deposited some sediment in each, it is let off into a very large pit, almost half an acre in extent; in which it is suffered to stand so long, as to deposit all its sediment, of whatever kind, and after this it is let out. This work is carried on day and night, and the ore taken away and replaced by more as often as occasion requires. That ore which lies next the beams, by which it was pounded, is always the cleanest or richest.

When the slich is washed as much as they can, a hundred weight of it usually contains about an ounce, or perhaps but half an ounce of metal, which is not all gold; for there is always a mixture of gold and silver, but the gold is in the largest quantity, and usually is two-thirds of the mixture: they then put the slich into a furnace with some limestone, and flicken, or the scoria of former meltings, and run them together. The first melting produces a substance called *lech*; this lech they burn with charcoal, to make it lighter, to open its body, and render it porous, after which it is called *rost*; to this rost they add sand in such quantity as they find necessary, and then melt it over again.

At Chremnitz they have many other ways of reducing gold out of its ore, but particularly one, in which they employ no lead during the whole operation; whereas, in general, lead is always necessary, after the before mentioned processes. See GOLD.

SLIDING RULE, a mathematical instrument, serving to work questions in gauging, measuring, &c. without the use of compasses; merely by the sliding of the parts of the instrument one by another, the lines and divisions whereof give the answers by inspection.

This instrument is variously contrived, and applied by various authors, particularly Everard, Coggeshall, Gunter, Hunt, and Partridge; but the most common and useful are those of Everard and Coggeshall.

SLIGO, a county, in the province of Connaught, Ireland, 25 miles in length, and as much in breadth; bounded on the east by that of Leitrim, on the west by the county of Mayo, on the north and north-west by the western ocean, and on the south and south-west

Sling || Sloane.

by Roſcommon and Mayo. It contains 5970 houſes, 41 pariſhes, 6 baronies, 1 borough, and ſends 4 members to Parliament, two for the county, and two for the borough of the ſame name, which is the only market-town in the county, and is ſeated on a bay of the ſame name, 30 miles weſt of Killalla, and 110 north-eaſt of Dublin. W. Long. 8. 26. N. Lat. 54. 13.

SLING, an inſtrument ſerving for caſting ſtones with great violence. The inhabitants of the Baleario iſlands were famous in antiquity for the dexterous management of the ſling: it is ſaid they uſed three kinds of ſlings, ſome longer, others ſhorter, which they uſed according as their enemies were either nearer or more remote. It is added, that the firſt ſerved them for a head-band, the ſecond for a girdle, and that the third they conſtantly carried in their hand.

SLINGING is uſed variouſly at ſea; but chiefly for hoiſting up caſks or other heavy things with ſlings, *i. e.* contrivances of ropes ſpliced into themſelves at either end, with one eye big enough to receive the caſk or whatever is to be ſlung. There are other ſlings, which are made longer, and with a ſmall eye at each end; one of which is put over the breech of a piece of ordnance, and the other eye comes over the end of an iron crow, which is put into the mouth of the piece, to weigh and hoiſe the gun as they pleaſe. There are alſo ſlings by which the yards are bound faſt to the croſs-tree aloft, and to the head of the maſt, with a ſtrong rope or chain, that if the tie ſhould happen to break, or to be ſhot to pieces in fight, the yard, nevertheleſs, may not fall upon the hatches.

Slinging a Man overboard, in order to ſtop a leak in a ſhip, is done thus: the man is truſſed up about the middle in a piece of canvas, and a rope to keep him from ſinking, with his arms at liberty, a mallet in one hand, and a plug, wrapped in oakum and well tarred in a tarpawling clout, in the other, which he is to beat with all diſpatch into the hole or leak.

SLOANE (Sir Hans), baronet, eminently diſtinguiſhed as a phyſician and a naturaliſt, was of Scotch extraction, his father Alexander Sloane being at the head of that colony of Scots which King James I. ſettled in the north of Ireland, where our author was born, at Killieagh, on the 16th of April 1660. At a very early period, he diſplayed a ſtrong inclination for natural hiſtory; and this propenſity being encouraged by a ſuitable education, he employed thoſe hours which young people generally loſe by purſuing low and trifling amuſements, in the ſtudy of nature, and contemplating her works. When about ſixteen, he was attacked by a ſpitting of blood which threatened to be attended with conſiderable danger, and which interrupted the regular courſe of his application for three years; he had, however, already learned enough of phyſic to know that a malady of this kind was not to be removed ſuddenly, and he prudently abſtained from wine and other liquors that were likely to increaſe it.

By ſtrictly obſerving this ſevere regimen, which in ſome meaſure he continued ever after, he was enabled to prolong his life beyond the ordinary bounds; being an example of the truth of his own favourite maxim, that ſobriety, temperance, and moderation, are the beſt and moſt powerful preſervatives that nature has granted to mankind.

As ſoon as he recovered from this infirmity, he reſolved to perfect himſelf in the different branches of phyſic, which was the profeſſion he had made choice of; and with this view he repaired to London, where he hoped to receive that aſſiſtance which he could not find in his own country. Sloane.

On his arrival in the metropolis, he entered himſelf as a pupil to the great Stafforth, an excellent chemiſt, bred under the illuſtrious Stahl; and by his inſtructions he gained a perfect knowledge of the compoſition and preparation of the different kinds of medicines then inuſe. At the ſame time, he ſtudied botany at the celebrated garden at Chelſea, aſſiduouſly attended the public lectures of anatomy and phyſic, and in ſhort neglected nothing that he thought likely to prove ſerviceable to him in his future practice. His principal merit, however, was his knowledge of natural hiſtory; and it was this part of his character with introduced him early to the acquaintance of Mr Boyle and Mr Ray, two of the moſt eminent naturaliſts of that age. His intimacy with theſe diſtinguiſhed characters continued as long as they lived; and as he was careful to communicate to them every object of curioſity that attracted his attention, the obſervations which he occaſionally made often excited their admiration and obtained their applauſe.

After ſtudying four years at London with unremitting ſeverity, Mr Sloane determined to viſit foreign countries for farther improvement. In this view he ſet out for France in the company of two other ſtudents, and having croſſed to Dieppe, proceeded to Paris. In the way thither they were elegantly entertained by the famous M. Lemery the elder; and in return Mr Sloane preſented that eminent chemiſt with a ſpecimen of four different kinds of phoſphorus, of which, upon the credit of other writers, M. Lemery had treated in his book of chemiſtry, though he had never ſeen any of them.

At Paris Mr Sloane lived as he had done in London. He attended the hoſpitals, heard the lectures of Tournefort, De Verney, and other eminent maſters; viſited all the literati, who received him with particular marks of eſteem, and employed himſelf wholly in ſtudy.

From Paris Mr Sloane went to Montpelier; and, being furniſhed with letters of recommendation from M. Tournefort to M. Chirac, then chancellor of that univerſity, he found eaſy acceſs, through his means, to all the learned men of the province, particularly to M. Magnol, whom he always accompanied in his botanical excurſions in the environs of that city, where he beheld with pleaſure and admiration the ſpontaneous productions of nature, and learned under his inſtructions, to claſs them in a proper manner.

Having here found an ample field for contemplation, which was entirely ſuited to his taſte, he took leave of his two companions, whom a curioſity of a different kind led into Italy.

After ſpending a whole year in collecting plants, he travelled through Languedoc with the ſame deſign; and paſſing through Thouloufe and Bourdeaux, returned to Paris, where he made a ſhort ſtay. About the end of the year 1684 he ſet out for England, with an intention of ſettling there as a phyſician. On his arrival in London, he made it his firſt buſineſs to viſit his two illuſtrious friends Mr Ray and Mr Boyle, in order to

Sloane. to communicate to them the discoveries he had made in his travels. The latter he found at home, but the former had retired to Essex; to which place Mr Sloane transmitted a great variety of plants and seeds, which Mr Ray has described in his History of Plants, and for which he makes a proper acknowledgment.

About the year 1706 our author became acquainted with the celebrated Sydenham; who soon contracted so warm an affection for him that he took him into his house, and recommended him in the strongest manner to his patients. He had not been long in London before he was proposed by Dr Martin Lister as a candidate to be admitted a member of the Royal Society, on the 26th of November 1684; and being approved he was elected on the 21st of January following.

In 1685 he communicated some curiosities to the Society; and in July the same year he was a candidate for the office of their assistant secretary, but without success, as he was obliged to give way to the superior interest of his competitor Dr Halley. On the 12th of April 1687, he was chosen a fellow of the college of physicians in London; and the same year his friend and fellow traveller Dr Tancred Robinson, having mentioned to the Society the plant called the *star of the earth*, as a remedy newly discovered for the bite of a mad dog, Dr Sloane acquainted them that this virtue of the plant was to be found in a book called *De Gray's Farriery*; and that he knew a man who had cured with it twenty couple of dogs. This observation he made on the 13th of July, and on the 12th of September following he embarked at Portsmouth for Jamaica with the duke of Albemarle, who had been appointed governor of that island. The doctor attended his grace in quality of physician, and arrived at Jamaica on the 19th of December following.

Here a new field was opened for fresh discoveries in natural productions; but the world would have been deprived of the fruits of them, had not our author, by incredible application, converted, as we may say, his minutes into hours. The duke of Albemarle died soon after he landed, and the duchess determined to return to England whenever an answer should be received to the letter she had sent to court on that melancholy occasion. As Dr Sloane could not think of leaving her grace in her distress, whilst the rest of her retinue were preparing for their departure he improved it in making collections of natural curiosities; so that though his whole stay at Jamaica was not above fifteen months, he brought together such a prodigious number of plants, that on his return to England Mr Ray was astonished that one man could procure in one island, and in so short a space, so vast a variety.

On his arrival in London he applied himself to the practice of his profession; and soon became so eminent, that he was chosen physician to Christ's Hospital on the 17th of October 1694: and this office he held till the year 1730, when, on account of his great age and infirmities, he found it necessary to resign. It is somewhat singular, and redounds much to the Doctor's honour, that though he received the emoluments of his office punctually, because he would not lay down a precedent which might hurt his successors, yet he constantly applied the money to the relief of those who were the greatest objects of compassion in the hospital, that it might never be said he enriched himself by giving health to the poor. He had been elected secretary to Sloane. the Royal Society on the 30th of November 1693; and upon this occasion he revived the publication of the Philosophical Transactions, which had been omitted for some time. He continued to be the editor of this work till the year 1712; and the volumes which appeared during that period are monuments of his industry and ingenuity, many of the pieces contained in them being written by himself.

In the mean time he published *Catalogus Plantarum quæ in Insula Jamaica sponte proveniunt*, &c. *Specimen Prodromi Historiæ Naturalis pars prima*, which he dedicated to the Royal Society and College of Physicians. About the same time he formed the plan of a dispensary, where the poor might be furnished at prime cost with such medicines as their several maladies might require; which he afterwards carried into execution, with the assistance of the president and other members of the college of physicians.

Our author's thirst for natural knowledge seems to have been born with him, so that his cabinet of curiosities may be said to have commenced with his being. He was continually enriching and enlarging it; and the same which, in the course of a few years, it had acquired, brought every thing that was curious in art or nature to be first offered to him for purchase. These acquisitions, however, increased it but very slowly in comparison of the augmentation it received in 1701 by the death of William Courten, Esq; a gentleman who had employed all his time, and the greater part of his fortune, in collecting rarities, and who bequeathed the whole to Dr Sloane, on condition of his paying certain debts and legacies with which he had charged it. These terms our author accepted, and he executed the will of the donor with the most scrupulous exactness; on which account some people have said, that he purchased Mr Courten's curiosities at a dear rate.

In 1707 the first volume of Dr Sloane's Natural History of Jamaica appeared in folio, though the publication of the second was delayed till 1725. By this very useful as well as magnificent work the materia medica was enriched with a great number of excellent drugs not before known. In 1708 the Doctor was elected a foreign member of the Royal Academy of Sciences at Paris, in the room of Mr Tschirnaus; an honour so much the greater, as we were then at war with France, and the queen's express consent was necessary before he could accept it. In proportion as his credit rose among the learned, his practice increased among the people of rank: Queen Anne herself frequently consulted him, and in her last illness was blooded by him.

On the advancement of George I. to the throne, that prince, on the 3d of April 1716, created the Doctor a baronet, an hereditary title of honour to which no English physician had before attained; and at the same time made him physician general to the army, in which station he continued till 1727, when he was appointed physician in ordinary to George II. He attended the royal family till his death; and was particularly favoured by Queen Caroline, who placed the greatest confidence in his prescriptions. In the mean time he had been unanimously chosen one of the elects of the college of physicians June 1, 1716, and he was elected president of the same body on September 30, 1719, an office which he held for sixteen years. Du-

Sloane. ring that period he not only gave the higheſt proofs of his zeal and aſſiduity in the diſcharge of his duty, but in 1721 made a preſent to that ſociety of L. 100; and ſo far remitted a very conſiderable debt, which the corporation owed him, as to accept it in ſuch ſmall ſums as were leaſt inconvenient to the ſtate of their affairs. Sir Hans was no leſs liberal to other learned bodies. He had no ſooner purchaſed the manor of Chelſea, than he gave the company of apothecaries the entire freehold of their botanical garden there, upon condition only that they ſhould preſent yearly to the Royal Society fifty new plants, till the number ſhould amount to 2000 (A). He gave beſides ſeveral other conſiderable donations for the improvement of this garden; the ſituation of which, on the banks of the Thames, and in the neighbourhood of the capital, was ſuch as to render it uſeful in two reſpects: Firſt, by producing the moſt rare medicinal plants; and, ſecondly, by ſerving as an excellent ſchool for young botaniſts; an advantage which he himſelf had derived from it in the early part of his life.

The death of Sir Iſaac Newton, which happened in 1727, made way for the advancement of Sir Hans to the preſidency of the Royal Society. He had been vice-preſident, and frequently ſat in the chair for that great man; and by his long connection with this learned body he had contracted ſo ſtrong an affection for it, that he made them a preſent of an hundred guineas, cauſed a curious buſt of King Charles II. its founder, to be erected in the great hall where it met, and, as is ſaid was very inſtrumental in procuring Sir Godfrey Copley's benefaction of a medal of the value of five guineas, to be annually given as an honorary mark of diſtinction to the perſon who communicates the beſt experiments to the Society.

On his being raiſed to the chair, Sir Hans laid aſide all thoughts of further promotion, and applied himſelf wholly to the faithful diſcharge of the duties of the offices which he enjoyed. In this laudable occupation he employed his time from 1727 to 1740, when, at the age of fourſcore, he formed a reſolution of quitting the ſervice of the public, and of living for himſelf. With this view he reſigned the preſidency of the Royal Society much againſt the inclination of that reſpectable body, who choſe Martin Folkes, Eſq; to ſucceed him, and in a public aſſembly thanked him for the great and eminent ſervices he had rendered them. In the month of January 1741, he began to remove his library, and his cabinet of rarities, from his houſe in Bloomſbury to that at Chelſea; and on the 12th of March following, having ſettled all his affairs, he retired thither himſelf, to enjoy in peaceful tranquillity the remains of a well-ſpent life. He did not, however, bury himſelf in that ſolitude which excludes men from ſociety. He received at Chelſea, as he had done in London, the viſits of people of diſtinction, of all learned foreigners, and of the royal family, who ſometimes did him the honour to wait on him; but, what was ſtill more to his praiſe, he never refuſed admittance or advice to rich or poor who came to conſult him concerning their health. Not contented with this contracted method of doing good, he now, during his retreat, preſented to the public ſuch uſeful remedies as ſucceſs had warranted, during the courſe of a long continued practice. Among theſe is the efficacious receipt for diſtempers in the eyes, and his remedy for the bite of a mad dog. Sloane.

During the whole courſe of his life, Sir Hans had lived with ſo much temperance, as had preſerved him from feeling the infirmities of old age; but in his 90th year he began to complain of pains, and to be ſenſible of an univerſal decay. He was often heard to ſay, that the approach of death brought no terrors along with it; that he had long expected the ſtroke; and that he was prepared to receive it whenever the great Author of his being ſhould think fit. After a ſhort illneſs of three days, he died on the 11th of January 1752, and was interred on the 18th at Chelſea, in the ſame vault with his lady, the ſolemnity being attended with the greateſt concourſe of people, of all ranks and conditions, that had ever been ſeen before on the like occaſion.

Sir Hans being extremely ſolicitous leſt his cabinet of curioſities, which he had taken ſo much pains to collect, ſhould be again diſſipated at his death, and being at the ſame time unwilling that ſo large a portion of his fortune ſhould be loſt to his children, he bequeathed it to the public, on condition that L. 20,000 ſhould be made good by parliament to his family. This ſum, though large in appearance, was ſcarcely more than the intrinſic value of the gold and ſilver medals, the ores and precious ſtones that were found in it; for in his laſt will we declares, that the firſt coſt of the whole amounted at leaſt to L. 50,000. Beſides his library, conſiſting of more than 50,000 volumes, 347 of which were illuſtrated with cuts finely engraven and coloured from nature, there were 3560 manuſcripts, and an infinite number of rare and curious works of every kind. The parliament accepted the legacy, and fulfilled the conditions.

SLOANEA, in botany: A genus of plants belonging to the claſs of *polyandria*, and order of *monogynia*; and in the natural ſyſtem ranging under the 50th order, *Amentaceæ*. The corolla is pentapetalous; the calyx pentaphyllous and deciduous; ; the ſtigma is perforated;

(A) This garden was firſt eſtabliſhed by the company in 1673; and having after that period been ſtocked by them with a great variety of plants, for the improvement of Botany, Sir Hans, in order to encourage ſo ſerviceable an undertaking, granted to the company the inheritance of it, being part of his eſtate and manor of Chelſea, on condition that it ſhould be for ever preſerved as a phyſic garden. As a proof of its being ſo maintained, he obliged the company, in conſideration of the ſaid grant, to preſent yearly to the Royal Society, in one of their weekly meetings, fifty ſpecimens of plants that had grown in the garden the preceding year, and which were all to be ſpecifically diſtinct from each other, until the number of two thouſand ſhould be completed. This number was completed in the year 1761. In 1733 the company erected a marble ſtatue of Sir Hans, executed by Ryſbrac, which is placed upon a pedeſtal in the centre of the garden, with a Latin inſcription, expreſſing his donation, and the deſign and advantages of it.

Aloe
Sluice.

perforated; the berry is corticoſe, echinated, polyſpermous, and gaping. Their are two ſpecies, the *dentata* and *emarginata*.

SLOE. See PRUNUS.

SLOOP, a ſmall veſſel furniſhed with one maſt, the mainſail of which is attached to a gaff above, or to the maſt on its foremoſt edge, and to a long boom below, by which it is occaſionally ſhifted to either quarter. See SHIP.

Sloop of War, a name given to the ſmalleſt veſſels of war except cutters. They are either rigged as ſhips or ſnows.

SLOT, in the ſportſman's language, a term uſed to expreſs the mark of the foot of a ſtag or other animal proper for the chace in the clay or earth, by which they are able to gueſs when the animal paſſed, and which way he went. The ſlot, or treading of the ſtag, is very nicely ſtudied on this occaſion; if the ſlot be large, deep printed in the ground, and with an open cleft, and, added to theſe marks, there is a large ſpace between mark and mark, it is certain that the ſtag is an old one. If there be obſerved the ſlots of treadings of two, the one long and the other round, and both of one ſize, the long ſlot is always that of the larger animal. There is alſo another way of knowing the old ones from the young ones by the treading; which is, that the hinder feet of the old ones never reach to their fore feet, whereas thoſe of the young ones do.

SLOTH, in zoology. See BRADYPUS.

SLOUGH, a deep muddy place. The caſt ſkin of a ſnake, the damp of a coal pit, and the ſcar of a wound are alſo called by the ſame appellation. The ſlough of a wild boar is the bed, ſoil, or mire, wherein he wallows, or in which he lies in the day-time.

SLUCZK, a large and populous town in Poland, in Lithuania, and capital of a duchy of the ſame name; famous for three battles gained here by Conſtantine duke of Oſtrog over the Tartars, in the reign of Sigiſmund I. It is ſeated on the river Sluczk, 72 miles ſouth eaſt of Minſki, and 70 ſouth of Novogrodeck. E. Long. 27. 44. N. Lat. 53. 2.

SLUG, in zoology. See LIMAX.

SLUICE, a frame of timber, ſtone, or other matter, ſerving to retain and raiſe the water of a river, &c. and on occaſion to let it paſs.

Such is the ſluice of a mill, which ſtops and collects the water of a rivulet, &c. to let it fall at length in the greater plenty upon the mill wheel: ſuch alſo are thoſe uſed as vents or drains to diſcharge water off land. And ſuch are the ſluices of Flanders, &c. which ſerve to prevent the waters of the ſea from overflowing the lower lands.

Sluice
Sluice.

Sometimes there is a kind of canal incloſed between two gates or ſluices, in artificial navigations, to ſave the water, and render the paſſage of boats equally eaſy and ſafe, upwards and downwards; as in the ſluices of Briare in France, which are a kind of maſſive walls built parallel to each other, at the diſtance of 20 or 24 feet, cloſed with ſtrong gates at each end, between which is a kind of canal or chamber conſiderably longer than broad; wherein a veſſel being incloſed, the water is let out at the firſt gate, by which the veſſel is raiſed 15 or 16 feet, and paſſed out of this canal into another much higher. By ſuch means a boat is conveyed out of the Loire into the Seine, though the ground between them riſe above 150 feet higher than either of thoſe rivers ‡.

Sluices are made different ways, according to the uſe for which they are intended; when they ſerve for navigation, they are ſhut with two gates, preſenting an angle towards the ſtream: when they are made near the ſea, two pair of gates are made, the one to keep the water out and the other in, as occaſion requires; in this caſe, the gates towards the ſea preſent an angle that way, and the others the contrary way; and the ſpace incloſed by thoſe gates is called the *chamber*. When ſluices are made in the ditches of a fortreſs, to keep up the water in ſome parts, inſtead of gates, ſhutters are made ſo as to ſlide up and down in groves; and when they are made to raiſe an inundation, they are then ſhut by means of ſquare timbers let down in cullies, ſo as to lie cloſe and firm.

‡ See Canal.

The word *ſluice* is formed of the French *eſcluſe*, which Menage derives from the Latin *excluſa*, found in the Salic law in the ſame ſenſe. But this is to be reſtrained to the ſluices of mills, &c. for as thoſe ſerving to raiſe veſſels, they were wholly unknown to the ancients.

SLUR, in muſic, a mark like the arch of a circle, drawn from one note to another, comprehending two or more notes in the ſame or different degrees. If the notes are in different degrees, it ſignifies that they are all to be ſung to one ſyllable; for wind inſtruments, that they are to be made in one continued breath; and for ſtringed inſtruments that are ſtruck with a bow, as a violin, &c. that they are made with one ſtroke. If the notes are in the ſame degree, it ſignifies that it is all one note, to be made as long as the whole notes ſo connected; and this happens moſt frequently betwixt the laſt note of one line and the firſt of the next; which is particularly called *ſyncopation*.

SLUYS, a town in Dutch Flanders, oppoſite the iſland of Cadſand, with a good harbour, 10 miles north of Bruges. E. Long. 3. 25. N. Lat. 51. 19.

SMACK, a ſmall veſſel, commonly rigged as a ſloop or hoy, uſed in the coaſting or fiſhing trade, or as a tender in the king's ſervice.

SMALAND, or EAST GOTHLAND, a province of Sweden, which makes part of Gothland; and is bounded on the north by Oſtrogothia or Eaſt Gothland, on the eaſt by the Baltic Sea, on the ſouth by Schonen and Bleckingia, and on the weſt by Weſtrogothia or Weſt Gothland. It is about 112 miles in length, and 62 in breadth. Calmar is the capital-town.

SMALKALD, a town of Germany, in Franconia, and in the county of Henneberg: famous for the confederacy entered into by the German Proteſtants againſt the emperor, commonly called the *league of Smalkald*. The deſign of it was to defend their religion and liberties. It is ſeated on the river Werra, 25 miles ſouth weſt of Erford, and 50 north-weſt of Bamberg. E. Long. 10. 53. N. Lat. 50. 49. It is ſubject to the prince of Heſſe-Caſſel.

SMALLAGE, in botany. See APIUM.

SMALT, a kind of glaſs of a dark blue colour, which when levigated appears of a moſt beautiful colour; and if it could be made ſufficiently fine, would be an excellent ſucedaneum for ultramarine, as not only reſiſting all kinds of weather, but even the moſt violent fires. It is prepared by melting one part of calcined cobalt with two or three powder, and one of pot-aſh

Sm

Smaragdus, Smeaton. At the bottoms of the crucibles in which the ſmalt is manufactured we generally find a regulus of a whitiſh colour inclining to red, and extremely brittle. This is melted afreſh, and when cold ſeparates into two parts; that at the bottom is the cobaltic regulus, which is employed to make more of the ſmalt; the other is biſmuth.

SMARAGDUS, in natural hiſtory. See EMERALD.

SMEATON (John,) an eminent civil engineer, was born the 28th of May 1724. O. S. at Auſthorpe, near Leeds, in a houſe built by his grandfather, and where his family have reſided ever ſince.

The ſtrength of his underſtanding and the originality of his genius appeared at an early age; his playthings were not the playthings of children, but the tools which men employ; and he appeared to have greater entertainment in ſeeing the men in the neighbourhood work, and aſking them queſtions, than in any thing elſe. One day he was ſeen (to the diſtreſs of his family) on the top of his father's barn, fixing up ſomething like a windmill; another time, he attended ſome men fixing a pump at a neighbouring village, and obſerving them cut off a piece of bored pipe, he was ſo lucky as to procure it, and he actually made with it a working pump that raiſed water. Theſe anecdotes refer to circumſtances that happened while he was in petticoats, and moſt likely before he attained his ſixth year.

About his 14th and 15th year, he had made for himſelf an engine for turning, and made ſeveral preſents to his friends of boxes in ivory or wood very neatly turned. He forged his iron and ſteel, and melted his metal; he had tools of every ſort for working in wood, ivory, and metals. He had made a lathe, by which he had cut a perpetual ſcrew in braſs, a thing little known at that day, which was the invention of Mr Henry Hindley of York; with whom Mr Smeaton ſoon became acquainted, and they ſpent many a night at Mr Hindley's houſe till day-light, converſing on thoſe ſubjects.

Thus had Mr Smeaton, by the ſtrength of his genius and indefatigable induſtry, acquired, at the age of 18, an extenſive ſet of tools, and the art of working in moſt of the mechanical trades, without the aſſiſtance of any maſter. A part of every day was generally occupied in forming ſome ingenious piece of mechaniſm.

Mr Smeaton's father was an attorney, and deſirous of bringing him up to the ſame profeſſion, Mr Smeaton therefore came up to London in 1742, and attended the courts in Weſtminiſter hall; but finding (as his common expreſſion was) that the law did not ſuit the bent of his genius, he wrote a ſtrong memorial to his father on that ſubject; whoſe good ſenſe from that moment left Mr Smeaton to purſue the bent of his genius in his own way.

In 1751 he began a courſe of experiments to try a machine of his invention to meaſure a ſhip's way at ſea, and alſo made two voyages in company with Dr Knight to try it, and a compaſs of his own invention and making, which was made magnetical by Dr Knight's artificial magnets: the ſecond voyage was made in the Fortune ſloop of war, commanded at that time by Captain Alexander Campbell.

In 1753 he was elected member of the Royal Society; the number of papers publiſhed in their Tranſactions will ſhow the univerſality of his genius and knowledge. In 1759 he was honoured by an unanimous vote with their gold medal for his paper intitled "An Experimental Inquiry concerning the Natural Powers of Water and Wind to turn Mills, and other Machines depending on a Circular Motion." Smeaton.

This paper, he ſays, was the reſult of experiments made on working models in the years 1752 and 1753, but not communicated to the Society till 1759; before which time he had an opportunity of putting the effect of theſe experiments into real practice, in a variety of caſes, and for various purpoſes, ſo as to aſſure the Society he had found them to anſwer.

In December 1755, the Eddyſtone lighthouſe was burnt down: Mr Weſton, the chief proprietor, and the others, being deſirous of rebuilding it in the moſt ſubſtantial manner, inquired of the earl of Macclesfield (then preſident of the Royal Society) whom he thought the moſt proper to rebuild it; his Lordſhip recommended Mr Smeaton.

Mr Smeaton undertook the work, and completed it in the ſummer of 1759. Of this Mr Smeaton gives an ample deſcription in the volume he publiſhed in 1791: that edition has been ſold ſome time ago, and a ſecond is now in the preſs, under the reviſal of his much eſteemed friend Mr Aubert, F. R. S. and governor of the London aſſurance corporation.

Though Mr Smeaton completed the building of the Eddyſtone lighthouſe in 1759 (a work that does him ſo much credit), yet it appears he did not ſoon get into full buſineſs as a civil engineer; for in 1764, while in Yorkſhire, he offered himſelf a candidate for one of the receivers of the Derwentwater eſtate; and on the 31ſt of December in that year, he was appointed at a full board of Greenwich hoſpital, in a manner highly flattering to himſelf; when two other perſons ſtrongly recommended and powerfully ſupported were candidates for the employment. In this appointment he was very happy, by the aſſiſtance and abilities of his partner Mr Walton one of the receivers, who taking upon himſelf the management and accounts, left Mr Smeaton leiſure and opportunity to exert his abilities on public works, as well as to make many improvements in the mills and in the eſtates of Greenwich hoſpital. By the year 1775 he had ſo much buſineſs as a civil engineer, that he wiſhed to reſign this appointment; and would have done it then, had not his friends the late Mr Stuart the hoſpital ſurveyor, and Mr Ibbetſon their ſecretary, prevailed upon him to continue in the office about two years longer.

Mr Smeaton having now got into full buſineſs as a civil engineer, performed many works of general utility. He made the river Calder navigable; a work that required great ſkill and judgment, owing to the very impetuous floods in that river: He planned and attended the execution of the great canal in Scotland for conveying the trade of the country either to the Atlantic or German ocean; and having brought it to the place originally intended, he declined a handſome yearly ſalary in order that he might attend to the multiplicity of his other buſineſs.

On the opening of the great arch at London bridge, the excavation around and under the ſterlings was ſo conſiderable, that the bridge was thought to be in great

Smeaton. great danger of falling. He was then in Yorkſhire, and was ſent for by expreſs, and arrived with the utmoſt diſpatch: "I think (ſays Mr Holmes, the author of his life) it was on a Saturday morning, when the apprehenſion of the bridge was ſo general that few would paſs over or under it. He applied himſelf immediately to examine it, and to ſound about the ſterlings as minutely as he could; and the committee being called together, adopted his advice, which was to repurchaſe the ſtones that had been taken from the middle pier, then laying in Moorfields, and to throw them into the river to guard the ſterlings." Nothing ſhows the apprehenſions concerning the falling of the bridge more than the alacrity with which this advice was purſued; the ſtones were repurchaſed that day, horſes, carts, and barges, were got ready, and they began the work on Sunday morning. Thus Mr Smeaton, in all human probability, ſaved London-bridge from falling, and ſecured it till more effectual methods could be taken.

The vaſt variety of mills which Mr Smeaton conſtructed, ſo greatly to the ſatisfaction and advantage of the owners will ſhow the great uſe which he made of his experiments in 1752 and 1753; for he never truſted to theory in any caſe where he could have an opportunity to inveſtigate it by experiment. He built a ſteam engine at Auſthorpe, and made experiments thereon, purpoſely to aſcertain the power of Newcomen's ſteam-engine, which he improved and brought to a far greater degree of perfection, both in its conſtruction and powers, than it was before.

Mr Smeaton during many years of his life was a frequent attendant on parliament, his opinion being continually called for; and here his ſtrength of judgment and perſpicuity of expreſſion had its full diſplay: it was his conſtant cuſtom, when applied to, to plan or ſupport any meaſure, to make himſelf fully acquainted with it, to ſee its merits before he would engage in it: by this caution, added to the clearneſs of his deſcription and the integrity of his heart, he ſeldom failed to obtain for the bill which he ſupported an act of parliament. No one was heard with more attention, nor had any one ever more confidence placed in his teſtimony. In the courts of law he had ſeveral compliments paid him from the bench by Lord Mansfield and others, for the new light which he threw on difficult ſubjects.

About the year 1785 Mr Smeaton's health began to decline; and he then took the reſolution to endeavour to avoid all the buſineſs he could, ſo that he might have leiſure to publiſh an account of his inventions and works, which was certainly the firſt wiſh of his heart; for he has often been heard to ſay, that "he thought he could not render ſo much ſervice to his country as by doing that." He got only his account of the Eddyſtone lighthouſe completed, and ſome preparations to his intended Treatiſe on Mills; for he could not reſiſt the ſolicitations of his friends in various works: and Mr Aubert, whom he greatly loved and reſpected, being choſen chairman of Ramſgate harbour, prevailed upon him to accept the place of engineer to that harbour; and to their joint efforts the public is chiefly indebted for the improvements that have been made there within theſe few years, which fully appears in a report that Mr Smeaton gave in to the board of truſtees in 1791, which they immediately publiſhed.

Mr Smeaton being at Auſthorpe, walking in his garden on the 16th of September 1792, was ſtruck with the palſy, and died the 28th of October. "In his illneſs (ſays Mr Holmes) I had ſeveral letters from him, ſigned with his name, but written and ſigned by another's pen; the diction of them ſhowed the ſtrength of his mind had not left him. In one written the 26th of September, after minutely deſcribing his health and feelings, he ſays, "in conſequence of the foregoing, I conclude myſelf nine-tenths dead; and the greateſt favour the Almighty can do me (as I think), will be to complete the other part; but as it is likely to be a lingering illneſs, it is only in His power to ſay when that is likely to happen." Smeaton. Smelling.

Mr Smeaton had a warmth of expreſſion that might appear to thoſe who did not know him well to border on harſhneſs; but thoſe more intimately acquainted with him, knew it aroſe from the intenſe application of his mind, which was always in the purſuit of truth, or engaged in inveſtigating difficult ſubjects. He would ſometimes break out haſtily, when any thing was ſaid that did not tally with his ideas; and he would not give up any thing he argued for, till his mind was convinced by ſound reaſoning.

In all the ſocial duties of life he was exemplary; he was a moſt affectionate huſband, a good father, a warm, zealous, and ſincere friend, always ready to aſſiſt thoſe he reſpected, and often before it was pointed out to him in what way he could ſerve them. He was a lover and encourager of merit wherever he found it; and many men are in a great meaſure indebted to his aſſiſtance and advice for their preſent ſituation. As a companion, he was always entertainign and inſtructive; and none could ſpend any time in his company without improvement.

SMELL, ODOUR, with regard to the organ, is an impreſſion made on the noſe by little particles continually exhaling from odorous bodies: With regard to the object, it is the figure and diſpoſition of odorous effluvia, which, ſticking on the organ, excite the ſenſe of ſmelling: And with regard to the ſoul, it is the perception of the impreſſion of the object on the organ, or the affection in the ſoul reſulting therefrom. See ANATOMY, n° 140; and METAPHYSICS.

SMELLING, the act whereby we perceive ſmells, or whereby we become ſenſible of odorous bodies, by means of certain effluvia thereof; which, ſtriking on the olfactory organ, briſkly enough to have their impulſe propagated to the brain, excite a ſenſation in the ſoul. The principal organs of ſmelling are the noſtrils and the olfactory nerves; the minute ramifications of which latter are diſtributed throughout the whole concave of the former. For their deſcriptions, ſee ANATOMY.

Smelling is performed by drawing into the noſtrils the odorous effluvia floating in the air in inſpiration, which ſtrike with ſuch force againſt the fibrillæ of the olfactory nerves, which the figure of the noſe, and the ſituation of the little bones, render oppoſite thereto, as to ſhake them, and give them a vibratory motion; which action, being communicated hence to the common-ſenſory, occaſions an idea of a ſweet, or fetid, or ſour, or an aromatic, or a putrefied object, &c. The matter in animals, vegetables, foſſils, &c. which chiefly affects the ſenſe of ſmelling, Boerhaave obſerves, is that ſubtile ſubſtance, inherent in their oily part, called

called *ſpirits*: becauſe, when this is taken away ſom the moſt fragrant bodies, what remains has ſcarce any ſmell at all; but this, poured on the moſt inodorous bodies, gives them a fragrancy.

Willis obſerves, that brutes have general'y the ſenſe of ſmelling in much greater perfection than man: by this alone they diſtinguiſh the qualities of bodies, which could not otherwiſe be known; hunt out their food at a great diſtance, as hounds and birds of prey; or hid among other ſubſtances, as ducks, &c. Man, having other means of judging of his food, &c. did not need ſo much ſagacity in his noſe; yet have we inſtances of a great deal even in man. In the *Hiſtoire des Antilles*, we are aſſured there are negroes who, by the ſmell alone, can diſtinguiſh between the footſteps of a Frenchman and a negro. It is found, that the laminæ, wherewith the upper part of the noſtrils is fenced, and which ſerve to receive the divarications of the olfactory nerves, are always longer, and folded up together in greater numbers, as the animal has this ſenſe more acute: the various windings and turnings of theſe laminæ detaining the odoriferous particles.

The ſenſe of ſmelling may be diminiſhed or deſtroyed by diſeaſe; as by the moiſture, dryneſs, inflammation, or ſuppuration of the olfactory membrane, the compreſſion of the nerves which ſupply it, or ſome fault in the brain itſelf at their origin. A defect, or too great a degree of ſolidity of the ſmall ſpongy bones of the upper jaw, the caverns of the forehead, &c. may likewiſe impair this ſenſe; and it may be alſo injured by a collection of fetid matter in theſe caverns, which is continually exhaling from them, and alſo by immoderate uſe of ſnuff. When the noſe abounds with moiſture, after gentle evacuations, ſuch things as tend to take off irritation and coagulate the thin ſharp ſerum may be applied; as the oil of aniſe mixed with fine flour, camphor diſſolved in oil of almonds, &c. the vapours of amber, frankincenſe, gum-maſtic, and benjamin, may likewiſe be received into the noſe and mouth. For moiſtening the mucus when it is too dry, ſome recommend ſnuff made of the leaves of marjoram, mixed with oil of amber, marjoram, and aniſeed; or a ſternutatory of calcined white vitriol, twelve grains of which may be mixed with two ounces of marjoram water and filtrated. The ſteam of vinegar upon hot iron, and received up the noſtrils, is alſo of uſe for ſoftening the mucus, removing obſtructions, &c. If there be an ulcer in the noſe, it ought to be dreſſed with ſome emollient ointment, to which, if the pain be very great, a little laudanum may be added. If it be a venereal ulcer, 12 grains of corroſive ſublimate may be diſſolved in a pint and a half of brandy, a table ſpoonful of which may be taken twice a day. The ulcer ought likewiſe to be waſhed with it, and the fumes of cinnabar may be received up the noſtrils.

If there be reaſon to ſuſpect that the nerves which ſupply the organs of ſmelling are inert, or want ſtimulating, volatile ſalts, or ſtrong ſnuffs, and other things which occaſion ſneezing, may be applied to the noſe; the forehead may likewiſe be anointed with balſam of Peru, to which may be added a little oil of amber.

SMELT, in ichthyology. See SALMO.

SMELTING, in metallurgy, the fuſion or melting of the ores of metals, in order to ſeparate the metalline part from the earthy, ſtony, and other parts. See METALLURGY. Part III.

SMEW, in ornithology. See MERGUS.

SMILAX, ROUGH BINDWEED, in botany: A genus of plants belonging to the claſs of *dioecia* and order of *hexandria*; and in the natural ſyſtem ranging under the 11th order, *Sarmentaceæ*. The male calyx is hexaphyllous, and there is no corolla; the female calyx is alſo hexaphyllous, without any corolla: there are three ſtyles, a trilocular berry, and two ſeeds. There are 18 ſpecies; the aſpera, excelſa, zoilanica, ſarſaparilla, china, rotundifolia, laurifolia, tamnoides, caduca, bona nox, herbacea, tetragona, lanceolata, and pſeudo china. Of theſe, the ſmilax ſarſaparilla, which affords the ſarſaparilla root, is the moſt valuable. This is well deſcribed in the London Medical Journal by Dr Wright, who, during a long reſidence in Jamaica, made botany his peculiar ſtudy.

"This ſpecies (ſays he) has ſtems of the thickneſs of a man's finger: they are jointed, triangular, and beſet with crooked ſpines. The leaves are alternate, ſmooth and ſhining on the upper ſide; on the other ſide are three nerves or coſtæ, with ſundry ſmall crooked ſpines. The flower is yellow, mixed with red. The fruit is a black-berry, containing ſeveral brown ſeeds.

"Sarſaparilla delights in low moiſt grounds and near the banks of rivers. The roots run ſuperficially under the ſurface of the ground. The gatherers have only to looſen the ſoil a little, and to draw out the long fibres with a wooden hook. In this manner they proceed till the whole root is got out. It is then cleared of the mud, dried, and made into bundles.

"The ſenſible qualities of ſarſaparilla are mucilaginous and farinaceous, with a ſlight degree of acrimony. The latter, however, is ſo ſlight as not to be perceived by many; and I am apt to believe that its medicinal powers may fairly be aſcribed to its demulcent and farinaceous qualities.

"Since the publication of Sir William Fordyce's paper on Sarſaparilla in the Medical Obſervations and Inquiries, Vol. I. ſarſaparilla has been in more general uſe than formerly. The planters in Jamaica ſupply their eſtates with great quantities of it; and its exhibition has been attended with very happy conſequences in the yaws and in venereal affections; as nodes, tophi, and exoſtoſis; pains of the bones, and carious or cancerous ulcers.

"Sir William Fordyce ſeems to think ſarſaparilla a ſpecific in all ſtages of lues; but from an attentive and careful obſervation of its effects in ſome thouſands of caſes, I muſt declare I could place no dependence on ſarſaparilla alone. But if mercury had formerly been tried, or was uſed along with ſarſaparilla, a cure was ſoon effected. Where the patients had been reduced by pain, diſorder, and mercury, I preſcribed a decoction of ſarſaparilla, and a table-ſpoonful of the powder of the ſame, twice a day, with the greateſt ſucceſs, in the moſt deplorable caſes of lues, ill-cured yaws, and carious or ill-diſpoſed ſores or cancers.

The china, or oriental ſpecies of china root, has roundiſh prickly ſtalks and red berries, and is a native of China and Japan. The pſeudo-china, or occidental ſpecies, has rounder ſmooth ſtalks and black berries, grows wild in Jamaica and Virginia, and bears the colds of our own climate.

These

Scular. Smith. Lewis's Materia Medica.

These roots have scarce any smell or particular taste: when fresh, they are said to be somewhat acrid, but as brought to us they discover, even when long chewed, no other than a slight unctuosity in the mouth. Boiled in water, they impart a reddish colour, and a kind of vapid softness; the decoction when mispissated yields an unctuous, farinaceous, almost insipid mass, amounting to upwards of half the weight of the root. They give a gold yellow tincture to rectified spirit, but make no sensible alteration in its taste; on drawing off the spirit from the filtered liquor, there remains an orange-coloured extract, nearly as insipid as that obtained by water, but scarcely in half its quantity.

China root is generally supposed to promote perspiration and urine, and by its soft unctuous quality to blunt acrimonious humours. It was first introduced into Europe about the year 1535, with the character of a specific against venereal disorders: the patient was kept warm, a weak decoction of china root was used for common drink, and a stronger decoction taken twice a day in bed to promote a sweat. Such a regimen is doubtless a good auxiliary to mercurial alteratives: but whatever may be its effects in the warmer climates, it is found in this to be itself greatly insufficient. At present the china root is very rarely made use of, having for some time given place to sarsaparilla, which is supposed to be more effectual. Prosper Alpinus informs us, that this root is in great esteem among the Egyptian women for procuring fatness and plumpness.

SMITH (Sir Thomas), was born at Walden in Essex in 1512. At 14 he was sent to Queen's college Cambridge, where he distinguished himself so much that he was made Henry VIII.'s scholar together with John Cheke. He was chosen a fellow of his college in 1531, and appointed two years after to read the public Greek lecture. The common mode of reading Greek at that time was very faulty; the same sound being given to the letters and diphthongs ι, η, υ, ει, οι, υι. Mr Smith and Mr Cheke had been for some time sensible that this pronunciation was wrong: and after a good deal of consultation and research, they agreed to introduce that mode of reading which prevails at present. Mr Smith was lecturing on *Aristotle de Republica* in Greek. At first he dropped a word or two at intervals in the new pronunication, and sometimes he would stop as if he had committed a mistake and correct himself. No notice was taken of this for two or three days; but as he repeated more frequently, his audience began to wonder at the unusual sounds, and at last some of his friends mentioned to him what they had remarked. He owned that something was in agitation, but that it was not yet sufficiently digested to be made public. They entreated him earnestly to discover his project: he did so; and in a short time great numbers resorted to him for information. The new pronunication was adopted with enthusiasm, and soon became universal at Cambridge. It was afterwards opposed, by bishop Gardiner the chancellor; but its superiority to the old mode was so visible, that in a few years it spread over all England.

In 1539 he travelled into foreign countries, and studied for some time in the universities of France and Italy. On his return he was made regius professor of civil law at Cambridge. About this time he published a treatise on the mode of pronouncing English. He was useful likewise in promoting the reformation. Having gone into the family of the duke of Somerset, the protector during the minority of Edward VI. he was employed by that nobleman in public affairs; and in 1548 was made secretary of state, and received the honour of knighthood. While that nobleman continued in power, he was sent ambassador, first to Brussels and afterwards to France.

Upon Mary's accession he left all his places, but was fortunate enough to preserve the friendship of Gardiner and Bonner. He was exempted from persecution, and was allowed, probably by their influence, a pension of L. 100. During Elizabeth's reign he was employed in public affairs, and was sent three times by that princess as her ambassador to France. He died in 1577. His abilities were excellent, and his attainments uncommonly great: He was a philosopher, a physician, a chemist, mathematician, linguist, historian and architect. He wrote, 1. A treatise called the *English Commonwealth*. 2. A letter *De Recta et Emendata, Linguæ Græcæ Pronunciatione*. 3. *De Moribus Turcarum*. 4. *De Druidum Moribus*

SMITH (Edmund), a distinguished English poet, the only son of Mr Neale an eminent merchant, by a daughter of baron Lechmere, was born in 1668. By his father's death he was left young to the care of Mr Smith, who had married his father's sister, and who treated him with so much tenderness, that at the death of his generous guardian he assumed his name. His writings are not many, and those are scattered about in miscellanies and collections: his celebrated tragedy of Phædra and Hippolitus was acted in 1707; and being introduced at a time when the Italian opera so much engrossed the polite world, gave Mr Addison, who wrote the prologue, an opportunity to rally the vitiated taste of the public. However, notwithstanding the esteem it has always been held in, it is perhaps rather to be considered as a fine poem than as a good play. This tragedy, with a Poem to the memory of Mr John Philips, three or four Odes, with a Latin oration spoken at Oxford *in laudem Thomæ Bodlei*, were published as his works by his friend Mr Oldisworth. Mr Smith died in 1710, sunk into indolence and intemperance by poverty and disappointments; the hard fate of many a man of genius.

SMITH (John), an excellent mezzotinter, flourished about 1700; but neither the time of his birth nor death are accurately known. He united softness with strength, and finished with freedom. He served his time with one Tillet a painter in Moorfields; and as soon as he became his own master, he used from Pocket the secret of mezzotinto, and being farther instructed by Vander Vaart, was taken to work in Sir Godfrey Kneller's house; and as he was to be the publisher of that master's works, doubtless received considerable sums from him, which he amply repaid. "To posterity perhaps he prints (says Mr Walpole) will carry an idea of something burlesque; perukes of an excessive length flowing over suits of armour, compose wonderful habits. It is equally strange that fashion could introduce the one, and establish the practice of representing the other, when it was out of fashion. Smith excelled in exhibiting both, as he found them in the portraits of Kneller, Walpole's Catalogue of Engravers.

Smith. lar, who was leſs happy in what he ſubſtituted to armour. In the Kit-cat club he has poured full bottoms chiefly over night-gowns. If thoſe ſtreams of hair were *inanimate* in a battle, I know nothing (he adds) they were adapted to that can be done in a night-gown. Smith compoſed two large volumes, with proofs of his own plates, for which he aſked L. 50. His fineſt works are duke Schomberg on horſeback; that duke's ſon and ſucceſſor Maynhard; the earls of Pembroke, Dorſet, and Albemarle; three plates with two figures in each, of young perſons or children, in which he ſhone; William Cowper; Gibbons and his wife; Queen Anne; the duke of Glouceſter, a whole length, with a flower-pot; a very curious one of Queen Mary, in a high head, fan, and gloves; the earl of Godolphin; the ducheſs of Ormond, a whole length, with a black; Sir George Rooke, &c. There is a print by him of James II. with an anchor, but no inſcription; which not being finiſhed when the king went away, is ſo ſcarce that it is ſometimes ſold for above a guinea. Smith alſo performed many hiſtoric pieces; as the loves of the gods, from Titian, at Blenheim, in ten plates; Venus ſtanding in a ſhell, from a picture by Correggio, and many more, of which perhaps the moſt delicate is the holy family with angels, after Carlo Maratti."

Philoſophical Tranſactions of the Royal Society of Edinburgh, vol. iii.

SMITH (Dr Adam), the celebrated author of the Inquiry into the Nature and Cauſes of the Wealth of Nations, was the only ſon of Adam Smith comptroller of the cuſtoms at Kirkaldy, and of Margaret Douglas daughter of Mr Douglas of Strathenry. He was born at Kirkadly on the 5th June 1723, a few months after the death of his father. His conſtitution during his infancy was infirm and ſickly, and required all the care of his ſurviving parent. When only three years old he was carried by his mother to Strathenry on a viſit to his uncle Mr Douglas; and happening one day to be amuſing himſelf alone at the door of the houſe, he was ſtolen by a party of thoſe vagrants who in Scotland are called *tinkers*. Luckily he was miſſed immediately, and the vagrants purſued and overtaken in Leſlie wood; and thus Dr Smith was preſerved to extend the bounds of ſcience, and reform the commercial policy of Europe.

He received the rudiments of his education in the ſchool of Kirkaldy under David Miller, a teacher of conſiderable eminence, and whoſe name deſerves to be recorded on account of the great number of eminent men which that ſeminary produced while under his direction. Dr Smith, even while at ſchool, attracted notice by his paſſionate attachment to books, and by the extraordinary powers of his memory; while his friendly and generous diſpoſition gained and ſecured the affection of his ſchoolfellows. Even then he was remarkable for thoſe habits which remained with him through life, of ſpeaking to himſelf when alone and of abſence in company. He was ſent in 1737 to the univerſity of Glaſgow, where he remained till 1740, when he went to Baliol college Oxford, as an exhibitioner on Snell's foundation. His favourite purſuits while at the univerſity were mathematics and natural philoſophy. After his removal to England he frequently employed himſelf in tranſlating, particularly from the French, with a view to the improvement of his own ſtyle: a practice which he often recommended to all who wiſhed to cultivate the art of compoſition. It was probably then alſo that he applied himſelf with the greateſt care to the ſtudy of languages, of which, both ancient and modern, his knowledge was uncommonly extenſive and accurate. Smith.

After ſeven years reſidence at Oxford he returned to Kirkaldy, and lived two years with his mother without any fixed plan for his future life. He had been deſigned for the church of England; but diſliking the eccleſiaſtical profeſſion, he reſolved to abandon it altogether, and to limit his ambition to the proſpect of obtaining ſome of thoſe preferments to which literary attainments lead in Scotland. In 1748 he fixed his reſidence in Edinburgh, and for three years read a courſe of lectures on rhetoric and belles lettres under the patronage of Lord Kames. In 1751 he was elected profeſſor of logic in the univerſity of Glaſgow, and the year following was removed to the profeſſorſhip of moral philoſophy, vacant by the death of Mr Thomas Craigie the immediate ſucceſſor of Dr Hutcheſon. In this ſituation he remained 13 years, a period he uſed frequently to look back to as the moſt uſeful part of his life. His lectures on moral philoſophy were divided into four parts: The firſt contained natural theology; in which he conſidered the proofs of the being and attributes of God, and thoſe truths on which religion is founded: the ſecond comprehended ethics, ſtrictly ſo called, and conſiſted chiefly of thoſe doctrines which he afterwards publiſhed in his theory of moral ſentiments: in the third part he treated more at length of that part of morality called *juſtice*; and which, being ſuſceptible of preciſe and accurate rules, is for that reaſon capable of a full and accurate explanation: in the laſt part of his lectures he examined thoſe political regulations which are founded, not upon the principle of juſtice, but of expediency; and which are calculated to increaſe the riches, the power, and the proſperity of a ſtate. Under this view he conſidered the political inſtitutions relating to commerce, to finances, to eccleſiaſtical and military governments: this contained the ſubſtance of his *Wealth of Nations*. In delivering his lectures he truſted almoſt entirely to extemporary elocution: his manner was plain and unaffected, and he never failed to intereſt his hearers. His reputation ſoon roſe very high, and many ſtudents reſorted to the univerſity merely upon his account.

When his acquaintance with Mr Hume firſt commenced is uncertain, but it had ripened into friendſhip before the year 1752.

In 1759 he publiſhed his Theory of Moral Sentiments; a work which deſervedly extended his reputation: for, though ſeveral of its concluſions be ill-founded, it muſt be allowed by all to be a ſingular effort of invention, ingenuity, and ſubtility. Beſides, it contains a great mixture of important truth; and, tho' the author has ſometimes been miſled, he has had the merit of directing the attention of philoſophers to a view of human nature, which had formerly in a great meaſure eſcaped their notice. It abounds everywhere with the pureſt and moſt elevated maxims concerning the practical conduct of life; and when the ſubject of his work leads him to addreſs the imagination and the heart, the variety and felicity of his illuſtrations, the richneſs and fluency of his eloquence, and the ſkill with which

Smith. which he wins the attention and commands the paſſions of his reader, leave him among the Britiſh moraliſts without a rival.

Towards the end of 1763 Dr Smith received an invitation from Mr Charles Townſend to accompany the Duke of Buccleugh on his travels; and the liberal terms in which this propoſal was made induced him to reſign his office at Glaſgow. He joined the Duke of Buccleugh at London early in the year 1764, and ſet out with him for the continent in the month of March following. After a ſtay of about ten days at Paris, they proceeded to Thoulouſe, where they fixed their reſidence for about 18 months; thence they went by a pretty extenſive route through the ſouth of France to Geneva, where they paſſed two months. About Chriſtmas 1765 they returned to Paris, and remained there till October following. The ſociety in which Dr Smith paſſed theſe ten months may be conceived in conſequence of the recommendation of Mr Hume. Turgot, Quenſai, Necker, D'Alembert, Helvetius, Marmontel, Madame Riccoboni, were among the number of his acquaintances; and ſome of them he continued ever after to reckon among the number of his friends. In October 1766 the duke of Buccleugh returned to England.

Dr Smith ſpent the next ten years of his life with his mother at Kirkaldy, occupied habitually in intenſe ſtudy, but unbending his mind at times in the company of ſome of his old ſchoolfellows, who ſtill continued to reſide near the place of their birth. In 1776 he publiſhed his *Inquiry into the Nature and Cauſes of the Wealth of Nations*; a book ſo univerſally known, that any panegyric on it would be uſeleſs. The variety, importance, and (may we not add) novelty, of the information which it contains; the full and comprehenſiveneſs of mind diſplayed in the arrangement; the admirable illuſtrations with which it abounds; together with a plainneſs and perſpicuity which makes it intelligible to all—render it unqueſtionably the moſt perfect work which has yet appeared on the general principles of any branch of legiſlation.

He ſpent the next two years of his life in London, where he enjoyed the ſociety of ſome of the moſt eminent men of the age: but he removed to Edinburgh in 1778, in conſequence of having been appointed, at the requeſt of the duke of Buccleugh, one of the commiſſioners of the cuſtoms in Scotland. Here he ſpent the laſt twelve years of his life in an affluence which was more than equal to all his wants. But his ſtudies ſeemed entirely ſuſpended till the infirmities of old age reminded him, when it was too late, of what he yet owed to the public and to his own fame. The principal materials of the works which he had announced had long ago been collected, and little probably was wanting but a few years of health and retirement to compleate them. The death of his mother, who had accompanied him to Edinburgh in 1784, together with that of his couſin Mrs Douglas in 1788, contributed to fruſtrate theſe projects. They had been the objects of his affection for more than 60 years, and in their Society he had enjoyed from his infancy all that he ever knew of the endearments of a family. He was now alone and helpleſs: and though he bore his loſs with equanimity, and reſumed apparently his former cheerfulneſs, yet his health and ſtrength gradually declined till the period of his death, which happened in July 1790. Some days before his death he cauſed all his papers to be burnt, except a few chapters, which have been ſince published.

Of the original and compreheſive genius, the extent, the variety, and the correctneſs of his information; the inexhauſtible fertility of his invention—he has left behind him but too many proofs. The whole world, the moſt certain of all teſtimonies, bears witneſs in that confidence, reſpect, and attachment, which followed him through all the various ſtations of life. He was naturally abſtract in converſation, and was ſo when he ſpoke to deliver his ideas in the form of a lecture. He was rarely known to ſtart a new topic himſelf, or to appear unprepared upon thoſe topics that were introduced by others. In his external form and appearance there was nothing uncommon. When perſons of taſte, and when warmed with converſation, his geſtures were animated and not ungraceful; and in the company of thoſe he loved, his features were often brightened by a ſmile of inexpreſſible benignity. In the company of ſtrangers, his tendency to ſilence, and perhaps ſtill more his conſciouſneſs of that tendency, rendered his manner ſomewhat embarraſſed; an effect which was probably not a little heightened by thoſe ſpeculative ideas of propriety which his recluſe habits tended at once to perfect in his conception, and to diminiſh his power of realizing.

SMITHIA, in botany: A genus of the *decandria* order belonging to the *diadelphia* claſs of plants; and in the natural method ranking under the 32d order, *Papilionaceæ*. The calyx is monophyllous and bibaſiated; the corolla winged; the legumen incloſed in the calyx, with three or four joints, and contain as many ſeeds, which are ſmooth, compreſſed, and kidney-ſhaped. There is only one ſpecies, viz. the *ſenſitiva*.

SMITZ (Gaſpar), who, from painting a great number of Magdalens, was called *Magdalen Smith*, was a Dutch painter, who came to England ſoon after the Reſtoration. For theſe portraits fat a woman that he kept, and called his wife. A lady, whom he had taught to draw, took him with her to Ireland, where he painted ſmall portraits in oil, had great buſineſs, and high prices. His flowers and fruit were ſo much admired, that one bunch of grapes ſold there for L. 40. In his Magdalens he generally introduced a thiſtle on the fore ground. He had ſeveral ſcholars, particularly Mulbert, and one Gawdy of Exeter. Yet, notwithſtanding his ſucceſs, he died poor in Ireland in 1707.

SMITHERY, a ſmith's ſhop; alſo the art of a ſmith, by which iron is wrought into any ſhape by means of fire, hammering, filing, &c.

SMITING-LINE, in a ſhip, is a ſmall rope faſtened to the mizen-yard arm, below at the deck, and is always furled-up with the mizen-ſail, even to the upper end of the yard, and thence it comes down to the poop. Its uſe is to looſe the mizen-ſail without ſtriking down the yard, which is eaſily done, becauſe the mizen-ſail is furled up only with rope-yarns; and therefore when this rope is pulled hard, it breaks all the rope yarns, and ſo the ſail falls down of itſelf. The ſailor's phraſe is, *ſmite the mizen* (whence this rope takes its name), that is, haſte by this rope that the ſail may fall down.

SMOKE, a denſe elaſtic vapour, ariſing from burning bodies. As this vapour is extremely diſagreeable to the ſenſes, and often prejudicial to the health, man-

Smoke. kind have fallen upon ſeveral contrivances to enjoy the benefit of fire, without being annoyed by ſmoke. The moſt univerſal of thoſe contrivances is a tube leading from the chamber in which the fire is kindled to the top of the building, through which the ſmoke aſcends, and is diſperſed into the atmoſphere. Theſe tubes are called *chimneys*; which, when conſtructed in a proper manner, carry off the ſmoke entirely; but, when improperly conſtructed, they carry off the ſmoke imperfectly, to the great annoyance of the inhabitants. As our maſons at preſent ſeem to have a very imperfect knowledge of the manner in which chimneys ought to be built, we can hardly perform a more acceptable ſervice to the public than to point out the manner in which they ought to be conſtructed, ſo as to carry off the ſmoke entirely; as well as to explain the cauſes from which the defects ſo often complained of generally proceed, and the method of removing them.

Tranſactions of the American Philoſophical Society.

Thoſe who would be acquainted with this ſubject ſhould begin by conſidering on what principle ſmoke aſcends in any chimney. At firſt many are apt to think that ſmoke is in its nature, and of itſelf, ſpecifically lighter than air, and riſes in it for the ſame reaſon that cork riſes in water. Theſe ſee no cauſe why ſmoke ſhould not riſe in the chimney though the room be ever ſo cloſe. Others think there is a power in chimneys to *draw* up the ſmoke, and that there are different forms of chimneys which afford more or leſs of this power. Theſe amuſe themſelves with ſearching for the beſt form. The equal dimenſions of a funnel in its whole length is not thought artificial enough, and it is made, for fancied reaſons, ſometimes tapering and narrowing from below upwards, and ſometimes the contrary, &c. &c. A ſimple experiment or two may ſerve to give more correct ideas. Having lighted a pipe of tobacco, plunge the ſtem to the bottom of a decanter half filled with cold water; then putting a rag over the bowl, blow through it, and make the ſmoke deſcend in the ſtem of the pipe, from the end of which it will riſe in bubbles through the water; and being thus cooled, will not afterwards riſe to go out through the neck of the decanter, but remain ſpreading itſelf and reſting on the ſurface of the water. This ſhows that ſmoke is really heavier than air, and that it is carried upwards only when attached to or acted upon by air that is heated, and thereby rarefied and rendered ſpecifically lighter than the air in its neighbourhood.

Smoke being rarely ſeen but in company with heated air, and its upward motion being viſible, though that of the rarefied air that drives it is not ſo, has naturally given riſe to the error. It is now well known that air is a fluid which has weight as well as others, though about 800 times lighter than water; that heat makes the particles of air recede from each other, and take up more ſpace, ſo that the ſame weight of air heated will have more bulk than equal weights of cold air which may ſurround it, and in that caſe muſt riſe, being forced upwards by ſuch colder and heavier air, which preſſes to get under it and take its place. That air is ſo rarefied or expanded by heat, may be proved to their comprehenſion by a lank blown bladder, which laid before a fire, will ſoon ſwell, grow tight, and burſt.

Plate CCCCLXXI. fig. 1.

Another experiment may be to take a glaſs tube about an inch in diameter, 12 inches long, open at both ends, and fixed upright on legs ſo that it need not be handled, for the hands might warm it. At the end of a quill faſten five or ſix inches of the fineſt light filament of ſilk, ſo that it may be held either above the upper end of the tube or under the lower end, your warm hand being at a diſtance by the length of the quill. If there were any motion of air through the tube, it would manifeſt itſelf by its effect on the ſilk; but if the tube and the air in it are of the ſame temperature with the ſurrounding air, there will be no ſuch motion, whatever may be the form of the tube, whether crooked or ſtraight, narrow below and widening upwards, or the contrary, the air in it will be quieſcent. Warm the tube, and you will find as long as it continues warm, a conſtant current of air entering below and paſſing up through it till diſcharged at the top; becauſe the warmth of the tube being communicated to the air it contains, rarefies that air, and makes it lighter than the air without; which therefore preſſes in below, forces it upwards, follows and takes its place, and is rarefied in its turn. And, without warming the tube, if you hold under it a knob of hot iron, the air thereby heated will riſe and fill the tube, going out at its top; and this motion in the tube will continue as long as the knob remains hot, becauſe the air entering the tube below, is heated and rarefied by paſſing near and over that knob.

That this motion is produced merely by the difference of ſpecific gravity between the fluid within and that without the tube, and not by any fancied form of the tube itſelf, may appear by plunging it into water contained in a glaſs jar a foot deep, through which ſuch motion might be ſeen. The water within and without the tube being of the ſame ſpecific gravity, balance each other, and both remain at reſt. But take out the tube, ſtop its bottom with a finger, and fill it with olive oil, which is lighter than water; then ſtopping the top, place it as before, its lower end under water, its top a very little above. As long as you keep the bottom ſtopped the fluids remain at reſt; but the moment it is unſtopt, the heavier enters below, forces up the lighter, and takes its place: and the motion then ceaſes, merely becauſe the new fluid cannot be ſucceſſively made lighter, as air may be by a warm tube.

In fact, no form of the funnel of a chimney has any ſhare in its operation or effect reſpecting ſmoke except its height. The longer the funnel, if erect, the greater its force when filled with heated and rarefied air to draw in below and drive up the ſmoke, if one may, in compliance with cuſtom, uſe the expreſſion *draw*, when in fact it is the ſuperior weight of the ſurrounding atmoſphere that preſſes to enter the funnel below, and ſo drives up before it the ſmoke and warm air it meets with in its paſſage.

What is it then which makes a ſmoky chimney, that is, a chimney which, inſtead of conveying up all the ſmoke, diſcharges a part of it into the room, offending the eyes and damaging the furniture.

The cauſes of this effect may be reduced to *nine*, differing from each other, and therefore requiring different remedies.

1. *Smoky chimneys in a new houſe are ſuch frequently from mere want of air.* The workmanſhip of the rooms being all good, and juſt out of the workman's hands, the joints of the boards of the flooring, and of the pannels of wainſcotting, are all true and tight; the more ſo as the

Smoke. the walls, perhaps not yet thoroughly dry, preserve a dampneſs in the air of the room which keeps the wood work ſwelled and cloſe. The doors and the ſaſhes too, being worked with truth, ſhut with exactneſs, ſo that the room is as tight as a ſnuff-box, no paſſage being left open for air to enter except the key-hole, and even that is ſometimes covered by a little dropping ſhutter. Now if ſmoke cannot riſe but as connected with rarefied air, and a column of ſuch air, ſuppoſe it filling the funnel, cannot riſe unleſs other air be admitted to ſupply its place; and if therefore no current of air enter the opening of the chimney—there is nothing to prevent the ſmoke from coming out into the room. If the motion upwards of the air in a chimney that is freely ſupplied be obſerved by the riſing of the ſmoke or a feather in it, and it be conſidered that in the time ſuch feather takes in riſing from the fire to the top of the chimney, a column of air equal to the content of the funnel muſt be diſcharged, and an equal quantity ſupplied from the room below, it will appear abſolutely impoſſible that this operation ſhould go on if the tight room is kept ſhut; for were there any force capable of drawing conſtantly ſo much air out of it, it muſt ſoon be exhauſted like the receiver of an air-pump, and no animal could live in it. Thoſe therefore who ſtop every crevice in a room to prevent the admiſſion of freſh air, and yet would have their chimney carry up the ſmoke, require inconſiſtencies, and expect impoſſibilities. Yet under this ſituation it is not uncommon to ſee the owner of a new houſe in deſpair, and ready to ſell it for much leſs than it coſt; conceiving it uninhabitable becauſe not a chimney in any one of its rooms will carry off the ſmoke unleſs a door or window be left open. Much expence has alſo been made to alter and amend new chimneys which had really no fault: in one houſe particularly which Dr Franklin knew that belonged to a nobleman in Weſtminſter, that expence amounted to no leſs than L. 300, after his houſe had been, as he thought, finiſhed and all charges paid. And after all, ſeveral of the alterations were ineffectual, for want of underſtanding the true principles.

Remedies. When you find on trial that opening the door or a window enables the chimney to carry up all the ſmoke, you may be ſure that want of air from without was the cauſe of its ſmoking. "I ſay from *without* (adds Dr Franklin), to guard you againſt a common miſtake of thoſe who may tell you the room is large, contains abundance of air ſufficient to ſupply any chimney, and therefore it cannot be that the chimney wants air. Theſe reaſoners are ignorant that the largeneſs of a room, if tight, is in this caſe of ſmall importance, ſince it cannot part with a chimney full of its air without occaſioning ſo much vacuum; which it requires a great force to effect, and could not be borne if effected."

It appearing plainly then, that ſome of the outward air muſt be admitted, the queſtion will be, how much is abſolutely neceſſary? for you would avoid admitting more, as being contrary to one of your intentions in having a fire, viz. that of warming your room. To diſcover this quantity, ſhut the door gradually while a middling fire is burning, till you find that before it is quite ſhut the ſmoke begins to come out into the room; then open it a little till you perceive the ſmoke comes out no longer. There hold the door, and obſerve the width of the open crevice between the edge of the door and the rabbet it ſhould ſhut into. Suppoſe the diſtance to be half an inch, and the door eight feet high; you find thence that your room requires an entrance for air equal in area to 96 half inches, or 48 ſquare inches, or a paſſage of 6 inches by 8. This, however, is a large ſuppoſition; there being few chimneys that, having a moderate opening and a tolerable height of funnel, will not be ſatisfied with ſuch a crevice of a quarter of an inch: Dr Franklin found a ſquare of 6 by 6, or 36 ſquare inches, to be a pretty good medium that will ſerve for moſt chimneys. High funnels with ſmall and low openings may indeed be ſupplied through a leſs ſpace; becauſe, for reaſons that will appear hereafter, the force of levity, if one may ſo ſpeak, being greater in ſuch funnels, the cool air enters the room with greater velocity, and conſequently more enters in the ſame time. This, however, has its limits; for experience ſhows, that no increaſed velocity ſo occaſioned has made the admiſſion of air, through the key-hole equal in quantity to that through an open door, though through the door the current moves ſlowly, and through the key-hole with great rapidity. Smoke.

It remains then to be conſidered, how and where this neceſſary quantity of air from without is to be admitted ſo as to be leaſt inconvenient: for if at the door, leſt ſo much open, the air thence proceeds directly to the chimney; and in its way comes cold to your back and heels as you ſit before your fire. If you keep the door ſhut, and raiſe a little the ſaſh of your window, you feel the ſame inconvenience. Various have been the contrivances to avoid this; ſuch as bringing in freſh air through pipes in the jams of the chimney, which pointing upwards ſhould blow the ſmoke up the funnel; opening paſſages into the funnel above, to let in air for the ſame purpoſe. But theſe produce an effect contrary to that intended: for as it is the conſtant current of air paſſing from the room through the opening of the chimney into the funnel which prevents the ſmoke from coming out into the room, if you ſupply the funnel by other means or in other ways with the air which it wants, and eſpecially if that air be cold, you diminiſh the force of that current, and the ſmoke in its efforts to enter the room finds leſs reſiſtance.

The wanted air muſt then indiſpenſably be admitted into the room, to ſupply what goes off through the opening of the chimney. M. Gauger, a very ingenious and intelligent French writer on the ſubject, propoſes with judgment to admit it above the opening of the chimney; and to prevent inconvenience from its coldneſs, he directs that it may be ſo made, that it ſhall paſs in its entrance through winding cavities made behind the iron back and ſides of the fire-place, and under the iron hearth-plate; in which cavities it will be warmed, and even heated, ſo as to contribute much, inſtead of cooling, to the warming of the room. This invention is excellent in itſelf, and may be uſed with advantage in building new houſes; becauſe the chimneys may then be ſo diſpoſed as to admit conveniently the cold air to enter ſuch paſſages: but in houſes built without ſuch views, the chimneys are often ſo ſituated as not to afford that convenience without great and expenſive alterations. Eaſy and cheap methods, though not quite ſo perfect in themſelves, are of more general utility; and ſuch are the following.

In

Smoke. In all rooms where there is a fire, the body of air warmed and rarefied before the chimney is continually changing place, and making room for other air that is to be warmed in its turn. Part of it enters and goes up the chimney, and the reſt riſes and takes place near the ceiling. If the room be lofty, that warm air remains above our heads, as long as it continues warm, and we are little benefited by it, becauſe it does not deſcend till it is cooled. Few can imagine the difference of climate between the upper and lower parts of ſuch a room, who have not tried it by the thermometer, or by going up a ladder till their heads are near the ceiling. It is then among this warm air that the wanted quantity of outward air is beſt admitted, with which being mixed, its coldneſs is abated, and its inconvenience diminiſhed ſo as to become ſcarce obſervable. This may be eaſily done by drawing down about an inch the upper ſaſh of a window; or, if not movable, by cutting ſuch a crevice through its frame; in both which caſes it will be well to place a thin ſhelf of the length to conceal the opening, and ſloping upwards, to direct the entering air horizontally along and under the ceiling. In ſome houſes the air may be admitted by ſuch a crevice made in the wainſcot, cornice, or plaſtering, near the ceiling and over the opening of the chimney. This, if practicable, is to be choſen, becauſe the entering cold air will there meet with the warmeſt riſing air from before the fire, and be ſooneſt tempered by the mixture. The
Fig. 2. ſame kind of ſhelf ſhould alſo be placed here. Another way, and not a very difficult one, is to take out an upper pane of glaſs in one of your ſaſhes, ſet it in a tin frame, giving it two ſpringing angular ſides, and then replacing it, with hinges below on which it may be turned to open more or leſs above. It will then have the appearance of an internal ſky-light. By drawing this pane in, more or leſs, you may admit what air you find neceſſary. Its poſition will naturally throw that air up and along the ceiling. This is what is called in France a *Was iſt das?* As this is a German queſtion, the invention is probably of that nation, and takes its name from the frequent aſking of that queſtion when it firſt appeared. In England ſome have of late years cut a round hole about five inches diameter in a pane of the ſaſh and placed againſt it a circular plate of tin hung on an axis, and cut into vanes; which, being ſeparately bent a little oblique, are acted upon by the entering air, ſo as to force the plate continually round like the vanes of a windmill. This admits the outward air, and by the continual whirling of the vanes, does in ſome degree diſperſe it. The noiſe only is a little inconvenient.

2. A ſecond cauſe of the ſmoking of chimneys is, *their openings in the room being too large*; that is, too wide, too high, or both. Architects in general have no other ideas of proportion in the opening of a chimney than what relate to ſymmetry and beauty reſpecting the dimenſions of the room; while its true proportion reſpecting its function and utility depends on quite other principles; and they might as properly proportion the ſtep in a ſtaircaſe to the height of the ſtory, inſtead of the natural elevation of men's legs in mounting. The proportion then to be regarded, is what relates to the height of the funnel. For as the funnels in the different ſtories of a houſe are neceſſarily of different heights or lengths, that from the loweſt floor being the higheſt or longeſt, and thoſe of the other floors ſhorter and ſhorter, till we come to thoſe in the garrets, which are of courſe the ſhorteſt; and the force of draft being, as already ſaid, in proportion to the height of funnel filled with rarefied air, and a current of air from the room into the chimney, ſufficient to fill the opening, being neceſſary to oppoſe and prevent the ſmoke from coming out into the room, it follows, that the openings of the longeſt funnels may be larger, and that thoſe of the ſhorter funnels ſhould be ſmaller. For if there be a large opening to a chimney that does not draw ſtrongly, the funnel may happen to be furniſhed with the air which it demands by a partial current entering on one ſide of the opening, and leaving the other ſide free of any oppoſing current, may permit the ſmoke to iſſue there into the room. Much too of the force of draft in a funnel depends on the degree of rarefaction in the air it contains, and that depends on the nearneſs to the fire of its paſſage in entering the funnel. If it can enter far from the fire on each ſide or far above the fire, in a wide or high opening, it receives little heat in paſſing by the fire, and the contents of the funnel are by thoſe means leſs different in levity from the ſurrounding atmoſphere, and its force in drawing conſequently weaker. Hence if too large an opening be given to chimneys in upper rooms, thoſe rooms will be ſmoky: On the other hand, if too ſmall openings be given to chimneys in the lower rooms, the entering air operating too directly and violently on the fire, and afterwards ſtrengthening the draft as it aſcends the funnel, will conſume the fuel too rapidly.

Remedy. As different circumſtances frequently mix themſelves in theſe matters, it is difficult to give preciſe dimenſions for the openings of all chimneys. Our fathers made them generally much too large: we have leſſened them; but they are often ſtill of greater dimenſions than they ſhould be, the human eye not being eaſily reconciled to ſudden and great changes. If you ſuſpect that your chimney ſmokes from the too great dimenſion of its opening, contract it by placing moveable boards ſo as to lower and narrow it gradually till you find the ſmoke no longer iſſues into the room. The proportion ſo found will be that which is proper for that chimney, and you may employ the bricklayer or maſon to reduce it accordingly. However, as in building new houſes ſomething muſt be ſometimes hazarded, Dr Franklin propoſes to make the openings in the lower rooms about 30 inches ſquare and 18 deep, and thoſe in the upper only 18 inches ſquare and not quite ſo deep; the intermediate ones diminiſhing in proportion as the height of the funnel is diminiſhed. In the larger openings, billets of two feet long, or half the common length of cordwood, may be burnt conveniently; and for the ſmaller, ſuch wood may be ſawed into thirds. Where coals are the fuel, the grates will be proportioned to the openings. The ſame depth is nearly neceſſary to all, the funnels being all made of a ſize proper to admit a chimney-ſweeper. If in large and elegant rooms cuſtom or fancy ſhould require the appearance of a larger chimney, it may be formed of expenſive marginal decorations, in marble, &c. But in time perhaps, that which is fitteſt in the nature of things may come to be thought handſomeſt.

3. Another cauſe of ſmoky chimneys is *too ſhort a funnel*. This happens neceſſarily in ſome caſes, as where a chimney

Smoke. a chimney is required in a low building; for, if the funnel be raiſed high above the roof, in order to ſtrengthen its draft, it is then in danger of being blown down, and cruſhing the roof in its fall.

Remedies. Contract the opening of the chimney, ſo as to oblige all the entering air to paſs through or very near the fire; whereby it will be more heated and rarefied, the funnel itſelf be more warmed, and its contents have more of what may be called the force of levity, ſo as to riſe ſtrongly and maintain a good draft at the opening.

Or you may in ſome caſes, to advantage, build additional ſtories over the low building, which will ſupport a high funnel.

If the low building be uſed as a kitchen, and a contraction of the opening therefore inconvenient, a large one being neceſſary, at leaſt when there are great dinners for the free management of ſo many cooking utenſils; in ſuch caſe the beſt expedient perhaps would be to build two more funnels joining to the firſt, and having three moderate openings, one to each funnel, inſtead of one large one. When there is occaſion to uſe but one, the other two may be kept ſhut by ſliding plates, hereafter to be deſcribed; and two or all of them may be uſed together when wanted. This will indeed be an expence, but not an uſeleſs one, ſince your cooks will work with more comfort, ſee better than in a ſmoky kitchen what they are about, your victuals will be cleaner dreſſed and not taſte of ſmoke, as is often the caſe; and to render the effect more certain, a ſtack of three funnels may be ſafely built higher above the roof than a ſingle funnel.

The caſe of too ſhort a funnel is more general than would be imagined, and often found where one would not expect it. For it is not uncommon, in ill contrived buildings, inſtead of having a funnel for each room or fire-place, to bend and turn the funnel of an upper room ſo as to make it enter the ſide of another funnel that comes from below. By theſe means the upper room funnel is made ſhort of courſe, ſince its length can only be reckoned from the place where it enters the lower room funnel; and that funnel is alſo ſhortened by all the diſtance between the entrance of the ſecond funnel and the top of the ſtack: for all that part being readily ſupplied with air through the ſecond funnel, adds to ſtrength to the draft, eſpecially as that air is cold when there is no fire in the ſecond chimney. The only eaſy remedy here is, to keep the opening of that funnel ſhut in which there is no fire.

4. Another very common cauſe of the ſmoking of chimneys is, *their overpowering one another*. For inſtance, if there be two chimneys in one large room, and you make fires in both of them, the doors and windows cloſe ſhut, you will find that the greater and ſtronger fire ſhall overpower the weaker, from the funnel of which it will draw air down to ſupply its own demand; which air deſcending in the weaker funnel, will drive down its ſmoke, and force it into the room. If, inſtead of being in one room, the two chimneys are in two different rooms, communicating by a door, the caſe is the ſame whenever that door is open. In a very tight houſe, a kitchen chimney on the loweſt floor, when it had a great fire in it, has been known to overpower any other chimney in the houſe, and draw air and ſmoke into its room as often as the door communicating with the ſtaircaſe was opened. Smoke.

Remedy. Take care that every room have the means of ſupplying itſelf from without with the air which its chimney may require, ſo that no one of them may be obliged to borrow from another, nor under the neceſſity of lending. A variety of theſe means have been already deſcribed.

5. Another cauſe of ſmoking is, *when the tops of chimneys are commanded by higher buildings, or by a hill*, ſo that the wind blowing over ſuch eminences falls like water over a dam, ſometimes almoſt perpendicularly on the tops of the chimneys that lie in its way, and beats down the ſmoke contained in them.

To illuſtrate this, let A (fig. 3.) repreſent a ſmall building at the ſide of a great rock B, and the wind coming in the direction CD; when the current of air comes to the point D, being hurried forward with great velocity, it goes a little forward, but ſoon deſcends downward, and gradually is reflected more and more inward, as repreſented by the dotted lines EE, &c. ſo that, deſcending downwards upon the top of the chimney A, the ſmoke is beat back again into the apartments.

It is evident that houſes ſituated near high hills or thick woods will be in ſome meaſure expoſed to the ſame inconvenience; but it is likewiſe plain, that if a houſe be ſituated upon the ſlope of a hill (as at F, fig. 3.), it will not be in any danger of ſmoke when the wind blows towards that ſide of the hill upon which it is ſituated; for the current of air coming over the houſe-top in the direction GH, is immediately changed by the ſlope of the hill to the direction HC, which powerfully draws the ſmoke upward from the top of the chimney. But it is alſo evident, that a houſe in this ſituation will be liable to ſmoke when the wind blows from the hill; for the current of air coming downward in the direction CH, will beat downward on the chimney F, and prevent the ſmoke from aſcending with freedom. The effect will be much heightened if the doors and windows are chiefly in the lowermoſt ſide of the houſe.

Remedy. That commonly applied to this caſe is a turncap made of tin or plate iron, covering the chimney above and on three ſides, open on one ſide, turning on a ſpindle; and which being guided or governed by a vane always preſents its back to the current. This may be generally effectual, though not certain, as there may be caſes in which it will not ſucceed. Raiſing your funnels if practicable, ſo as their tops may be higher, or at leaſt equal, with the commanding eminence, is more to be depended on. But the turning cap, being eaſier and cheaper, ſhould firſt be tried. "If obliged to build in ſuch a ſituation, I would chooſe (ſays Dr Franklin) to place my doors on the ſide next the hill, and the backs of my chimneys on the fartheſt ſide; for then the column of air falling over the eminence, and of courſe preſſing on that below, and forcing it to enter the doors or *waſh-iſt-daſes* on that ſide, would tend to balance the preſſure down the chimneys, and leave the funnels more free in the exerciſe of their functions."

6. There is another caſe which is the reverſe of that laſt mentioned. It is where the commanding eminence

Smoke. is farther from the wind than the chimney commanded. To explain this a figure may be neceſſary. Suppoſe then a building whoſe ſide AB happens to be expoſed to the wind, and forms a kind of dam againſt its progreſs. Suppoſe the wind blowing in the direction FE. The air obſtructed by this dam or building AB will like water preſs and ſearch for paſſages through it; but finding none, it is beat back with violence, and ſpreads itſelf on every ſide, as is repreſented by the curved lines *c, c, c, e, e, e.* It will therefore force itſelf down the ſmall chimney C, in order to get through by ſome door or window open on the other ſide of the building. And if there be a fire in ſuch chimney, its ſmoke is of courſe beat down, and fills the room.

Fig. 4.

Remedy. There is but one remedy, which is to raiſe ſuch a funnel higher than the roof, ſupporting it if neceſſary by iron bars. For a turncap in this caſe has no effect, the dammed up air preſſing down through it in whatever poſition the wind may have placed its opening.

Dr Franklin mentions a city in which many houſes are rendered ſmoky by this operation. For their kitchens being built behind, and connected by a paſſage with the houſes, and the tops of the kitchen-chimneys lower than the tops of the houſes, the whole ſide of a ſtreet when the wind blows againſt its back forms ſuch a dam as above deſcribed; and the wind ſo obſtructed forces down thoſe kitchen-chimneys (eſpecially when they have but weak fires in them) to paſs through the paſſage and houſe into the ſtreet. Kitchen-chimneys ſo formed and ſituated have another inconvenience. In ſummer, if you open your upper room windows for air, a light breeze blowing over your kitchen chimney towards the houſe, though not ſtrong enough to force down its ſmoke as aforeſaid, is ſufficient to waft it into your windows, and fill the rooms with it; which, beſides the diſagreeablneſs, damages your furniture.

7. Chimneys, otherwiſe drawing well, are ſometimes made to ſmoke by *the improper and inconvenient ſituation of a door.* When the door and chimney are on the ſame ſide of the room, if the door being in the corner is made to open againſt the wall, which is common, as being there, when open, more out of the way, it follows, that when the door is only opened in part, a current of air ruſhing in paſſes along the wall into and acroſs the opening of the chimney, and flirts ſome of the ſmoke out into the room. This happens more certainly when the door, is ſhutting, for then the force of the current is augmented, and becomes very inconvenient to thoſe who, warming themſelves by the fire, happen to ſit in its way.

The *remedies* are obvious and eaſy. Either put an intervening ſcreen from the wall round great part of the fireplace; or, which is perhaps preferable, ſhift the hinges of your door, ſo as it may open the other way, and when open throw the air along the other wall.

8. A room that has no fire in its chimney is ſometimes filled with *ſmoke which is received at the top of its funnel and deſcends into the room.* Funnels without fires have an effect according to their degree of coldneſs or warmth on the air that happens to be contained in them. The ſurrounding atmoſphere is frequently changing its temperature; but ſtacks of funnels covered from winds and ſun by the houſe that contains them, retain a more equal temperature. If, after a warm ſeaſon, the outward air ſuddenly grows cold, the empty warm funnels begin to draw ſtrongly upward; that is, they rarefy the air contained in them, which of courſe riſes, cooler air enters below to ſupply its place, is rarefied in its turn, and riſes; and this operation continues till the funnel grows cooler, or the outward air warmer, or both, when the motion ceaſes. On the other hand, if after a cold ſeaſon the outward air ſuddenly grows warm and of courſe lighter, the air contained in the cool funnels being heavier deſcends into the room; and the warmer air which enters their tops being cooled in its turn, and made heavier, continues to deſcend; and this operation goes on till the funnels are warmed by the paſſing of warm air thro' them, or the air itſelf grows cooler. When the temperature of the air and of the funnels is nearly equal, the difference of warmth in the air between day and night is ſufficient to produce theſe currents: the air will begin to aſcend the funnels as the cool of the evening comes on, and this current will continue till perhaps nine or ten o'clock the next morning, when it begins to heſitate; and as the heat of the day approaches, it ſets downwards, and continues ſo till towards evening, when it again heſitates for ſome time, and then goes upwards conſtantly durin the night, as before mentioned. Now when ſmoke iſſuing from the tops of neighbouring funnels paſſes over the tops of funnels which are at the time drawing downwards, as they often are in the middle part of the day, ſuch ſmoke is of neceſſity drawn into theſe funnels, and deſcends with the air into the chamber. Smoke.

The remedy is to have a ſliding plate that will ſhut perfectly the offending funnel. Dr Franklin has thus deſcribed it: "The opening of the chimney is contracted by brick-work faced with marble ſlabs to about two feet between the jams, and the breaſt brought down to within about three feet of the hearth. An iron frame is placed juſt under the breaſt, and extending quite to the back of the chimney, ſo that a plate of the ſame metal may ſlide horizontally, backwards and forwards in the grooves on each ſide of the frame. This plate is juſt ſo large as to fill the whole ſpace, and ſhut the chimney entirely when thruſt quite in, which is convenient when there is no fire. Draw it out, ſo as to leave between its further edge and the back a ſpace of about two inches; this ſpace is ſufficient for the ſmoke to paſs; and ſo large a part of the funnel being ſtopt by the reſt of the plate, the paſſage of warm air out of the room, up the chimney, is obſtructed and retarded; and by thoſe means much cold air is prevented from coming in through crevices, to ſupply its place. The effect is made manifeſt three ways. 1. When the fire burns briſkly in cold weather, the howling or whiſtling noiſe made by the wind, as it enters the room through the crevices, when the chimney is open as uſual, ceaſes as ſoon as the plate is ſlid into its proper diſtance. 2. Opening the door of the room about half an inch, and holding your hand againſt the opening, near the top of the door, you feel the cold air coming in againſt your hand, but weakly, if the plate be in. Let another perſon ſuddenly draw it out, ſo as to let the air of the room go up the chimney, with its uſual freedom where chimneys are open, and you immediately feel the cold air ruſhing in ſtrongly. 3. If ſomething be ſet againſt the door, juſt ſufficient, when the plate is in, to keep the door nearly ſhut, by reſiſting the preſſure of the air.

Smoke. air that would force it open; then, when the plate is drawn out, the door will be forced open by the increased preſſure of the outward cold air endeavouring to get in to ſupply the place of the warm air that now paſſes out of the room to go up the chimney. In our common open chimneys, half the fuel is waſted, and its effect loſt; the air it has warmed being immediately drawn off."

9 Chimneys which generally draw well, do nevertheleſs ſometimes give ſmoke into the rooms, *it being driven down by ſtrong winds paſſing over the tops of their funnels*, though not deſcending from any commanding eminence. This caſe is moſt frequent where the funnel is ſhort and the opening turned from the wind. It is the more grievous, when it happens to be a cold wind that produces the effect, becauſe when you moſt want your fire you are ſometimes obliged to extinguiſh it. To underſtand this, it may be conſidered that the riſing light air, to obtain a free iſſue from the funnel, muſt puſh out of its way or oblige the air that is over it to riſe. In a time of calm or of little wind this is done viſibly; for we ſee the ſmoke that is brought up by that air riſe in a column above the chimney: but when a violent current of air, that is, a ſtrong wind, paſſes over the top of a chimney, its particles have received ſo much force, which keeps them in a horizontal direction and follow each other ſo rapidly, that the riſing light air has not ſtrength ſufficient to oblige them to quit that direction and move upwards to permit its iſſue.

Remedies. In Venice, the cuſtom is to open or widen the top of the flue rounding it in the true form of a funnel. In other places the contrary is practiſed; the tops of the flues being narrowed inwards, ſo as to form a ſlit for the iſſue of the ſmoke, long as the breadth of the funnel, and only four inches wide. This ſeems to have been contrived on a ſuppoſition that the entry of the wind would thereby be obſtructed, and, perhaps it might have been imagined, that the whole force of the riſing warm air being condenſed, as it were, in the narrow opening, would thereby be ſtrengthened, ſo as to overcome the reſiſtance of the wind. This, however, did not always ſucceed; for when the wind was at north-eaſt and blew freſh, the ſmoke was forced down by fits into the room where Dr Franklin commonly ſat, ſo as to oblige him to ſhift the fire into another. The poſition of the ſlit of this funnel was indeed north-eaſt and ſouth-weſt. Perhaps if it had lain acroſs the wind, the effect might have been different. But on this we can give no certainty. It ſeems a matter proper to be referred to experiment. Poſſibly a turncap might have been ſerviceable, but it was not tried.

With all the ſcience, however, that a man ſhall ſuppoſe himſelf poſſeſſed of in this article, he may ſometimes meet with caſes that ſhall puzzle him. "I once lodged (ſays Dr Franklin) in a houſe at London, which in a little room had a ſingle chimney and funnel. The opening was very ſmall, yet it did not keep in the ſmoke, and all attempts to have a fire in this room were fruitleſs. I could not imagine the reaſon, till at length obſerving that the chamber over it, which had no fireplace in it, was always filled with ſmoke when a fire was kindled below, and that the ſmoke came through the cracks and crevices of the wainſcot; I had the wainſcot taken down, and diſcovered that the funnel which went up behind it had a crack many feet in length, and wide enough to admit my arm; a breach very dangerous with regard to fire, and occaſioned probably by an apparent irregular ſettling of one ſide of the houſe. The air entering this breach freely, deſtroyed the drawing force of the funnel. The remedy would have been, filling up the breach, or rather rebuilding the funnel: but the landlord rather choſe to ſtop up the chimney. Smoke-Jack.

"Another puzzling caſe I met with at a friend's country houſe near London. His beſt room had a chimney in which he told me, he never could have a fire, for all the ſmoke came out into the room. I flattered myſelf I could eaſily find the cauſe and preſcribe the cure. I had a fire made there, and found it as he ſaid. I opened the door, and perceived it was not want of air. I made a temporary contraction of the opening of the chimney, and found that it was not its being too large that cauſed the ſmoke to iſſue. I went out and looked up at the top of the chimney: Its funnel was joined in the ſame ſtack with others; ſome of them ſhorter, that drew very well, and I ſaw nothing to prevent its doing the ſame. In fine, after every other examination I could think of, I was obliged to own the inſufficiency of my ſkill. But my friend, who made no pretenſion to ſuch kind of knowledge, afterwards diſcovered the cauſe himſelf. He got to the top of the funnel by a ladder, and looking down found it filled with twigs and ſtraw cemented by earth and lined with feathers. It ſeems the houſe, after being built had ſtood empty ſome years before he occupied it; and he concluded that ſome large birds had taken the advantage of its retired ſituation to make their neſt there. The rubbiſh, conſiderable in quantity, being removed, and the funnel cleared, the chimney drew well, and gave ſatisfaction."

Chimneys whoſe funnels go up in the north wall of a houſe, and are expoſed to the north winds, are not ſo apt to draw well as thoſe in a ſouth wall; becauſe when rendered cold by thoſe winds, they draw downwards.

Chimneys incloſed in the body of a houſe are better than thoſe whoſe funnels are expoſed in cold walls.

Chimneys in ſtacks are apt to draw better than ſeparate funnels, becauſe the funnels that have conſtant fires in them warm the others in ſome degree that have none.

Smoke-Jack. This ingenious machine is of German extraction; and Mollinger, in his *Collection of Mechanical Performances*, ſays it is very ancient, being repreſented in a painting at Nuremberg, which is known to be older than the year 1350.

Its conſtruction is abundantly ſimple. An upright iron ſpindle GA (fig. 5.), placed in the narrow part of the kitchen chimney, turns round on two pivots H and I. The upper one H paſſes through an iron bar, which is built in acroſs the chimney; and the lower pivot I is of tempered ſteel, and is conical or pointed, reſting in a conical bell-metal ſocket fixed on another croſs bar. On the upper end of the ſpindle is a circular fly G, conſiſting of 4, 6, 8, or more thin iron plates, ſet obliquely on the ſpindle like the ſails on a windmill, as we ſhall deſcribe more particularly by and by. Near the lower end of the ſpindle is a pinion A, which works in the teeth of a contrate or face wheel B, turning on a horizontal axis BC. One pivot of this axis turns in a cock fixed on the croſs bar, which ſupports the lower end of the upright ſpindle HI, and the other pivot turns Plate CCCLXII.

Smoke-Jack.

is fixed on the ſide wall of the chimney; ſo that the axle is parallel to the front of the chimney. On the remote end of this horizontal axle there is a ſmall pulley C, having a deep angular groove. Over this pulley there paſſes a chain CDE, in the lower bight of which hangs the large pulley E of the ſpit. This end of the ſpit turns looſely between the branches of the fork of the rack or rave F, but without reſting on it. This is on the top of a moveable ſtand, which can be ſhifted nearer to or farther from the fire. The other end turns in one of the notches of another rack. The number of teeth in the pinion A and wheel B, and the diameters of the pulleys C and E, are ſo proportioned that the fly G makes from 12 to 20 turns for one turn of the ſpit.

The manner of operation of this uſeful machine is eaſily underſtood. The air which contributes to the burning of the fuel, and paſſes through the midſt of it, is greatly heated, and expanding prodigiouſly in bulk, becomes lighter than the neighbouring air, and is therefore puſhed by it up the chimney. In like manner, all the air which comes near the fire is heated, expanded, becomes lighter, and is driven up the chimney. This is called the *draught* or *faction*, but would with greater propriety be termed the *drift* of the chimney. As the chimney gradually contracts in its dimenſions, and as the ſame quantity of heated air paſſes through every ſection of it, it is plain that the rapidity of its aſcent muſt be greateſt in the narroweſt place. There the fly G ſhould be placed, becauſe it will there be expoſed to the ſtrongeſt current. This air, ſtriking the fly vanes obliquely, puſhes them aſide, and thus turns them round with a conſiderable force. If the joint of meat is exactly balanced on the ſpit, it is plain that the only reſiſtance to the motion of the fly is what ariſes from the friction of the pivots of the upright ſpindle, the friction of the pinion and wheel, the friction of the pivots of the horizontal axis, the friction of the ſmall end of the ſpit, and the friction of the chain in the two pulleys. The whole of this is but a mere trifle. But there is frequently a conſiderable ſuperiority in the weight of the meat on different ſides of the ſpit; there muſt therefore be a ſufficient overplus of force in the impulſe of the aſcending air on the vanes of the fly, to overcome this want of equilibrium occaſioned by the unſkilfulneſs or negligence of the cook. There is, however, commonly enough of power when the machine is properly conſtructed. The utility of this machine will, we hope, procure us the indulgence of ſome of our readers, while we point out the circumſtances on which its performance depends, and the maxims which ſhould be followed in its conſtruction.

The upward current of air is the moving power, and ſhould be increaſed as much as poſſible, and applied in the moſt advantageous manner. Every thing will increaſe the current which improves the draught of the chimney, and ſecures it from ſmoking. A ſmoky chimney muſt always have a weak current. For this particular, therefore, we refer to what has been delivered in the article PNEUMATICS, n° 359; and in the article SMOKE.

With reſpect to the manner of applying this force, it is evident that the beſt conſtruction of a windmill ſails will be nearly the beſt conſtruction for the fly. According to the uſual theory of the impulſe of fluids, the greateſt effective impulſe (that is, in the direction of the fly's motion) will be produced if the plane of the vane be inclined to the axes in an angle of 54 degrees 46 minutes. But, ſince we have pronounced this theory to be ſo very defective, we had better take a determination founded on the experiments on the impulſe of fluids made by the academy of Paris. Theſe authoriſe us to ſay, that 49½ or 50 degrees will be the beſt angle to give the vane: but this muſt be underſtood only of that part of it which is cloſe adjoining to the axis. The vane itſelf muſt be twiſted, or *weathered* as the millwrights term it, and muſt be much more oblique at its outer extremity. The exact poſition cannot be determined with any preciſion; becauſe this depends on the proportion of the velocity of the vane to that of the current of heated air. This is ſubject to no rule, being changed according to the load on the jack. We imagine that an obliquity of 65 degrees for the outer ends of the vanes will be a good poſition for the generality of caſes. Meſſinger deſcribes an ingenious contrivance for changing this angle at pleaſure, in order to vary the velocity of the motion. Each vane is made to turn round a midrib, which ſtands out like a radius from the ſpindle, and the vane is moved by a ſtiff wire attached to one of the corners adjoining to the axle. Theſe wires are attached to a ring which ſlides on the ſpindle like the ſpreader of an umbrella; and it is ſtopped on any part of the ſpindle by a pin thruſt through a hole in the ſpindle and ring. We mention this briefly, it being eaſily underſtood by any mechanic, and but of little conſequence, becauſe the machine is not ſuſceptible of much preciſion.

It is eaſy to ſee that an increaſe of the ſurface of the vanes will increaſe the power: therefore they ſhould occupy the whole ſpace of the circle, and not conſiſt of four narrow arms like the ſails of a windmill. It is better to make many narrow vanes than a few broad ones; as will appear plain to one well acquainted with the mode of impulſe of fluids acting obliquely. We recommend 8 or 12 at leaſt; and each vane ſhould be ſo broad, that when the whole is held prependicular between the eye and the light, no light ſhall come through the fly, the vanes overlapping each other *a very ſmall matter*. We alſo recommend the making them of ſtiff plate. Their weight contributes to the ſteady motion, and enables the fly, which has acquired a conſiderable velocity during a favourable poſition of things, to retain a momentum ſufficient to pull round the ſpit while the heavy ſide of the meat is riſing from its loweſt poſition. In ſuch a ſituation a light fly ſoon loſes its momentum, and the jack ſtaggers under its load.

It is plain from what has been ſaid, that the fly ſhould occupy the whole of that ſection of the vent where it is placed. The vent muſt therefore be brought to a round form in that place, that none of the current may paſs uſeleſsly by it.

It is an important queſtion where the fly ſhould be placed. If in a wide part of the vent, it will have a great ſurface, and act by a long lever; but the current in that place is ſlow, and its impulſe weak. This is a fit ſubject of calculation. Suppoſe that we have it in our choice to place it either as it is drawn in the figure, or farther up at *g*, where its diameter muſt be one half of what it is at G. Since the ſame quantity of heated air paſſes through both ſections, and the ſection *g* has only one-

fourth

Smoke-jack.

fourth of the area of the ſection G, it is plain that the air muſt be moving four times faſter, and that its impulſe is 16 times greater. But the ſurface on which it is acting is the fourth part of that of the fly G; the actual impulſe therefore is only four times greater, ſuppoſing both flies to be moving with the ſame relative velocity in reſpect of the current; that is, the rim of each moving with the ſame portion of the velocity of the current. This will be the caſe when the ſmall fly turns eight times as often in a minute as the large fly: for the air is moving four times as quick at *g*, and the diameter of *g* is one-half of that of G. Therefore, when the ſmall fly is turning eight times as quick as the great one, there is a quadruple impulſe acting at half the diſtance from the axis. The momentum or energy therefore of the current is double. Therefore, ſuppoſing the pinion, wheel, and pulleys of both jacks to be the ſame, the jack with the ſmall fly, placed in the narrow part of the vent, will be 16 times more powerful.

By this example, more eaſily underſtood than a general proceſs, it appears that it is of particular importance to place the fly in an elevated part of the vent, where the area may be much contracted. In order ſtill farther to increaſe the power of the machine, it would be very proper to lengthen the ſpindle ſtill more, and to put another fly on it at a conſiderable diſtance above the firſt, and a third above this, &c.

As the velocity of the current changes by every change of the fire, the motion of this jack muſt be very unſteady. To render it as adjuſtable as may be to the particular purpoſe of the cook, the pulley E has ſeveral grooves of different diameters, and the ſpit turns more or leſs ſlowly, by the ſame motion of the fly, according as it hangs in the chain by a larger or ſmaller pulley or groove.

Such is the conſtruction of the ſmoke-jack in its moſt ſimple form. Some are more artificial and complicated, having, in place of the pulleys and connecting chain, a ſpindle coming down from the horizontal axis BC. On the upper end of this ſpindle is a horizontal contrate wheel, driven by a pinion in place of the pulley C. On the lower end is a pinion, driving a contrate wheel in place of the pulley E. This conſtruction is repreſented in fig. 6. Others are conſtructed more ſimply, in the manner repreſented in fig. 7. But our firſt conſtruction has great advantage in point of ſimplicity, and allows a more eaſy adjuſtment of the ſpit, which may be brought nearer to the fire or removed farther from it without any trouble; whereas, in the others, with a train of wheels and pinions, this cannot be done without ſeveral changes of pins and ſcrews. The only imperfection of the pulley is, that by long uſe the grooves become ſlippery, and an ill balanced joint is apt to hold back the ſpit, while the chain ſlides in the grooves. This may be completely prevented by making the grooves flat inſtead of angular (which greatly diminiſhes the friction), and furniſhing them with ſhort ſtuds or pins which take into every third or fourth link of the chain. If the chain be made of the ſimpleſt form, with flat links, and each link be made of an exact length (making them all on a mould), the motion will be as eaſy as with any wheelwork, and without the leaſt chance of ſlipping.

It is always of importance to avoid this ſlipping of the chain by balancing the loaded ſpit. For this purpoſe it will be extremely convenient to have what is called a *balance ſkewer*. Let a part of the ſpit, immediately adjoining to the pulley, be made round, and let an arm be made to turn on it freely, ſo that it may be made faſt in any poſition by a ſcrew. Let a leaden ball be made to ſlide along this arm, with a ſcrew to fix it at any diſtance from the ſpit. When the meat is ſpitted, lay it on the racks, and the heavieſt ſide will immediately place itſelf undermoſt. Now turn round the balance-ſkewer, ſo that it may point ſtraight upwards, and make it faſt in that poſition by the ſcrew. Put the leaden ball on it, and ſlide it inwards or outwards till it exactly balances the heavy ſide, which will appear by the ſpit's remaining in any poſition in which it is put.

The greateſt difficulty is to keep the machine in repair. The moſt conſequential part of it, the firſt mover, the fly, and the pinion and wheel, by which its motion is tranſmitted to the reſt of the machine, are ſituated in a place of difficult acceſs, and where they are expoſed to violent heat and to the ſmoke and ſoot. The whole weight of the fly, reſting on the lower pivot I, muſt exert a great preſſure there, and occaſion great friction, even when this pinion is reduced to the ſmalleſt ſize that is compatible with the neceſſary ſtrength. The pivot muſt be of hardened ſteel, tapered, like an obtuſe cone, and muſt turn in a conical ſocket, alſo of hardened ſteel or of bell-metal: and this ſeat of preſſure and friction muſt be continually ſupplied with oil, which it conſumes very quickly. It is not ſufficient that it be from time to time ſmeared with an oiled feather; there muſt be an iron cup formed round the ſocket, and kept filled with oil. It is ſurpriſing how quickly it diſappears: it ſoon becomes clammy by evaporation, and by the ſoot which gathers about it. The continued rubbing of the pivot and ſocket wears them both very faſt; and this is increaſed by hard powders, ſuch as ſandy duſt, that are hurried up by the rapid current every time that the cook ſtirs the fire. Theſe, getting between the rubbing parts, cauſe them to grind and wear each other prodigiouſly. It is a great improvement to invert theſe rubbing parts. Let the lower end of the ſpindle be of a conſiderable thickneſs, and have a conical hollow nicely drill'ed in its extremity. Let a blunt pointed conical pin riſe up in the middle of the oil-cup, on which the conical hollow of the ſpindle may reſt. Here will be the ſame ſteady ſupport, and the ſame friction as in the other way; but no grinding duſt can now lodge between the pivot and its ſocket: and if this upright pin be ſcrewed up through the bottom of the cup, it may be ſcrewed farther up in proportion as it wears; and thus the upper pivot *g* will never deſert its hole, a thing which ſoon happens in the common way. We can ſay from experience, that a jack conſtructed in this way will not require the fifth part of the repairs of one done in the other way.

It is of importance that the whole be ſo put together as to be eaſily taken down, in order to ſweep the vent, or to be repaired, &c. For this purpoſe, let the croſs bar which carries the lower end of the upright ſpindle be placed a little on one ſide of the perpendicular line from the upper pivot hole. Let the cock which

Smoke-Jack || Smollet.

carries the oil-cup and the pivot of the horizontal axis BC be ſcrewed to one ſide of this croſs bar, ſo that the centre of the cup may be exactly under the upper pivot hole. By this conſtruction we have only to unſcrew this cock, and then both axles come out of their places at once, and may be replaced without any trouble. We have ſketched in fig. 8. the manner in which this may be done, where M repreſents a ſection of the lower croſs bar. BCDE is the cock, fixed to the bar by the pins which go through both, with finger nuts *a* and *b* on the oppoſite ſide. F *i* is the hard ſteel pin with the conical top *i*, on which the lower end I of the upright ſpindle AG reſts, in the manner recommended as the beſt and the moſt durable. The pivot of the horizontal axis turns in a hole at E the top of the cock.

After all, we muſt acknowledge that the ſmoke jack is inferior to the common jack that is moved by a weight. It is more expenſive at firſt, and requires more frequent repairs; its motion is not ſo much under command; it occaſions ſoot to be thrown about the fire, to the great annoyance of the cook; and it is a great encumbrance when we would clean the vent.

Smoke-Farthings. The penecoſtals or cuſtomary oblations offered by the diſperſed inhabitants within a diocese when they made their proceſſion to the mother or cathedral church, came by degrees into a ſtanding annual rent called *ſmoke farthings*.

Smoke-Silver. Lands were holden in ſome places by the payment of the ſum of 6 d. yearly to the theriff, called *ſmoke Silver* (Par. 4. Edw. VI.) Smoke-ſilver and ſmoke-penny are to be paid to the miniſters of divers pariſhes as a *modus* in lieu of tithe-wood: and in ſome manors formerly belonging to religious houſes, there is ſtill paid, as appendant to the ſaid manors, the ancient Peter-pence by the name of *ſmoke-money* (*Tweſt. Hiſt. Vindic.* 77)—The biſhop of London *anno* 1444 iſſued out his commiſſion, *Ad levandum le* ſmoke-farthings, &c.

SMOLENSKO, a large and ſtrong city of Ruſſia and capital of a palatinate of the ſame name, with a caſtle ſeated on a mountain, and a biſhop's ſee. It is ſtrong by its ſituation, being in the middle of a wood, and ſurrounded by almoſt inacceſſible mountains. It has been taken and retaken ſeveral times by the Poles and Ruſſians; but the laſt have had poſſeſſion of it ever ſince the year 1687. It is ſeated on the river Nieper, near the frontiers of Lithuania, 188 miles ſouth-weſt of Moſcow. E. Long. 31. 22. N. Lat. 54. 50.

SMOLENSKO, a duchy and palatinate of Ruſſia, bounded on the north by Biela, on the eaſt by the duchy of Moſcow, on the ſouth by that of Severia and the palatinate Meiſlaw, and on the weſt by the ſame palatinate and by that of Witepſk. It is full of foreſts and mountains: and the capital is of the ſame name.

SMOLLET (Dr Tobias), an author whoſe writings will tranſmit his name with honour to poſterity, was born in the year 1720 at a ſmall village within two miles of Cameron, on the banks of the river Leven. He appears to have received a claſſical education, and was bred to the practice of phyſic and ſurgery; and in the early part of his life ſerved as a ſurgeon's mate in the navy.

The incidents that befel him during his continuance in this capacity ſerved as a foundation for Roderic Random, one of the moſt entertaining novels in the Engliſh tongue. He was preſent at the ſiege of Carthagena; and in the before-mentioned novel he has given a faithful, though not very pleaſing, account of the management of that ill-conducted expedition, which he cenſures in the warmeſt terms, and from circumſtances which fell under his own particular obſervation. Smollet.

His connection with the ſea ſeems not to have been of long continuance; and it is probable that he wrote ſeveral pieces before he became known to the public by his capital productions. The firſt piece we know of with certainty is a Satire in two parts, printed firſt in the years 1746 and 1747, and reprinted in a Collection of his Plays and Poems in 1777. About this period, or ſome time before, he wrote for Mr Rich an opera intitled Alceſte, which has never been performed nor printed.

At the age of 18 he wrote a tragedy intitled The Regicide, founded on the ſtory of the aſſaſſination of James I. of Scotland. In the preface to this piece, publiſhed by ſubſcription in the year 1749, he bitterly exclaimed againſt falſe patrons, and the duplicity of theatrical managers. The warmth and impetuoſity of his temper hurried him, on this occaſion, into unjuſt reflections againſt the late George Lord Lyttleton and Mr Garrick: the character of the former he characteriſed in the novel of Peregrine Pickle, and he added a burleſque of the monody written by that nobleman on the death of his lady. Againſt Mr Garrick he made illiberal ill-founded criticiſms; and in his novel of Roderic Random gave a very unfair repreſentation of his treatment of him reſpecting this tragedy. Of this conduct he afterwards repented, and acknowledged his errors; though in the ſubſequent editions of the novel the paſſages which were the haſty effuſions of diſappointment are not omitted.

However, in giving a ſketch of the liberal arts in his hiſtory of England, he afterwards remarked, "the exhibitions of the ſtage were improved to the moſt exquiſite entertainment by the talents and management of Garrick, who greatly ſurpaſſed all his predeceſſors of this and perhaps every other nation, in his genius for acting, in the ſweetneſs and variety of his tones, the irreſiſtible magic of his eye, the fire and vivacity of his action, the eloquence of attitude, and the whole pathos of expreſſion.

"Candidates for literary fame appeared even in the higher ſphere of life, embelliſhed by the nervous ſenſe and extenſive erudition of a Corke; by the delicate taſte, the poliſhed muſe, and the tender feelings, of a Lyttleton."

Not ſatisfied with this public declaration, he wrote an apology, to Mr Garrick in ſtill ſtronger terms. With theſe ample conceſſions, Mr Garrick was completely ſatisfied; ſo that in 1757, when Dr Smollet's comedy of the Reprieſals, an afterpeice of two acts, was performed at Drury Lane theatre, the latter acknowledged himſelf highly obliged for the friendly care of Mr Garrick, exerted in preparing it for the ſtage; and ſtill more for his acting the part of Lungnan in Zara for his benefit, on the ſixth inſtead of the ninth night, to which he was only intitled by the cuſtom of the theatre.

The Adventures of Roderic Random, publiſhed in 1748, 2 vols 12mo, a book which ſtill continues to have a moſt extenſive

Smollet. extenſive ſale, firſt eſtabliſhed the Doctor's reputation. All the firſt volume and the beginning of the ſecond appears to conſiſt of real incident and character, tho' certainly a good deal heightened and diſguiſed. The Judge his grandfather, Crab and Potion the two apothecaries, and Squire Gawky, were characters well known in that part of the kingdom where the ſcene was laid. Captains Oakham and Whistle, Doctors Mackshane and Morgan, were alſo ſaid to be real perſonages: but their names we have either never learned or have now forgotten. A bookbinder and barber long eagerly contended for being ſhadowed under the name of *Strap*. The Doctor ſeems to have enjoyed a peculiar felicity in deſcribing ſea characters, particularly the officers and failors of the navy. His Trunnion, Hatchway, and Pipes, are highly finiſhed originals; but what exceeds them all, and perhaps equals any character that has yet been painted by the happieſt genius of ancient or modern times, is his Lieutenant Bowling. This is indeed nature itſelf; original, *unique*, and *inimitable*.

By the publication of this work the Doctor had acquired to great a reputation, that henceforth a certain degree of ſucceſs was inſured to every thing known or ſuppoſed to proceed from his hand. In the courſe of a few years, the Adventures of Peregrine Pickle appeared; a work of great ingenuity and contrivance in the compoſition, and in which an uncommon degree of erudition is diſplayed, particularly in the deſcription of the entertainment given by the Republican Doctor, after the manner of the ancients. Under this perſonage the late Dr Akenſide, author of The Pleaſures of Imagination, is ſuppoſed to be typified; and it would be difficult to determine whether profound learning or genuine humour predominate moſt in this epiſode. Another epiſode of the Adventures of a Lady of Quality, likewiſe inſerted in this work, contributed greatly to its ſucceſs, and is indeed admirably executed; the materials, it is ſaid, the lady herſelf (the celebrated lady *Vane*) furniſhed.

Theſe were not the only original compoſitions of this ſtamp with which the Doctor has favoured the public. Ferdinand Count Fathom, and Sir Launcelot Greaves, are ſtill in the liſt of what may be called *reading novels*, and have gone through ſeveral editions; but there is no injuſtice in placing them in a rank far below the former. No doubt invention, character, compoſition, and contrivance, are to be found in both; but then ſituations are deſcribed which are hardly poſſible, and characters are painted which, if not altogether unexampled, are at leaſt incompatible with modern manners; and which ought not to be, as the ſcenes are laid in modern times.

The laſt work which we believe the Doctor publiſhed was of much the ſame ſpecies, but caſt into a different form—The Expedition of Humphrey Clinker. It conſiſts of a ſeries of letters, written by different perſons to their reſpective correſpondents. He has here carefully avoided the faults which may be juſtly charged to his two former productions. Here are no extravagant characters nor unnatural ſituations. On the contrary, an admirable knowledge of life and manners is diſplayed; and moſt uſeful leſſons are given applicable to intereſting but to very common ſituations.

We know not whether the remark has been made, but there is certainly a very curious reſemblance between the characters of the three heroes of the Doctor's chief productions. Roderic Random, Peregrine Pickle, and Matthew Bramble, are all brothers of the ſame family. The ſame natural, cynical, diſpoſition, the ſame generoſity and benevolence, are the diſtinguiſhing and characteriſtical features of all three; but they are far from being ſervile copies or imitations of each other. They differ as much as the Ajax, Diomed, and Achilles of Homer. This was undoubtedly a great effort of genius; and the Doctor ſeems to have deſcribed his own character at the different ſtages and ſituations of his life.

Before he took a houſe at Chelſea, he attempted to ſettle as practitioner of phyſic at Bath; and with that view wrote a treatiſe on the waters; but was unſucceſsful, chiefly becauſe he could not render himſelf agreeable to the women, which event is certainly of great conſequence to all candidates for eminence, whether in medicine or divinity. This, however, was a little extraordinary; for thoſe who remember Dr Smollet at that time, cannot but acknowledge that he was as ſucceſsful and handſome a man as any of the age he lived in; beſides, there was a certain dignity in his air and manner which could not but inſpire reſpect wherever he appeared. Perhaps he was too proud; in all probability, had he perſevered, a man of his great learning, profound ingenuity, and intenſe application, beſides being endued with every other external as well as internal accompliſhment, muſt have at laſt ſucceeded, and, had he attained to common old age, been at the head of his profeſſion.

Abandoning phyſic altogether as a profeſſion, he fixed his reſidence at Chelſea, and turned his thoughts entirely to writing. Yet, as an author, he was not near ſo ſucceſsful as his happy genius and acknowledged merit certainly deſerved. He never acquired a patron among the great, who by his favour or beneficence relieved him from the neceſſity of writing for a ſubſiſtence. The truth is, Dr Smollet poſſeſſed a loftineſs and elevation of ſentiment and character which appears to have diſqualified him from paying court to thoſe who were capable of conferring favours. It would be wrong to call this diſpoſition pride or haughtineſs; for to his equals and inferiors he ever was polite, friendly, and generous. Booksellers may therefore be ſaid to have been his only patrons; and from them he had conſtant employment in tranſlating, compiling, and reviewing. He tranſlated Gil Blas and Don Quixote, both ſo happily, that all the former tranſlations of theſe excellent productions of genius have been almoſt ſuperſeded by his. His name likewiſe appears to a tranſlation of Voltaire's Proſe Works: but little of it was done by his own hand; he only reviſed it, and added a few notes. He was concerned in a great variety of compilations. His Hiſtory of England was the principal work of that kind. It had a moſt extenſive ſale; and the Doctor is ſaid to have received L. 2000 for writing it and the continuation.

In 1755 he ſet on foot the Critical Review, and continued the principal manager of it till he went abroad for the firſt time in the year 1763. He was perhaps too acrimonious ſometimes in the conduct of that work; and at the ſame time diſplayed too much ſenſibility

when

Smollet. when any of the unfortunate authors attempted to retaliate whose works he had perhaps juſtly cenſured.

Among other controverſies in which his engagements in this way ſometimes involved him, the moſt material in its conſequences was that occaſioned by his remarks on a pamphlet publiſhed by Admiral Knowles. That gentleman, in defence of his conduct on the expedition to Rochfort, publiſhed a vindication of himſelf; which falling under the Doctor's examination, produced ſome very ſevere ſtrictures both on the performance and on the character of the writer. The admiral immediately commenced a proſecution againſt the printer; declaring at the ſame time that he deſired only to be informed who the writer was, that if he proved to be a gentleman he might obtain the ſatisfaction of one from him. In this affair the Doctor behaved both with prudence and with ſpirit. Deſirous of compromiſing the diſpute with the admiral in an amicable manner, he applied to his friend Mr Wilkes to interpoſe his good offices with his opponent. The admiral, however, was inflexible; and juſt as ſentence was going to be pronounced againſt the printer, the Doctor came into court, avowed himſelf the author of the Strictures, and declared himſelf ready to give Mr Knowles any ſatisfaction he choſe. The admiral immediately commenced a freſh action againſt the Doctor, who was found guilty, fined L.100, and condemned to three months impriſonment in the King's Bench. It is there he is ſaid to have written The Adventures of Sir Launcelot Greaves, in which he has deſcribed ſome remarkable characters, then his fellow-priſoners.

When Lord Bute was called to the chief adminiſtration of affairs, he was prevailed upon to write in defence of that nobleman's meaſures; which he did in a weekly paper called the *Briton*. This gave riſe to the famous North Briton; wherein, according to the opinion of the public, he was rather baffled. The truth is, the Doctor did not ſeem to poſſeſs the talents neceſſary for political altercation. He wanted temper and coolneſs; and his friends accuſed his patron of having denied him the neceſſary information, and even neglected the fulfilling of ſome of his other engagements with him. Be that as it will, the Doctor is ſaid not to have forgotten him in his ſubſequent performances.

Beſides the Briton, Dr Smollet is ſuppoſed to have written other pieces in ſupport of the cauſe he eſpouſed. The Adventures of an Atom, in two volumes, are known to be his production.

His conſtitution being at laſt greatly impaired by a ſedentary life and aſſiduous application to ſtudy, he went abroad for his health in June 1763, and continued in France and Italy two years. He wrote an account of his travels in a ſeries of letters to ſome friends, which were afterwards publiſhed in two volumes octavo, 1766. During all that time he appears to have laboured under a conſtant fit of chagrin. A very ſlight peruſal of theſe letters will ſufficiently evince that this obſervation is founded in fact, and is indeed a melancholy inſtance of the influence of bodily diſtemper over the beſt diſpoſition.

His relation of his travels is actually cynical; for which Stern in his Sentimental Journey, has animadverted on him under the character of Smelfungus. The Doctor lived to return to his native country: but his health continuing to decline, and meeting with freſh mortifications and diſappointments, he went back to Italy, where he died in October 21, 1771. He was employed, during the laſt years of his life, in abridging the Modern Univerſal Hiſtory, great part of which he had originally written himſelf, particularly the hiſtories of France, Italy, and Germany. Smollet, Smugglers.

He certainly met with many mortifications and diſappointments; which, in a letter to Mr Garrick, he thus feelingly expreſſes: "I am old enough to have ſeen and obſerved, that we are all plaything of Fortune; and that it depends upon ſomething as inſignificant and precarious as the toſſing up of a halfpenny, whether a man riſes to affluence and honours, or continues to his dying day ſtruggling with the difficulties and diſgraces of life."

It would be needleſs to expatiate on the character of a man ſo well known as Dr Smollet, who has, beſides, given ſo many ſtrictures of his own character and manner of living in his writings, particularly in Humphrey Clinker; where he appears under the appellation of *Mr Serle*, and has an interview with Mr Bramble; and his manner of living is deſcribed in another letter, where young Melford is ſuppoſed to dine with him at his houſe in Chelſea. No doubt he made money by his connections with the bookſellers; and had he been a rigid economiſt, or endued with the gift of retention (an expreſſion of his own), he might have lived and died very independent. However, to do juſtice to his memory, his difficulties, whatever they were, proceeded not from extravagance or want of economy. He was hoſpitable, but not oſtentatiouſly ſo; and his table was plentiful, but not extravagant. No doubt he had his failings; but ſtill it would be difficult to name a man who was ſo reſpectable for the qualities of his head, or more amiable for the virtues of his heart.

Since his death a monument has been erected to his memory near Leghorn, on which is inſcribed an epitaph written in Latin by his friend Dr Armſtrong, author of The Art of Preſerving Health, and many other excellent pieces. An inſcription written in Latin was likewiſe inſcribed on a pillar erected to his memory on the banks of the Leven, by one of his relations.

To theſe memoirs we are extremely ſorry to add, that ſo late as 1785 the widow of Dr Smollet was reſiding in indigent circumſtances at Leghorn. On this account the tragedy of Venice Preſerved was acted for her benefit at Edinburgh on the 5th of March, and an excellent prologue ſpoken on that occaſion.

The pieces inſerted in the poſthumous collection of Dr Smollet's plays and poems are, The Regicide, a tragedy; The Reproſal, a comedy; Advice and Reproof, two ſatires; The Tears of Scotland; Verſes on a Young Lady; a Love Elegy, in imitation of Tibullus; two Songs; a Burleſque Ode; Odes to Mirth, to Sleep, to Leven Water, to Blue ey'd Ann, and to Independence.

SMUGGLERS, perſons who import or export prohibited goods without paying the duties appointed by the law.

The duties of cuſtoms, it is ſaid, were originally inſtituted, in order to enable the government to afford protection to trade againſt pirates: they have ſince been continued as a branch of the public revenue. As duties im-

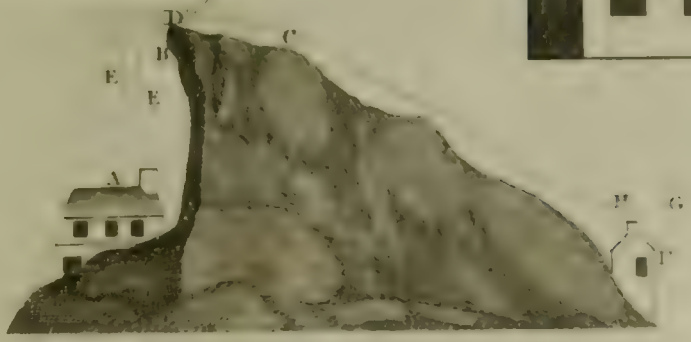
SMOKE.

Fig. 1.

Fig. 2

Fig. 4

Fig. 3



SMOKE JACK

Fig. 5.

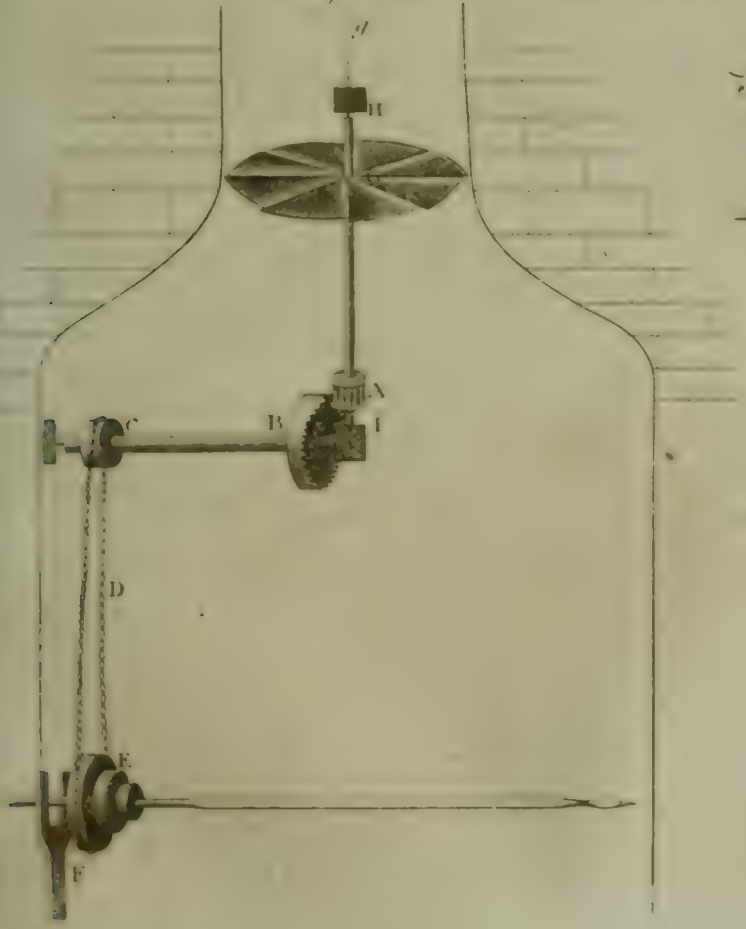


Fig. 7.

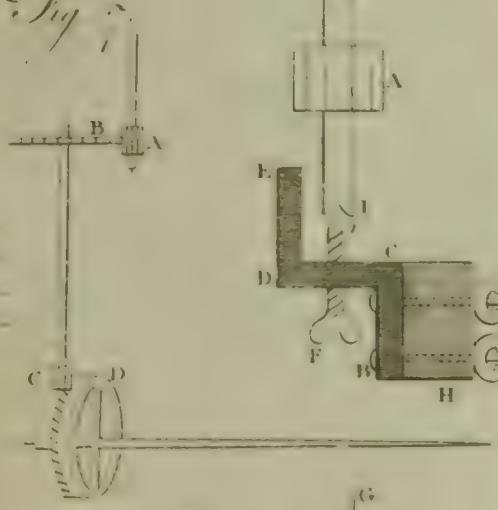


Fig. 8.

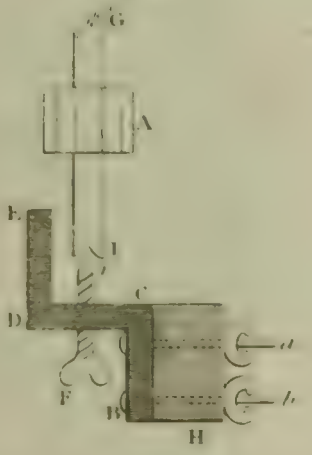
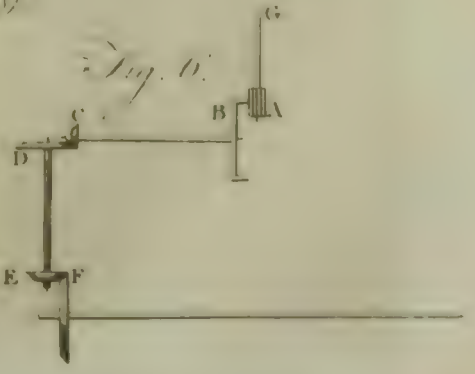


Fig. 6.



Smugglers.

imposed upon the importation of goods necessarily raises their price above what they might otherwise had been sold for, a temptation is presented to import the commodity clandestinely and to evade the duty. Many persons, prompted by the hopes of gain, and considering the violation of a positive law of this nature as in no respect criminal (an idea in which they have been encouraged by a great part of the community, who make no scruple to purchase smuggled goods), have engaged in this illicit trade. It was impossible that government could permit this practice, which is highly injurious to the fair trader, as the smuggler is enabled to undersell him, while at the same time he impairs the national revenue, and thus wholly destroys the end for which these duties were appointed. Such penalties are therefore inflicted as it was thought would prevent smuggling.

Burn's Law Dictionary, vol. ii.

Many laws have been made with this view. If any goods be shipped or landed without warrant and presence of an officer, the vessel shall be forfeited, and the wharfinger shall forfeit L. 100, and the master or mariner of any ship inward bound shall forfeit the value of the goods: and any carman, porter, or other assisting, shall be committed to gaol, till he find surety of the good behaviour, or until he shall be discharged by the court of exchequer (13 & 14 C. II. c. 11.) If goods be relanded after drawback, the vessel and goods shall be forfeited; and every person concerned therein shall forfeit double the value of the drawback (8 An. c. 13.) Goods taken in at sea shall be forfeited, and also the vessel into which they are taken; and every person concerned therein shall forfeit treble value (9 G. II. c. 35.) A vessel hovering near the coast shall be forfeited, if under 50 tons burden; and the goods shall also be forfeited, or the value thereof (5. G. III. c. 43.) Persons receiving or buying run goods shall forfeit L. 20 (8 G. c. 18.) A concealer of run goods shall forfeit treble value (8 G. c. 18.) Offering run goods to sale, the same shall be forfeited, and the person to whom they are offered may seize them; and the person offering them to sale shall forfeit treble value (11 G. c. 30.) A porter or other person carrying run goods shall forfeit treble value (9 G. II. c. 35.) Persons armed or disguised carrying run goods shall be guilty of felony, and transported for seven years (8 G. c. 18. 9 G. II. c. 35.)

But the last statute, 19 G. II. c. 34. is for this purpose *instar omnium*; for it makes all forcible acts of smuggling, carried on in defiance of the laws, or even in disguise to evade them, felony without benefit of clergy: enacting, that if three or more persons shall assemble, with fire-arms or other offensive weapons, to assist in the illegal exportation or importation of goods, or in rescuing the same after seizure, or in rescuing offenders in custody for such offences; or shall pass with such goods in disguise; or shall wound, shoot at, or assault, any officers of the revenue when in the execution of their duty; such persons shall be felons, without the benefit of clergy.

When we consider the nature, and still more the history of mankind, we must allow that the enacting of severe penal laws is not the way to prevent crimes. It were indeed much to be wished that there were no such thing as a political crime; for the generality of men, but especially the lower orders, not discerning the propriety or utility of such laws, consider them as oppressive and tyrannical, and never hesitate to violate them when they can do it with impunity. Instead therefore of punishing smugglers, it would be much better to remove the temptation. But the high duties which have been imposed upon the importation of many different sorts of foreign goods, in order to discourage their consumption in Great Britain, have in many cases served only to encourage smuggling; and in all cases have reduced the revenue of the customs below what more moderate duties would have afforded. The saying of Dr Swift, that in the arithmetic of the customs two and two, instead of making four, make sometimes only one, holds perfectly true with regard to such heavy duties, which never could have been imposed, had not the mercantile system taught us, in many cases, to employ taxation as an instrument, not of revenue, but of monopoly.

Smugglers.

Smyrna.

Smith's Wealth of Nations, vol. iii.

The bounties which are sometimes given upon the exportation of home produce and manufactures, and the drawbacks which are paid upon the re-exportation of the greater part of foreign goods, have given occasion to many frauds, and to a species of smuggling more destructive of the public revenue than any other. In order to obtain the bounty or drawback, the goods, it is well known, are sometimes shipped and sent to sea, but soon afterwards clandestinely relanded in some other part of the country.

Heavy duties being imposed upon almost all goods imported, our merchant importers smuggle as much, and make entry of as little as they can. Our merchant-exporters, on the contrary, make entry of more than they export; sometimes out of vanity, and to pass for great dealers in goods which pay no duty; and sometimes to gain a bounty or a drawback. Our exports, in consequence of these different frauds, appear upon the customhouse books greatly to overbalance our imports; to the unspeakable comfort of those politicians who measure the national prosperity by what they call the balance of trade.

SMUT, in husbandry, a disease in corn, when the grains, instead of being filled with flour, are full of a stinking black powder. See WHEAT.

SMYRNA, or ISMIR, at present the largest and richest city of Asia Minor, is situated in north latitude 38° 28', and in E. Long. 27° 25' from Greenwich, and about 183 miles west by south of Constantinople. The town extends along the shore about half a mile on a gentle declivity. The houses of the English, French, and Dutch consuls are handsome structures; these, with most of those occupied by the Christian merchants, are washed on one side by the sea, forming a street named *Frank-street*, from its being solely inhabited by European Christians. In the year 1763 the whole of this quarter was consumed by fire: the loss sustained by this calamity in merchandise was estimated at a million and a half of Turkish dollars, or near L. 200,000 Sterling. The port is one of the finest of the Levant, it being able to contain the largest fleet; and indeed there are seldom in it fewer than 100 ships of different nations.

A castle stands at its entrance, and commands all the shipping which sail in or out. There is likewise an old ruinous castle, near a mile in circumference, which stands in the upper part of the city, and, according to tradition,

Payne's Geography.

Smyrna. tior, was built by the empreſs Helena: and near it is an ancient ſtructure, ſaid to be the remains of a palace where the Greek council was held when Smyrna was the metropolis of Aſia Minor. They alſo ſhow the ruins of an amphitheatre, where it is ſaid St Polycarp, the firſt biſhop, fought with lions.

This city is about four miles in circumference, and nearly of a triangular form; but the ſide next the mountain is much longer than the other ſides. The houſes are low, and mottly built with clay-walls on account of the earthquakes to which the country is ſubject; but the caravanſeras and ſome other of the public buildings have an air of magnificence. The ſtreets are wide, and almoſt a continued bazar, in which a great part of the merchandize of Europe and Aſia is expoſed to ſale, with plenty of proviſions; though theſe are not ſo cheap as in many other parts of Turkey, on account of the populouſneſs of the place, and the great reſort of foreigners. It is ſaid to contain 15,000 Turks, 10,000 Greeks, 1800 Jews, 200 Armenians, and 200 Franks. The Turks have 19 moſques; two churches belonging to the Greeks; one to the Armenians; and the Jews have eight ſynagogues. The Romaniſts have three convents. There is alſo one of the fathers Della Terra Santa. Here reſides an archbiſhop of the Greek church; a Latin biſhop who has a ſalary from Rome, with the title of biſhop of Smyrna *in partibus infidelium*; and the Engliſh and Dutch factories have each their chaplain.

The walks about the town are extremely pleaſant, particularly on the weſt ſide of Frank ſtreet, where there are ſeveral little groves of orange and lemon trees, which being always clothed with leaves, bloſſoms, and fruit, regale ſeveral of the ſenſes at the ſame time. The vines which cover the little hills about Smyrna afford both a delightful proſpect and plenty of grapes, of which good wine is made. Theſe hills are agreeably interſperſed with fertile plains, little foreſts of olives and other fruit-trees, and many pleaſure-houſes, to which the Franks uſually retire during the ſummer. In the neighbourhood of Smyrna is great plenty of game and wild-fowl, and particularly deer and wild-hogs. The ſea alſo abounds with a variety of good fiſh. The European Chriſtians are here allowed all imaginable liberties, and uſually clothe themſelves after the European manner.

The chief commerce of this city conſiſts in raw ſilk, ſilk-ſtuffs, grograms, and cotton yarn.

However, the unhealthfulneſs of the ſituation, and more eſpecially the frequent earthquakes, from which, it is ſaid, they are ſcarcely ever free for two years together, and which have been felt 40 days ſucceſſively, are an abatement of the pleaſure that might otherwiſe be enjoyed here. A very dreadful one happened in June 1688, which overthrew a great number of the houſes; and the rock opening where the caſtle ſtood, ſwallowed it up, and no leſs than 5000 perſons periſhed on this occaſion.

In the year 1758, ſo deſolating a plague raged here, that ſcarcely a ſufficient number of the inhabitants ſurvived to gather in the fruits of the earth. In the year 1772, three-fourth parts of the city were conſumed by fire; and ſix years after it was viſited by the moſt dreadful earthquakes, which continued from the 25th of June to the 5th of July; by which ſucceſſive calamities the city has been ſo much reduced, that its former conſequence is never likely to be reſtored. Smyrnium ‖ Snake.

The ladies here wear the oriental dreſs, conſiſting of large trowſers or breeches, which reach to the ancle; long veſts of rich ſilk or velvet, lined in winter with coſtly furs; and round their waiſt an embroidered zone with claſps of ſilver or gold. Their hair is plaited, and deſcends down the back often in great profuſion. The girls have ſometimes above twenty thick treſſes, beſides two or three encircling the head as a coronet, and ſet off with flowers and plumes of feathers, pearls, or other jewels. They commonly ſtain it of a cheſnut colour, which is the moſt deſired. Their apparel and carriage are alike antique. It is remarkable that the trowſers are mentioned in a fragment of Sappho as part of the female dreſs.

SMYRNIUM, Alexanders: A genus of plants belonging to the claſs of *pentandria*, and to the order of *digynia*; and in the natural ſyſtem ranging under the 45th order, *Umbellatæ*. The fruit is oblong and ſtriated; the petals have a ſharp point, and are keel-ſhaped. There are five ſpecies: 1. The *perfoliatum*, or perfoliate alexanders, which is a native of Candia and Italy; 2. The *Ægyptiacum*; 3. The *aureum*, or golden alexanders, which is a native of North America; 4. The *integerrimum*; 5. The *oluſatrum*, common alexanders, a native of Britain; the leaves of which are cauline, ternate petiolated, and ſerrated. It grows on the ſea-coaſt at Dunglas on the borders of Berwickſhire North Britain. Since the introduction of celery into the garden, the alexanders is almoſt forgotten. It was formerly cultivated for ſalading, and the young ſhoots or ſtalks blanched were eaten either raw or ſtewed. The leaves too were boiled in broths and ſoups. It is a warm comfortable plant to a cold weak ſtomach, and was in much eſteem among the monks, as may be inferred by its ſtill being found in great plenty by old abbey walls.

SNAFFLE, in the manege, is a very ſlender bit-mouth without any branches, much uſed in England; the true bridles being reſerved for war.

SNAIL, in zoology. See Helix and Limax.

SNAKE, in zoology. See Anguis and Serpens.

Method of Preſerving Snakes. When the ſnake is killed, it muſt firſt be waſhed clean, and freed from all filth and naſtineſs; then it is to be put into a glaſs of a proper ſize, the tail firſt, and afterwards the reſt of the body, winding it in ſpiral aſcending circles, and diſpoſing the back which is always the moſt beautiful, outwardly. A thread connected with a ſmall glaſs bead, is, by the help of a needle, to be paſſed through the upper jaw from within outwardly, and then through the cork of the bottle, where it muſt be faſtened; by this means the head will be drawn into a natural poſture, and the mouth kept open by the bead, whereby the teeth, &c. will be diſcovered: the glaſs is then to be filled with rum, and the cork ſealed down to prevent its exhalation. A label, containing the name and properties of the ſnake, is then to be affixed to the wax over the cork; and in this manner the ſnake will make a beautiful appearance, and may be preſerved a great number of years; nor will the ſpirits impair or change the luſtre of its colours.

Snake-Stones.

Snake-Stones, *Ammonitæ*, in natural history, the name of a large genus of fossil shells, very few if any of which are yet known in their recent state, or living either on our own or any other shores; so that it seems wonderful whence so vast a number and variety of them should be brought into subterranean regions. They seem indeed dispersed in great plenty throughout the world, but nowhere are found in greater numbers, beauty, and variety, than in Great Britain.

Mr Harenberg found prodigious numbers of them on the banks of a river in Germany. He traced this river through its several windings for many miles, and among a great variety of belemnitæ, cornua ammonis, and cochlitæ, of various kinds; he found also great quantities of wood of recent petrifaction, which still preserved plain marks of the axe by which it had been cut from the trees then growing on the shore. The water of this river he found in dry seasons, when its natural springs were not diluted with rains, to be considerably heavier than common water; and many experiments showed him that it contained ferruginous, as well as stony particles, in great quantity, whence the petrifactions in it appeared the less wonderful, though many of them of recent date.

Of the cornua ammonis, or serpent-stones, he there observed more than 30 different species. They lie immersed in a bluish fossil stone, of a soft texture and fatty appearance, in prodigious numbers, and of a great variety of sizes, from the larger known sorts down to such as could not be seen without very accurate inspection or the assistance of a microscope. Such as lie in the softest of these stones are soft like their matrix, and easily crumble to pieces; others are harder. In a piece of this stone, of the bigness of a finger, it is common to find 30 or more of these fossils; and often they are seen only in form of white specks, so minute that their figure cannot be distinguished till examined by the microscope.

They all consist of several volutæ, which are different in number in the different species, and their striæ also are extremely various; some very deep with very high ridges between them, others very slight; some straight, others crooked; others undulated, and some terminating in dots, tubercles, or cavities, towards the back, and others having tubercles in two or three places. They are all composed of a great number of chambers or cells, in the manner of the *nautilus Græcorum*, each having a communication with the others, by means of a pipe or siphunculus. There is a small white shell fish of Barbadoes, which seems truly a recent animal of this genus; and in the East Indies there is another also, small and greyish; but the large and beautifully marked ones are found only fossil.

They are composed of various fossil bodies, often of quarry stone, sometimes of the matter of the common pyrites, and of a great variety of other substances; and though they appear usually mere stones, yet in some the pearly part of the original shell is preserved in all its beauty. Sometimes also, while the outer substance is of the matter of the pyrites, or other coarse, stony, or mineral matter, the inner cavity is filled with a pure white spar of the common plated texture. This gives a great beauty to the specimen. The cornua ammonis, or snake-stones, are found in many parts of England, particularly in Yorkshire, where they are very plentiful in the alum rocks of several sizes.

Snake-Root

Snake-Root, in botany. See POLYGALA.

Snake-Weed, in botany. See POLYGONUM.

SNAPEDRAGON, in botany. See ANTIRRHINUM.

Sneezing.

SNEEZING, a convulsive motion of the muscles of the breast, whereby the air is expelled from the nose with much vehemence and noise. It is caused by the irritation of the upper membrane of the nose, occasioned by acrid substances floating in the air, or by medicines called *sternutatory*.

This irritation is performed either externally, by strong smells, as marjoram, roses, &c. or by dust floating in the air, and taken in by inspiration; or by sharp pungent medicines as cresses and other sternutatories, which vellicate the membrane of the nose; or internally, by the acrimony of the lympha or mucus, which naturally moistens that membrane. The matters cast forth in sneezing come primarily from the nose and throat; the pituitary membrane continually exuding a mucus thither; and, secondarily, from the breast, the trachea, and the bronchia of the lungs.

The practice of saluting the person who sneezed existed in Africa, among nations unknown to the Greeks and Romans. The accounts we have of Monomotapa inform us*, that when the prince sneezes, all his subjects in the captial are advertised of it, that they may offer up prayers for his safety. The author of the conquest of Peru assures us, that the cacique of Guachoia having sneezed in presence of the Spaniards, the Indians of his train fell prostrate before him, stretched forth their hands, and displayed to him the accustomed marks of respect, while they invoked the sun to enlighten him, to defend him, and to be his constant guard.

* Strada. Prol. Acad.

Every body knows that the Romans saluted each other on these occasions: and Pliny relates†, that Tiberius exacted these signs of homage when drawn in his chariot. Superstition, whose influence can debase every thing, had degraded this custom for several ages, by attaching favourable or unfavourable omens to sneezing according to the hour of the day or night, according to the signs of the zodiac, according as a work was more or less advanced, or according as one had sneezed to the right or to the left‡. If a man sneezed at rising from table or from his bed, it was necessary for him to sit or lie down again. You are struck with astonishment, said Timotheus to the Athenians, who wished to return into the harbour with their fleet §, because he had sneezed; you are struck with astonishment, because among 10,000 there is one man whose brain is moist.

† Plin. Hist. Nat. lib. ii. cap. 2.

‡ Spond. Homer. Comment.

§ Fronton. lib. i. cap. 11.

Ploydore Virgil pretends, that in the time of Gregory the great, there reigned in Italy an epidemic distemper, which carried off by sneezing all those who were seized by it; and that this pontiff ordered prayers to be made against it, accompained by certain signs of the cross. But besides that, there are very few cases in which sneezing can be considered as dangerous, and that it is frequently a favourable symptom ‖: it is evident, that we ought not to date from the sixth century the origin of a custom which loses itself in the obscurity of antiquity. Avicenna and Cardan say, it is a sort of convulsion, which gives occasion to dread an epilepsy, and that this disease is endeavoured to be warded off by prayers. Clement of Alexandria considers it as a mark of intemperance and effeminacy, which ought to be proscribed. And he inveighs bitterly against those who

‖ Hippocrates Hellen. Phil.

Sneezing.

who endeavour to procure ſneezing by external aid. Montaigne, on the contrary, explains this fact in a tone rather cynical. It is ſingular enough, that ſo many ridiculous, contradictory, and ſuperſtitious opinions, have not abliſhed thoſe cuſtomary civilities which are ſtill preſerved equally among high and low: and which only the Anabaptiſts and Quakers have rejected, becauſe they have renounced ſalutations in every caſe.

Among the Greeks ſneezing was almoſt always a good omen. It excited marks of tenderneſs, of reſpect, and attachment. The genius of Socrates informed him by ſneezing, when it was neceſſary to perform any action*. The young Parthenis, hurried on by her paſſion, reſolved to write to Sarpedon an avowal of her love †; the ſneezes in the moſt tender and impaſſioned part of her letter: This is ſufficient for her; this incident ſupplies the place of an anſwer, and perſuades her that Sarpedon is her lover. Penelope, haraſſed by the vexatious courtſhip of her ſuitors, begins to curſe them all, and to pour forth vows for the return of Ulyſſes ‡. Her ſon Telemachus interrupts her by a loud ſneeze. She inſtantly exults with joy, and regards this ſign as an aſſurance of the approaching return of her huſband. Xenophon was haranguing his troops; a ſoldier ſneezed in the moment when he was exhorting them to embrace a dangerous but neceſſary reſolution. The whole army, moved by this preſage, determine to purſue the project of their general; and Xenophon orders ſacrifices to Jupiter the preſerver §.

* Plutarch de ſen. Socrate.
† Ariſtenæt
‡ Homeri Odyſſ. lib. xvii.
§ Xenoph. Anab.

This religious reverence for ſneezing, ſo ancient and ſo univerſal even in the times of Homer, always excited the curioſity of the Greek philoſophers and of the rabbins. Theſe laſt have ſpread a tradition, that, after the creation of the world, God made a general law to this purport, that every living man ſhould ſneeze but once in his life, and that at the ſame inſtant he ſhould render up his ſoul into the hand of his Creator ‖, without any preceding indiſpoſition. Jacob obtained an exemption from the common law, and the favour of being informed of his laſt hour: He ſneezed and did not die; and this ſign of death was changed into a ſign of life. Notice of this was ſent to all the princes of the earth; and they ordained, that in future ſneezing ſhould be accompained with forms of bleſſing, and vows for the perſons who ſneezed.

‖ Acad des Inſcr p. vol. iv.

Ariſtotle remounts likewiſe to the ſources of natural religion. He obſerves, that the brain is the origin of the nerves, of our ſentiments, our ſenſations, the ſeat of the ſoul, the image of the Divinity ¶; that upon all theſe accounts, the ſubſtance of the brain has ever been held in honour; that the firſt men ſwore by their head; that they durſt not touch nor eat the brains of any animal; that it was even a ſacred word which they dared not to pronounce. Filled with theſe ideas, it is not wonderful that they extended their reverence even to ſneezing. Such is the opinion of the moſt ancient and ſagacious philoſophers of Greece.

¶ Ariſtot. in Prob.

According to mythology, the firſt ſign of life Prometheus's artificial man gave was by ſternutation. This ſuppoſed creator is ſaid to have ſtolen a portion of the ſolar rays; and filling with them a phial, which he had made on purpoſe, ſealed it up hermetically. He inſtantly flies back to his favourite automaton, and opening the phial holds it cloſe to the ſtatue; the rays ſtill retaining all their activity, inſinuate themſelves through the pores, and ſet the factitious man a ſneezing. Prometheus, tranſported with the ſucceſs of his machine, offers up a fervent prayer, with wiſhes for the preſervation of ſo ſingular a being. His automaton obſerved him, remembering his ejaculations, was very careful, on the like occaſions, to offer theſe wiſhes in behalf of his deſcendants, who perpetuated it from father to ſon in all their colonies.

Snig ing
Snoring

SNIGGLING, a method of fiſhing for eels, chiefly uſed in the day-time, when they are found to hide themſelves near wears, mills, or flood-gates. It is performed thus: Take a ſtrong line and hook, baited with a garden-worm, and obſerving the holes where the eels lie hid, thruſt your bait into them by the help of a ſtick; and if there be any, you ſhall be ſure to have a bite; and may, if your tackling hold, get the largeſt eels.

SNIPE, in ornithology. See Scolopax and Shooting.

SNORING, in medicine, otherwiſe called *ſtertor*, is a ſound like that of the cerchnon, but greater and more manifeſt.

Many confound thoſe affections, and make them to differ only in place and magnitude, calling by the name of *ſtertor* that ſound or noiſe which is heard or ſuppoſed to be made in the paſſage between the palate and the noſtrils as in thoſe who ſleep; that boiling or bubbling noiſe, which in reſpiration proceeds from the larynx, or head, or orifice of the aſpera arteria, they call *cerchon*; but if the ſound comes from the aſpera arteria itſelf, they will have it called *cerchnos*, that is, as ſome underſtand it, a rattling, or as others a ſtridulous or wheezing roughneſs of the aſpera arteria. In dying perſons this affection is called by the Greeks *ῥεγχος*, *rhenchos*, which is a ſnoring or rattling kind of noiſe, proceeding as it were from a conflict between the breath and the humours in the aſpera arteria.

This and ſuch like affections are owing to a weakneſs of nature, as when the lungs are full of pus or humours: to which purpoſe we read in the Prognoſtics of Hippocrates, "it is a bad ſign when there is no expectoration, and no diſcharge from the lungs, but a noiſe as from an ebullition is heard in the aſpera arteria from a pleniſude of humour." Expectoration is ſuppreſſed either by the viſcidity of the humour, which requires to be diſcharged, and which adhering to the aſpera arteria, and being there agitated by the breath, excites that bubbling noiſe or ſtertor; or by an obſtruction of the bronchia; or, laſtly, by a compreſſion of the aſpera arteria and throat, whence the paſſage is ſtraitened, in which the humours being agitated, excite ſuch a kind of noiſe as before deſcribed. Hence Galen calls thoſe who are ſtrait-breaſted *ſtertoroſus*. That author aſſigns but two cauſes of this ſymptom, which are either the ſtraitneſs of the paſſage of reſpiration or redundance of humours, or both together; but it is neceſſary to add a third, to wit, the weakneſs of the faculty, which is the cauſe of the rhenchos in dying perſons, where nature is too weak to make diſcharges.

From what has been ſaid we conclude, that this ſymptom, or this ſort of fervour or ebullition in the throat, is not always mortal, but only when nature is oppreſſed with the redundance of humour, in ſuch a manner, that the lungs cannot diſcharge themſelves by ſpitting; or the paſſage appointed for the breath (being the aſpera arteria) is very much obſtructed, upon which

Snow. account many dying perſons labour under a ſtertor with their mouth gaping.

SNOW, a well-known meteor, formed by the freezing of the vapours in the atmoſphere. It differs from hail and hoar-froſt, in being as it were cryſtallized, which they are not. This appears on examining a flake of ſnow by a magnifying glaſs; when the whole of it will appear to be compoſed of fine ſhining ſpicula diverging like rays from a centre. As the flakes fall down through the atmoſphere, they are continually joined by more of theſe radiated ſpicula, and thus increaſe in bulk like the drops of rain or hailſtones. Dr Grew, in a diſcourſe of the nature of ſnow, obſerves, that many parts thereof are of a regular figure, for the moſt part itars of ſix points, and are as perfect and tranſparent ice as any we ſee on a pond, &c. Upon each of theſe points are other collateral points, ſet at the ſame angles as the main points themſelves: among which there are divers other irregular, which are chiefly broken points, and fragments of the regular ones. Others alſo, by various winds, ſeem to have been thawed and frozen again into irregular cluſters; ſo that it ſeems as if the whole body of ſnow were an infinite maſs of icicles irregularly figured. That is, a cloud of vapours being gathered into drops, the ſaid drops forthwith deſcend; upon which deſcent, meeting with a freezing air as they paſs through a colder region, each drop is immediately frozen into an icicle, ſhooting itſelf forth into ſeveral points; but theſe ſtill continuing their deſcent, and meeting with ſome intermitting gales of warmer air, or in their continual waſtage to and fro touching upon each other, ſome of them are a little thawed, blunted, and again frozen into cluſters, or entangled ſo as to fall down in what we call *flakes*.

The lightneſs of ſnow, although it is firm ice, is owing to the exceſs of its ſurface, in compariſon to the matter contained under it; as gold itſelf may be extended in ſurface till it will ride upon the leaſt breath of air.

The whiteneſs of ſnow is owing to the ſmall particles into which it is divided; for ice, when pounded, will become equally white. An artificial ſnow has been made by the following experiment. A tall phial of aquafortis being placed by the fire till it is warm, and filings of pure ſilver, a few at a time, being put into it; after a briſk ebullition, the ſilver will diſſolve ſlowly. The phial being then placed in a cold window, as it cools the ſilver particles will ſhoot into cryſtals, ſeveral of which running together will form a flake of ſnow, which will deſcend to the bottom of the phial. While they are deſcending, they repreſent perfectly a ſhower of ſilver ſnow, and the flakes will lie upon one another at the bottom like real ſnow upon the ground.

According to Signior Beccaria, clouds of ſnow differ in nothing from clouds of rain, but in the circumſtance of cold that freezes them. Both the regular diſpoſition of the ſnow, and the regularity of the ſtructure of its parts (particularly ſome figures of ſnow or hail which fall about Turin, and which he calls *roſette*), ſhow that clouds of ſnow are acted upon by ſome uniform cauſe like electricity; and he endeavours to ſhow how electricity is capable of forming theſe figures. He was confirmed in his conjectures by obſerving, that his apparatus for obſerving the electricity of the atmoſphere never failed to be electrified by ſnow as well as rain. Profeſſor Winthrop ſometimes found his apparatus electrified by ſnow when driven about by the wind, though it had not been affected by it when the ſnow itſelf was falling. A more intenſe electricity, according to Beccaria, unites the particles of hail more cloſely than the more moderate electricity does theſe of ſnow, in the ſame manner as we ſee that the drops of rain which fall from thunder-clouds are larger than thoſe which fall from others, though the former deſcend through a leſs ſpace.

Snow.

But we are not to conſider ſnow merely as a curious and beautiful phenomenon. The Great Diſpenſer of univerſal bounty has ſo ordered it, that it is eminently ſubſervient, as well as all the works of creation, to his benevolent deſigns. Were we to judge from appearances only, we might imagine, that ſo far from being uſeful to the earth, the cold humidity of ſnow would be detrimental to vegetation. But the experience of all ages aſſerts the contrary. Snow, particularly in thoſe northern regions where the ground is covered with it for ſeveral months, fructifies the earth, by guarding the corn or other vegetables from the intenſer cold of the air, and eſpecially from the cold piercing winds. It has been a vulgar opinion, very generally received, that ſnow fertilizes the lands on which it falls more than rain, in conſequence of the nitrous ſalts which it is ſuppoſed to acquire by freezing. But it appears from the experiments of Margraaf (a) in the year 1751, that the chemical difference between rain and ſnow-water is exceedingly ſmall; that the latter is ſomewhat leſs nitrous, and contains a ſomewhat leſs proportion of earth than the former; but neither of them contain either earth or any kind of ſalt in any quantity which can be ſenſibly efficacious in promoting vegetation. Allowing, therefore, that nitre is a fertilizer of lands, which many are upon good grounds diſpoſed utterly to deny, yet ſo very ſmall is the quantity of it contained in ſnow, that it cannot be ſuppoſed to promote the vegetation of plants upon which the ſnow has fallen. The peculiar agency of ſnow, as a fertilizer in preference to rain, may admit of a very rational explanation, without recurring to nitrous ſalts ſuppoſed to be contained in it. It may be rationally aſcribed to its furniſhing a covering to the roots of vegetables, by which they are guarded from the influence of the atmoſpherical cold, and the internal heat of the earth is prevented from eſcaping.

The internal parts of the earth, by ſome principle which

(a) Margraaf collected of the pureſt ſnow he could find as much as when melted afforded 100 meaſures of water, each meaſure containing 56 ounces. By diſtilling this quantity he obtained 60 grains, not of nitre, but of *calcareous earth*, with ſome grains of the acid of ſea-ſalt, impregnated with a nitrous vapour. The ſame quantity of rain-water collected in the winter months with equal attention, when diſtilled yielded 100 grains of calcareous earth with ſome grains of the acid of nitre and ſea-ſalt. The chemical difference therefore between rain and ſnow is very ſmall.

Snow. which we do not underſtand, is heated uniformly to the 48th degree of Fahrenheit's thermometer. This degree of heat is greater than that in which the watery juices of vegetables freeze, and it is propagated from the inward parts of the earth to the ſurface, on which the vegetables grow. The atmoſphere being variably heated by the action of the ſun in different climates, and in the ſame climate at different ſeaſons, communicates to the ſurface of the earth and to ſome diſtance below it the degree of heat or cold which prevails in itſelf. Different vegetables are able to preſerve life under different degrees of cold, but all of them periſh when the cold which reaches their roots is extreme. Providence has therefore, in the coldeſt climates, provided a covering of ſnow for the roots of vegetables, by which they are protected from the influence of the atmoſpherical cold. The ſnow keeps in the internal heat of the earth, which ſurrounds the roots of vegetables, and defends them from the cold of the atmoſphere.

Snow or ice water is always deprived of its fixed air, which eſcapes during the proceſs of congelation. Accordingly, as ſome of the inhabitants of the Alps who uſe it for their conſtant drink have enormous wens upon their throats, it has been aſcribed to this circumſtance. If this were the cauſe of theſe wens, it would be eaſy to remove it by expoſing the ſnow-water to the air for ſome time. But ſeveral eminent phyſicians have rejected the notion that ſnow-water is the cauſe of theſe wens; for in Greenland, where ſnow-water is commonly uſed, the inhabitants are not affected with ſuch ſwellings: on the other hand, they are common in Sumatra where ſnow is never ſeen.

Snow, in ſea-affairs, is generally the largeſt of all two-maſted veſſels employed by Europeans, and the moſt convenient for navigation.

The ſails and rigging on the main-maſt and fore-maſt of a ſnow are exactly ſimilar to thoſe on the ſame maſts in a ſhip; only that there is a ſmall maſt behind the main-maſt of the former, which carries a ſail nearly reſembling the mizen of a ſhip. The foot of this maſt is fixed on a block of wood on the quarter-deck abaft the main-maſt; and the head of it is attached to the after-top of the main-top. The ſail which is called the *try-ſail* is extended from its maſt towards the ſtern of the veſſel.

When the ſloops of war are rigged as ſnows, they are furniſhed with a horſe, which anſwers the purpoſe of the try-ſail-maſt, the fore-part of the ſail being attached by rings to the ſaid horſe, in different places of its height.

Snow-Grotto, an excavation made by the waters on the ſide of Mount Etna, by making their way under the layers of lava, and by carrying away the bed of pozzolana below them. It occurred to the proprietor, that this place was very ſuitable for a magazine of ſnow: for in Sicily, at Naples, and particularly at Malta, they are obliged for want of ice to make uſe of ſnow for cooling their wine, ſherbet, and other liquors, and for making ſweetmeats.

This grotto was hired or bought by the knights of Malta, who having neither ice nor ſnow on the burning rock which they inhabit, have hired ſeveral caverns on Etna, into which people whom they employ collect and preſerve quantities of ſnow to be ſent to Malta when needed. This grotto has therefore been repaired with- Snow, Snowdon-Hill. in at the expence of that order; flights of ſteps are cut into it, as well as two openings from above, by which they throw in the ſnow, and through which the grotto is enlightened. Above the grotto they have alſo levelled a piece of ground of conſiderable extent: this they have incloſed with thick and lofty walls, ſo that when the winds, which at this elevation blow with great violence, carry the ſnow from the higher parts of the mountain, and depoſite it in this incloſure, it is retained and amaſſed by the walls. The people then remove it into the grotto through the two openings; and it is there laid up, and preſerved in ſuch a manner as to reſiſt the force of the ſummer heats; as the layers of lava with which the grotto is arched above prevent them from making any impreſſion.

When the ſeaſon for exporting the ſnow comes on, it is put into large bags, into which it is preſſed as cloſely as poſſible; it is then carried by men out of the grotto, and laid upon mules, which convey it to the ſhore, where ſmall veſſels are waiting to carry it away.

But before thoſe lumps of ſnow are put into bags, they are wrapped in freſh leaves; ſo that while they are conveyed from the grotto to the ſhore, the leaves may prevent the rays of the ſun from making any impreſſion upon them.

The Sicilians carry on a conſiderable trade in ſnow, which affords employment to ſome thouſands of mules, horſes, and men. They have magazines of it on the ſummits of their loftieſt mountains, from which they diſtribute it through all their cities, towns, and houſes; for every perſon in the iſland makes uſe of ſnow. They conſider the practice of cooling their liquors as abſolutely neceſſary for the preſervation of health; and in a climate the heat of which is conſtantly relaxing the fibres, cooling liquors, by communicating a proper tone to the fibres of the ſtomach, muſt greatly ſtrengthen them for the performance of their functions.

In this climate a ſcarcity of ſnow is no leſs dreaded than a ſcarrity of corn, wine, or oil. We are informed by a gentleman who was at Syracuſe in the year 1777, when there was a ſcarcity of ſnow, the people of the town learned that a ſmall veſſel loaded with that article was paſſing the coaſt: without a moment's deliberation they ran in a body to the ſhore and demanded her cargo; which when the crew refuſed to deliver up, the Syracuſans attacked and took, though with the loſs of ſeveral men.

Snow-Drop, in botany. See CHIONANTHUS.

SNOWDON-HILL, the name of a mountain in Caernarvonſhire in Wales, generally thought to be the higheſt in Britain; though ſome have been of opinion that its height is equalled, or even exceeded, by mountains in the Highlands of Scotland. The mountain is ſurrounded by many others, called in the Welſh language *Crib Coch, Crib y Diſtill, Lliweddyr Arran*, &c.

According to Mr Pennant*, this mountainous tract yields ſcarcely any corn. Its produce is cattle and ſheep; which, during ſummer, keep very high in the mountains, followed by their owners with their families, who reſide during that ſeaſon in *havodtys*, or "ſummer dairy-houſes," as the farmers in the Swiſs Alps do in their *fennes*. Theſe houſes conſiſt of a long low room, with a hole at one end to let out the ſmoke from the fire which is made beneath. Their furniture is very ſimple; ſtones are ſubſtituted for ſtools, and their beds are of hay, * Journey to Snowdon.

Snowdon-hill.

hay, ranged along the ſides. They manufacture their own clothes, and dye them with the *lichen omphaloides* and *lichen parietinus*, moſſes collected from the rocks. During ſummer the men paſs their time in tending their herds or in making hay, &c. and the women in milking or in making butter and cheeſe. For their own uſe they milk both ewes and goats, and make cheeſe of the milk. Their diet conſiſts of milk, cheeſe, and butter: and their ordinary drink is whey; though they have, by way of reſerve, a few bottles of very ſtrong beer, which they uſe as a cordial when ſick. They are people of good underſtanding, wary, and circumſpect; tall, thin, and of ſtrong conſtitutions. In the winter-time they deſcend into the *ken-dref*, or "old dwelling," where they paſs their time in inactivity.

The view from the higheſt peak of Snowdon is very extenſive. From it Mr Pennant ſaw the county of Cheſter, the high hills of Yorkſhire, part of the north of England, Scotland, and Ireland; a plain view of the Iſle of Man; and that of Angleſea appeared like a map extended under his feet, with every rivulet viſible. Our author took much pains to have this view to advantage; ſat up at a farm on the weſt till about 12, and walked up the whole way. The night was remarkably fine and ſtarry; towards morning the ſtars faded away, leaving an interval of darkneſs, which, however, was ſoon diſpelled by the dawn of day. The body of the ſun appeared moſt diſtinct, with the roundneſs of the moon, before it appeared too brilliant to be looked at. The ſea, which bounded the weſtern part of the proſpect, appeared gilt with the ſun-beams, firſt in ſlender ſtreaks, and at length glowed with redneſs. The proſpect was diſcloſed like the gradual drawing up of a curtain in a theatre; till at laſt the heat became ſufficiently ſtrong to raiſe miſts from the various lakes, which in a ſlight degree obſcured the proſpect. The ſhadow of the mountain extended many miles, and ſhowed its bicapitated form; the Wyddfa making one head, and Crib y Diſſill the other. At this time he counted between 20 and 30 lakes either in Caernarvon or in Merionethſhire. In making another viſit, the ſky was obſcured very ſoon after he got up. A vaſt miſt involved the whole circuit of the mountain, and the proſpect down was horrible. It gave an idea of numbers of abyſſes, concealed by a thick ſmoke furiouſly circulating around them. Very often a guſt of wind made an opening in the clouds, which gave a fine and diſtinct viſta of lake and valley. Sometimes they opened in one place, at others in many at once; exhibiting a moſt ſtrange and perplexing ſight of water, fields, rocks, and chaſms. They then cloſed again, and every thing was involved in darkneſs; in a few minutes they would ſeparate again, and repeat the abovementioned ſcene with infinite variety. From this proſpect our traveller deſcended with great reluctance; but before he had reached the place where his horſes were left, he was overtaken by a thunder ſtorm. The rolling of the thunder-claps, being reiterated by the mountains, was inexpreſſibly awful; and after he had mounted, he was in great danger of being ſwept away by the torrents which poured down in conſequence of a very heavy rain.

It is very rare (Mr Pennant obſerves) that the traveller gets a proper day to aſcend this hill: it indeed often appears clear; but by the evident attraction of the clouds by this lofty mountain, it becomes ſuddenly and unexpectedly enveloped in miſt, when the clouds have juſt before appeared very high and very remote. At times he obſerved them lower to half their height; and notwithſtanding they have been diſperſed to the right and left, yet they have met from both ſides, and united to involve the ſummit in one great obſcurity.

The height of Snowdon was meaſured, in 1682, by Mr Caſwell, with inſtruments made by Flamſtead: according to his menſuration, the height is 3720 feet; but more modern computations make it only 3568, reckoning from the quay at Caernarvon to the higheſt peak. The ſtone that compoſes this mountain is exceſſively hard. Large coarſe cryſtals, and frequently cubic pyrites, are found in the fiſſures. An immenſe quantity of water ruſhes down the ſides of Snowdon and the neighbouring mountains, inſomuch that Mr Pennant ſuppoſes, if collected into one ſtream, they would exceed the waters of the Thames.

SNUFF, a powder chiefly made of tobacco, the uſe of which is too well known to need any deſcription here.

Tobacco is uſually the baſis of ſnuff; other matters being only added to give it a more agreeable ſcent, &c. The kinds of ſnuff, and their ſeveral names, are infinite, and new ones are daily invented; ſo that it would be difficult, not to ſay impoſſible, to give a detail of them. We ſhall only ſay, that there are three principal ſorts: the firſt granulated; the ſecond an impalpable powder: and the third the bran, or coarſe part remaining after ſifting the ſecond ſort.

"Every profeſſed, inveterate, and incurable ſnuff-taker (ſays Lord Stanhope), at a moderate computation, takes one pinch in ten minutes. Every pinch, with the agreeable ceremony of blowing and wiping the noſe and other incidental circumſtances, conſumes a minute and a half. One minute and a half out of every ten, allowing 16 hours to a ſnuff-taking day, amounts to two hours and 24 minutes out of every natural day or one day out of every ten. One day out of every 10 amounts to 36 days and a half in a year. Hence if we ſuppoſe the practice to be perſiſted in 40 years, two entire years of the ſnuff-taker's life will be dedicated to tickling his noſe, and two more to blowing it. The expence of ſnuff, ſnuff-boxes, and handkerchiefs, will be the ſubject of a ſecond eſſay; in which it will appear, that this luxury encroaches as much on the income of the ſnuff taker as it does on his time; and that by a proper application of the time and money thus loſt to the public, a fund might be conſtituted for the diſcharge of the national debt." See NICOTIANA.

SNYDERS (Francis), a Flemiſh painter, born at Antwerp in 1579, and bred under his countryman Henry Van Balen. His genius firſt diſplayed itſelf in painting fruit: he afterwards attempted animals, huntings, &c. in which he exceeded all his predeceſſors. He alſo painted kitchens, &c. and gave dignity to ſubjects that ſeemed incapable of it. He was made painter to Ferdinand and Iſabella, archduke, and ducheſs, and became attached to the houſe of the cardinal infant of Spain. The king of Spain and the elector Palatine adorned their palaces with huntings by this artiſt. Rubens, Jordaens, and Snyders uſed to co-operate in the enriching of each other's pictures according to their

Snyders.

ſeveral

Soal fish, Soap. several salents; and thus they became more valuable than if finished by either of them singly. Snyders died in 1657.

SOAL fish, in ichthyology. See Pleuronectes.

SOAP, a composition of caustic, fixed alkaline salt, and oil, sometimes hard and dry, sometimes soft and liquid; much used in washing, whitening linens, and by dyers and fullers.—Soap may be made by several methods, which, however, all depend upon the same principle. The soap which is used in medicine is made without heat. See Chemistry, n° 1026.

In manufactures where large quantities of it are prepared, soap is made with heat. A lixivium of quicklime and soda is made, but is less concentrated than that above referred to, and only so much that it can sustain a fresh egg. A part of this lixivium is to be even diluted and mixed with an equal weight of oil of olives. The mixture is to put on a gentle fire, and agitated, that the union may be accelerated. When the mixture begins to unite well, the rest of the lixivium is to be added to it; and the whole is to be digested with a very gentle heat, till the soap be completely made. A trial is to be made of it, to examine whether the just proportion of oil and alkali has been observed. Good soap of this kind ought to be firm, and very white when cold; not subject to become moist by exposure to air, and entirely miscible with pure water, to which it communicates a milky appearance, but without any drops of oil floating on the surface. When the soap has not these qualities the combination has not been well made, or the quantity of salt or of oil is too great, which faults must be corrected.

In soft or liquid soaps, green or black soaps, cheaper oils are employed, as oil of nuts, of hemp, of fish, &c. These soaps, excepting in consistence, are not essentially different from white soap.

Fixed alkalis are much disposed to unite with oils that are not volatile, both vegetable and animal, since this union can be made even without heat. The compound resulting from this union partakes at the same time of the properties of oil and of alkali; but these properties are modified and tempered by each other, according to the general rule of combinations. Alkali formed into soap has not nearly the same acrimony as when it is pure; it is even deprived of almost all its causticity, and its other saline alkaline properties are almost entirely abolished. The same oil contained in soap is less combustible than when pure, from its union with the alkali, which is an uninflammable body. It is miscible, or even soluble, in water, to a certain degree, by means of the alkali. Soap is entirely soluble in spirit of wine; and still better in aquavitæ sharpened by a little alkaline salt, according to an observation of Mr Geoffroy.

The manufacture of soap in London first began in the year 1524; before which time this city was served with white soap from foreign countries, and with grey soap speckled with white from Bristol, which was sold for a penny a pound; and also with black soap, which sold for a half-penny the pound.

The principal soaps of British manufacture are the soft, the hard, and the ball soap. The soft soap is either white or green. The process of making each of these shall now be described.

Green soft soap. The chief ingredients used it making this are lees drawn from pot-ash and lime, boiled up with tallow and oil. First, the ley of a proper degree of strength (which must be estimated by the weight of the liquor), and tallow, are put into the copper together, and as soon as they boil up, the oil is added; the fire is then damped or stopped up, while the ingredients remain in the copper to unite; when they are united, the copper is again made to boil, being fed or filled with lees as it boils, till there be a sufficient quantity put into it; then it is boiled off and put into casks. When this soap is first made it appears uniform; but in about a week's time the tallow separates from the oil into those white grains which we see in common soap. Soap thus made would appear yellow, but by a mixture of indigo added at the end of the boiling, it is rendered green, that being the colour which results from the mixture of yellow and blue. Soap.

White soap. Of this one sort is made after the same manner as green soft soap, oil alone excepted, which is not used in white. The other sort of white soft soap is made from the lees of ashes of lime boiled up two different times with tallow. First, a quantity of lees and tallow are put into the copper together, and kept boiling, being fed with lees as they boil, until the whole is boiled sufficiently; then the lees are separated or discharged from the tallowish part, which part is removed into a tub, and the lees are thrown away; this is called the *first half-boil*: then the copper is filled again with fresh tallow and lees, and the first half-boil is put out of the tub into the copper a second time, where it is kept boiling with fresh lees and tallow till the soap is produced. It is then put out of the copper into the same sort of casks as are used for green soft soap. The common soft soap used about London, generally of a greenish hue, with some white lumps, is prepared chiefly with tallow: a blackish sort, more common in some other places, is said to be made with whale oil.

Hard soap is made with lees from ashes and tallow, and is most commonly boiled twice: the first, called the *half-boil*, hath the same operation as the first half-boil of soft white soap. Then the copper is charged with fresh lees again, and the first half boil put into it, where it is kept boiling, and fed with lees as it boils, till it grains or is boiled enough; then the ley is discharged from it, and the soap put into a frame to cool and harden. Common salt is made use of for the purpose of graining the soap; for when the oil or tallow has been united with the ley, after a little boiling, a quantity of salt is thrown into the mass, which dissolving readily in water, but not in the oil or tallow, draws out the water in a considerable degree, so that the oil or tallow united with the salt of the ley swims on the top. When the ley is of a proper strength, less salt is necessary to raise the curd than when it is too weak. It must be observed, that there is no certain time for bringing off a boiling of any of these sorts of soap: it frequently takes up part of two days.

Ball soap, commonly used in the north, is made with lees from ashes and tallow. The lees are put into the copper, and boiled till the watery part is quite gone, and there remains nothing in the copper but a sort of saline matter (the very strength or essence of the ley); to this the tallow is put, and the copper is kept boiling and stirring for above half an hour, in which time the

Soap. the ſoap is made; and then it is put out of the copper into tubs, or buckets with ſheets in them, and immediately (whilſt hot) made into balls. It requires near 24 hours in this proceſs to boil away the watery part of the ley.

When oil unites with alkali in the formation of ſoap, it is little altered in the connection of its principles; for it may be ſeparated from the alkali by decompoſing ſoap with any acid, and may be obtained nearly in its original ſtate.

Concerning the decompoſition of ſoap by means of acids, we muſt obſerve, firſt, that all acids, even the weakeſt vegetable acids, may occaſion this decompoſition, becauſe every one of them has a greater affinity than oil with fixed alkali. Secondly, theſe acids, even when united with any baſis, excepting fixed alkali, are capable of occaſioning the ſame decompoſition; whence all ammoniacal ſalts, all ſalts with baſis of earths, and all thoſe with metallic baſes, are capable of decompoſing ſoap, in the ſame manner as diſengaged acids are; with this difference, that the oil ſeparated from the fixed alkali, by the acid of theſe ſalts, may unite more or leſs intimately with the ſubſtance which was the baſis of the neutral ſalt employed for the decompoſition.

Soap may alſo be decompoſed by diſtillation, as Lemery has done. When firſt expoſed to fire, it yields a phlegm called by him a *ſpirit*: which nevertheleſs is neither acid nor alkaline, but ſome water which enters into the compoſition of ſoap. It becomes more and more coloured and empyreumatic as the fire is increaſed, which ſhows that it contains the moſt ſubtle part of the oil. It ſeems even to raiſe along with it, by help of the oil and action of the fire, a ſmall part of the alkali of the ſoap: for, as the ſame chemiſt obſerves, it occaſions a precipitate in a ſolution of corroſive ſublimate. After this phlegm the oil riſes altered, preciſely as if it had been diſtilled from quicklime, that is, empyreumatic, ſoluble in ſpirit of wine, at firſt ſufficiently fluid, and afterwards thicker. An alkaline reſiduum remains in the retort, conſiſting chiefly of the mineral alkali contained in the ſoap, and which may be diſengaged from the coal by calcination in an open fire, and cleared in its pure ſtate.

Alkaline ſoaps are very uſeful in many arts and trades, and alſo in chemiſtry and medicine. Their principal utility conſiſts in a deterſive quality that they receive from their alkali, which, although it is in ſome meaſure ſaturated with oil, is yet capable of acting upon oily matters, and of rendering them ſaponaceous and miſcible with water. Hence ſoap is very uſeful to cleanſe any ſubſtances from all fat matters with which they happen to be ſoiled. Soap is therefore daily uſed for the waſhing and whitening of linen, for the cleaning of woollen-cloths from oil, and for whitening ſilk and freeing it from the reſinous varniſh with which it is naturally covered. Pure alkaline lixiviums being capable of diſſolving oils more effectually than ſoap, might be employed for the ſame purpoſes; but when this activity is not mitigated by oil, as it is in ſoap, they are capable of altering, and even of deſtroying entirely by their cauſticity, moſt ſubſtances, eſpecially animal matters, as ſilk, wool, and others: whereas ſoap cleanſes from oil almoſt as effectually as pure alkali, without danger of altering or deſtroying; which renders it very uſeful.

Soap was imperfectly known to the ancients. It is mentioned by Pliny as made of tat and aſhes, and an invention of the Gauls. Aretæus and others inform us, that the Greeks obtained their knowledge of its medical uſe from the Romans. Its virtues, according to Bergius, are detergent, reſolvent, and aperient, and it is uſe recommended in jaundice, gout, calculous complaints, and in obſtructions of the viſcera. The efficacy of ſoap in the firſt of theſe diſeaſes was experienced by Sylvius, and ſince recommended very generally by various authors who have written on this complaint; and it has alſo been thought of uſe in ſupplying the place of bile in the primæ viæ. The utility of this medicine in icterical caſes was inferred chiefly from its ſuppoſed power of diſſolving biliary concretions; but this medicine has left much of its reputation in jaundice, ſince it is now known that gall ſtones have been found in many after death who had been daily taking ſoap for ſeveral months and even years. Of its good effects in urinary calculous affections, we have the teſtimony of ſeveral, eſpecially when diſſolved in lime-water, by which its efficacy is conſiderably increaſed: for it thus becomes a powerful ſolvent of mucus, which an ingenious modern author ſuppoſes to be the chief agent in the formation of calculi: it is, however, only in the incipient ſtate of the diſeaſe that theſe remedies promiſe effectual benefit; though they generally abate the more violent ſymptoms where they cannot remove the cauſe. With Boerhaave ſoap was a general medicine: for as he attributed moſt complaints to viſcidity of the fluids, he, and moſt of the Boerhaavian ſchool, preſcribed it in conjunction with different reſinous and other ſubſtances, in gout, rhumatiſm, and various viſceral complaints. Soap is alſo externally employed as a reſolvent, and gives name to ſeveral officinal preparations.

From the properties of ſoap we may know that it muſt be a very effectual and convenient anti-acid. It abſorbs acids as powerfully as pure alkalis and abſorbent earths, without having the cauſticity of the former, and without oppreſſing the ſtomach by its weight like the latter.

Laſtly, we may perceive that ſoap muſt be one of the beſt of all antidotes to ſtop quickly, and with the leaſt inconvenience, the bad effects of acid corroſive poiſons, as aquafortis, corroſive ſublimate, &c.

"Soap imported is ſubject by 10 Ann. cap. 19. to a duty of 2d. a pound (over and above former duties); and by 12 Ann. ſtat. 2. cap. 9. to the farther ſum of 1d. a pound. And by the ſame acts, the duty on ſoap made in the kingdom is 1½d. a pound. By 17 G. III. cap. 52. no perſon within the limits of the head office of exciſe in London ſhall be permitted to make any ſoap unleſs he occupy a tenement of 10 l. a year, be aſſeſſed, and pay the pariſh rates; or elſewhere, unleſs he be aſſeſſed, and pay to church and poor. Places of making are to be entered on pain of 50 l. and covers and locks to be provided under a forfeiture of 100 l.; the furnace-door of every utenſil uſed in the manufacture of ſoap ſhall be locked by the exciſe officer, as ſoon as the fire is damped or drawn out, and faſtenings provided, under the penalty of 50 l.; and opening or damaging ſuch faſtening incurs a penalty of 100 l. Officers are required to enter and ſurvey at all times, by day or night, and the penalty of obſtructing is 20 l. and they may unlock and examine every copper, &c. between the hours of five in the morning and eleven

British Statutes.

Soap. ven in the evening, and the penalty of obſtructing is 100 l. Every maker of ſoap before he begins any making, if within the bills of mortality, ſhall give 12 hours, if elſewhere 24 hours, notice in writing to the officer, of the time when he intends to begin, on pain of 50 l. No maker ſhall remove any ſoap unſurveyed on pain of 20 l. without giving proper notice of his intention. And if any maker ſhall conceal any ſoap or materials, he ſhall forfeit the ſame, and alſo 500 l. Every barrel of ſoap ſhall contain 256 lb. avoirdupois, half barrel 128 lb. firkin 64 lb. half-firkin 32 lb. beſides the weight or tare of each caſk: and all ſoap, excepting hard cake ſoap and ball ſoap, ſhall be put into ſuch caſks and no other, on pain of forefeiture, and 5 l. The maker ſhall weekly enter in writing at the next office the ſoap made by him in each week, with the weight and quantity at each boiling, on pain of 50 l.; and within one week after entry clear off the duties, on pain of double duty. See, beſides the ſtatues, above cited, 5 Geo. III. cap. 43. 12 Geo. III. cap. 46. 11 Geo. cap. 30. 1. Geo. ſtat. 2. cap. 36."

Starkey's Soap. See CHEMISTRY, n° 1027.

Acid Soap. This is formed by the addition of concentrated acids to the expreſſed oils. Thus the oil is rendered partially ſoluble in water; but the union is not ſufficiently complete to anſwer any valuable purpoſe.

Soap-Berry Tree. See SAPINDUS.

Soap-Earth. See STEATITES.

SOAPWORT. See SAPONARIA.

SOC (Sax.), ſignifies power or liberty to miniſter juſtice or execute laws: alſo the circuit or territory wherein ſuch power is exerciſed. Whence our law-Latin word *ſocca* is uſed for a ſeigniory or lordſhip enfranchiſed by the king, with the liberty of holding or keeping a court of his *ſocklmen*: And this kind of liberty continues in divers parts of England to this day, and is known by the names of *ſoke* and *ſoken*.

SOCAGE, in its moſt general and extenſive ſignification, ſeems to denote a tenure by any certain and determinate ſervice. And in this ſenſe it is by our ancient writers conſtantly put in oppoſition to chivalry or knight-ſervice, where the render was precarious and uncertain. The ſervice muſt therefore be certain, in order to denominate it ſocage; as to hold by fealty and 20 s. rent; or, by homage, fealty, and 20 s. rent; or, by homage and fealty without rent; or, by fealty and certain corporal ſervice, as ploughing the lord's land for three days; or, by fealty only without any other ſervice: for all theſe are tenures in ſocage.

Blackſt. Comment. vol. ii.

Socage is of two ſorts: *free* ſocage, where the ſervices are not only certain but honourable; and *villein*-ſocage, where the ſervices, though certain, are of a baſer nature (ſee VILLENAGE). Such as hold by the former tenure are called, in Glanvil and other ſubſequent authors, by the name of *liberi ſokemanni*, or tenants in free-ſocage. The word is derived from the Saxon appellation *ſoc*, which ſignifies liberty or privilege; and, being joined to an uſual termination, is called *ſocage*, in Latin *ſocagium*; ſignifying thereby a free or privileged tenure.

It ſeems probable that the ſocage-tenures were the relics of Saxon liberty; retained by ſuch perſons as had neither forfeited them to the king, nor been obliged to exchange their tenure for the more honourable, as it was called, but at the ſame time more burthenſome, tenure of knight-ſervice. This is peculiarly remarkable in the tenure which prevails in Kent, called *gavelkind*, which is generally acknowledged to be a ſpecies of ſocage-tenure; the preſervation whereof inviolate from the innovations of the Norman conqueror is a fact univerſally known. And thoſe who thus preſerved their liberties were ſaid to hold in free and common ſocage.

As therefore the grand criterion and diſtinguiſhing mark of this ſpecies of tenure are the having its renders or ſervices aſcertained, it will include under it all other methods of holding free lands by certain and invariable rents and duties; and in particular, *Petit Serjeanty*, *Tenure in Burgage*, and GAVELKIND. See theſe articles.

Society.

1 Definition.

SOCIETY, a number of rational and moral beings, united for their common preſervation and happineſs.

2 How far brutes are capable of a ſocial ſtate.

There are ſhoals of fiſhes, herds of quadrupeds, and flocks of birds. But till obſervation enable us to determine with greater certainty, how far the inferior animals are able to look through a ſeries of means to the end which theſe are calculated to produce, how far their conduct may be influenced by the hope of reward and the fear of puniſhment, and whether they are at all capable of moral diſtinctions—we cannot with propriety apply to them the term *Society*. We call crows, and beavers, and ſeveral other ſpecies of animals, *gregarious*; but it is hardly good Engliſh to ſay that they are *ſocial*.

3 Mankind the only ſocial beings ſubject to our obſervation

It is only human ſociety, then, that can become the ſubject of our preſent inveſtigation. The phenomena which it preſents are highly worthy of our notice.

4 A ſocial and a ſavage ſtate.

Such are the advantages which each individual evidently derives from living in a ſocial ſtate; and ſo helpleſs does any human being appear in a ſolitary ſtate, that we are naturally led to conclude, that if there ever was a period at which mankind were ſolitary beings, that period could not be of long duration; for their averſion to ſolitude and love of ſociety would ſoon induce them to enter into ſocial union. Such is the opinion which we are led to conceive, when we compare our own condition as members of civilized and enlightened ſociety with that of the brutes around us, or with that of ſavages in the earlier and ruder periods of ſocial life. When we hear of Indians wandering naked through the woods, deſtitute of arts, unſkilled in agriculture, ſcarce capable or moral diſtinctions, void of all religious ſentiments, or poſſeſſed with the moſt abſurd notions concerning ſuperior powers, and procuring means of ſubſiſtence in a manner equally precarious with that of the beaſts of prey—we look down with pity on their condition, or turn from it with horror. When we view the order of cultivated ſociety, and conſider our inſtitutions, arts, and manners—we rejoice over our ſuperior wiſdom and happineſs.

Man in a civilized ſtate appears a being of a ſuperior order to man in a ſavage ſtate; yet ſome philoſophers tell us, that it is only he who, having been educated in ſociety, has been taught to depend upon others, that can be helpleſs or miſerable when placed in a ſolitary ſtate. They view the ſavage who exerts himſelf with intrepidity to ſupply his wants, or bears them with fortitude, as the greateſt hero, and poſſeſſing the greateſt happineſs. And therefore if we agree with them, that the propenſities of nature may have prompted men to

enter

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enter into ſocial union, though they may have hoped to enjoy ſuperior ſecurity and happineſs by engaging to protect and ſupport each other, we muſt conclude that the Author of the univerſe has deſtined man to attain greater dignity and happineſs in a ſavage and ſolitary than in a ſocial ſtate; and therefore that thoſe ſuppoſitions and views which lead us to ſociety are fallacious and inimical to our real intereſt.

Whatever be the ſuppoſed advantages of a ſolitary ſtate, certain it is that mankind, at the earlieſt periods, were united in ſociety. Various theories have been formed concerning the circumſtances and principles which gave riſe to this union: but we have elſewhere ſhown, that the greater part of them are founded in error; that they ſuppoſe the original ſtate of man to have been that of ſavages; and that ſuch a ſuppoſition is contradicted by the moſt authentic records of antiquity. For though the records of the earlier ages are generally obſcure, fabulous, and imperfect; yet happily there is *one* free from the imperfections of the reſt, and of undoubted authenticity, to which we may ſafely have recourſe †. This record is the Pentateuch of Moſes, which preſents us with a genuine account of the origin of man and of ſociety, perfectly conſonant to what we have laid down in the article referred to (ſee SAVAGE). According to Moſes, the firſt ſociety was that of a huſband and wife united in the bonds of marriage: the firſt government that of a father and huſband, the maſter of his family. Men lived together under the patriarchal form of government while they employed themſelves chiefly in tending flocks and herds. Children in ſuch circumſtances cannot ſoon riſe to an equality with their parents, where a man's importance depends on his property, not on his abilities. When flocks and herds are the chief articles of property, the ſon can only obtain theſe from his father; in general therefore the ſon muſt be entirely dependent on the father for the means of ſubſiſtence. If the parent during his life beſtow on his children any part of his property, he may do it on ſuch conditions as ſhall make their dependence upon him continue till the period of his death. When the community are by this event deprived of their head, inſtead of continuing in a ſtate of union, and ſelecting ſome one from among themſelves whom they may inveſt with the authority of a parent, they ſeparate into ſo many diſtinct tribes, each ſubjected to the authority of a different lord, the maſter of the family, and the proprietor of all the flocks and herds belonging to it. Such was the ſtate of the firſt ſocieties which the narrative of Moſes exhibits to our attention.

† See Scripture, n° 7—15.

c
Firſt ſtate of ſociety according to authentic hiſtory.

Theories of philoſophers concerning the origin of ſociety

Thoſe philoſophers who have made ſociety, in its various ſtages between rudeneſs and refinement, the ſubject of their ſpeculations, have generally conſidered mankind, in whatever region of the globe, and under whatever climate, as proceeding uniformly through certain regular gradations from one extreme to the other. They regard them, firſt, as gaining a precarious ſubſiſtence by gathering the ſpontaneous fruits of the earth, preying on the inhabitants of the waters, if placed on the ſea ſhore, or along the banks of large rivers; or hunting wild beaſts, if in a ſituation where theſe are to be found in abundance, without foreſight or induſtry to provide for future wants when the preſent call of appetite is gratified. Next, they ſay, man riſes to the ſhepherd ſtate, and next to that of huſbandmen, when they turn their attention from the management of flocks to the cultivation of the ground. Next, theſe huſbandmen improve their powers, and better their condition, by becoming artizans and merchants; and the beginning of this period is the boundary between barbarity and civilization.

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Theſe are the ſtages through which they who have employed themſelves on the natural hiſtory of ſociety have generally conducted mankind in their progreſs from rudeneſs to refinement; but they ſeem to have overlooked the manner in which mankind where at firſt eſtabliſhed on this earth; for the circumſtances in which the parents of the human race were originally placed; for the degree of knowledge communicated to them; and for the inſtruction which they muſt have been capable of communicating to their poſterity. They rather appear to conſider the inhabitants of every different region of the globe as aborigines, ſpringing at firſt from the ground, or dropped on the ſpot which they inhabit; no leſs ignorant than infants of the nature and relations of the objects around them, and of the purpoſes which they may accompliſh by the exerciſe of their organs and faculties.

The abſurdity of this theory has been fully demonſtrated in another place: and if we agree to receive the Moſaic account of the original eſtabliſhment of mankind, we ſhall be led to view the phenomena of ſocial life in a light very different. We muſt firſt allow, that though many of the rudeſt tribes are found in the ſtate of *hunters* or *fiſhers*: yet the hunting or fiſhing ſtate cannot have been invariably the primary form of ſociety. Notwithſtanding the powers with which we are endowed, we are in a great meaſure the creatures of circumſtances. Phyſical cauſes exert, though indirectly, a mighty influence in forming the character and directing the exertions of the human race. From the information of Moſes we gather, that the firſt ſocieties of men lived under the patriarchal form of government, and employed themſelves in the cultivation of the ground and the management of flocks. And as we know that mankind, being ſubjected to the influence both of phyſical and moral cauſes, are no leſs liable to degeneracy than capable of improvement; we may eaſily conceive, that though deſcending all from the ſame original pair, and though enlightened with much traditionary knowledge relative to the arts of life, the order of ſociety, moral diſtinctions, and religious obligations; yet as they were gradually, and by various accidents, diſperſed over the earth, being removed to ſituations in which the arts with which they were acquainted could but little avail them, where induſtry was overpowered, or indolence encouraged by the ſeverity or the profuſion of nature, they might degenerate and fall into a condition almoſt as humble and precarious as that of the brute tribes. Other moral cauſes might alſo concur to debaſe or elevate the human character in that early period. The particular character of the original ſettlers in any region, the manner in which they were connected with one another, and the arts which they were beſt qualified to exerciſe, with various other cauſes of a ſimilar nature, would have conſiderable influence in determining the character of the ſociety.

Are fanciful.

When laying aſide the ſpirit of theory and ſyſtem, we ſet ourſelves, with due humility, to trace facts, and to liſten to evidence, though our diſcoveries may be

Society. fewer than we ſhould otherwiſe fancy them; yet the knowledge which we thus acquire will be more uſeful and ſolid, and our ſpeculations more conſiſtent with the ſpirit of true philoſophy. Here, though we learn from the information of the ſacred writings, that the firſt family of mankind was not cruelly expoſed in this world, as children whom the inhumanity of their parents induces them to deſert; yet we are not, in conſequence of admitting this fact, laid under any neceſſity of denying or explaining away any of the other phenomena which occur to our obſervation when tracing the natural hiſtory of ſociety. Tradition may be corrupted; arts and ſciences may be loſt; the ſublimeſt religious doctrines may be debaſed into abſurdity.

If then we are deſirous of ſurveying ſociety in its rudeſt form, we muſt look, not to the earlieſt period of its exiſtence, but to thoſe diſtricts of the globe where external circumſtances concur to drive them in a ſtate of ſtupidity and wretchedneſs. Thus in many places of the happy clime of Aſia, which a variety of ancient records concur with the ſacred writings in repreſenting as the firſt peopled quarter of the globe, we cannot trace the form of ſociety backwards beyond the ſhepherd ſtate. In that ſtate indeed the bonds which connect ſociety extend not to a wide range of individuals, and men remain for a long period in diſtinct families; but yet that ſtate is highly favourable to knowledge, to
8 Yet in ſome particular inſtances realized. happineſs, and to virtue. Again, the torrid and the frozen regions of the earth, though probably peopled at a later period, and by tribes ſprung from the ſame ſtock with the ſhepherds of Aſia, have yet exhibited mankind in a much lower ſtate. It is in the parched deſerts of Africa and the wilds of America that human beings have been found in a condition approaching the neareſt to that of the brutes.

We may therefore with ſome propriety deſert the order of time, and take a view of the different ſtages through which philoſophers have conſidered mankind as advancing, beginning with that of rudeneſs, though we have ſhown that it cannot have been the firſt in the progreſs.

9 Rude ſtate of firſt ſtage of ſociety. Where the human ſpecies are found in the loweſt and rudeſt ſtate, their rational and moral powers are very faintly diſplayed; but their external ſenſes are acute, and their bodily organs active and vigorous. Hunting and fiſhing are then their chief employments on which they depend for ſupport. During that portion of their time which is not ſpent in theſe purſuits, they are ſunk in liſtleſs indolence. Deſtitute of foreſight, they are rouſed to active exertion only by the preſſure of immediate neceſſity or the urgent calls of appetite. Accuſtomed to endure the ſeverity of the elements, and but ſcantily provided with the means of ſubſiſtence, they acquire habits of reſignation and fortitude, which are beheld with aſtoniſhment by thoſe who enjoy the plenty and indulgence of cultivated life. But in this ſtate of want and depreſſion, when the powers and poſſeſſions of every individual are ſcarce ſufficient for his own ſupport, when even the calls of appetite are repreſſed because they cannot always be gratified, and the more refined paſſions, which either originate from ſuch as are merely animal, or are intimately connected with them, have not yet been felt—in this ſtate all the milder affections are unknown; or if the breaſt is at all ſenſible to their impulſe, it is extremely feeble. Huſband and wife, parent and child, brother and brother, are united by the weakeſt ties. Want and miſfortune are not pitied. Why indeed ſhould they, where they cannot be relieved? It is impoſſible to determine how far beings in this condition can be capable of moral diſtinctions. One thing certain is, that in no ſtate are the human race entirely incapable of theſe. If we liſten, however, to the relations of reſpectable travellers, we muſt admit that human beings have ſometimes been found in that abject ſtate where no proper ideas of ſubordination, government, or diſtinction of ranks, could be formed. No diſtinct notions of Deity can be here entertained. Beings in ſo humble a condition cannot look through the order of the univerſe and the harmony of nature to that Eternal Wiſdom and Goodneſs which contrived, and that Almighty Power which brought into exiſtence, the ſyſtem of things. Of arts they muſt be almoſt totally deſtitute. They may uſe ſome inſtruments for fiſhing or the chace; but theſe muſt be extremely rude and ſimple. If they be acquainted with any means to ſhelter them from the inclemency of the elements, both their houſes and clothing muſt be awkward and inconvenient.

10 Second ſtage in the progreſs of ſociety. But human beings have not been often found in ſo rude a ſtate as this. Even thoſe tribes which we denominate ſavage, are for the moſt part farther removed from mere animal life. They generally appear united under ſome ſpecies of government, exerciſing the powers of reaſon, capable of morality, though that morality be not always very refined; diſplaying ſome degree of ſocial virtues, and acting under the influence of religious ſentiments. Thoſe who may be conſidered as but one degree higher in the ſcale than the ſtupid and wretched beings whoſe condition we have ſurveyed, are to be found ſtill in the hunting and fiſhing ſtate; but they are farther advanced towards ſocial life, and are become more ſenſible to the impulſe of ſocial affection. By unavoidable intercourſe in their employments, a few individual hunters or fiſhers contract a certain degree of fondneſs for each other's company, and are led to take ſome part in each other's joys and ſorrows; and when the ſocial affections thus generated (ſee Passion) begin to exert themſelves, all the other powers of the mind are at the ſame time called forth, and the circumſtances of the little ſociety are immediately improved. We behold its members in a more comfortable condition, and find reaſon to view the human character with more complacency and reſpect. Huts are now built, more commodious clothes are faſhioned, inſtruments for the annoyance of wild beaſts and even of enemies are contrived; in ſhort, arts, and ſcience, and ſocial order, and religious ſentiments, and ceremonies, now make their appearance in the riſing ſociety, and ſerve to characterize it by the particular form which diſtinguiſhes each of them. But though ſocial order is no longer unknown nor unobſerved, yet the form of government is ſtill extremely ſimple, and its ties are but looſe and feeble. It will perhaps bear ſome reſemblance to the patriarchal; only all its members are on a more equal footing, and at the ſame time leſs cloſely connected than in the ſhepherd ſtate, to which that form of government ſeems almoſt peculiar. The old men are treated with veneration; but the young are not entirely ſubject to them. They may liſten reſpectfully to their advice; but they do not ſubmit to their arbitrary commands.

Society. commands. Where mankind are in the ſtate of hunters and fiſhers, where the means of ſubſiſtence are precariouſly acquired, and prudent foreſight does not prompt to accumulate much proviſion for the future, no individual can acquire comparative wealth. As ſoon as the ſon is grown up, he ceaſes to be dependent on his father, as well as on the ſociety in general. Difference of experience therefore conſtitutes the only diſtinction between the young and the old; and if the old have experience, the young have ſtrength and activity. Here, then, neither age nor property can give riſe to any ſtriking diſtinction of ranks. All who have attained to manhood, and are not diſabled by unuſual deficiency of ſtrength or agility, or by the infirmities of old age, are on an equal footing; or if any one poſſeſs a pre-eminence over the reſt, he owes it to ſuperior addreſs or fortitude. The whole tribe deliberate; the old give their advice; each individual of the aſſembly receives or rejects it at his pleaſure (for the whole body think not of exerciſing any compulſatory power over the will of individuals); and the warrior who is moſt diſtinguiſhed for ſtrength, addreſs, and valour, leads out the youth of the tribe to the chace or againſt the enemy. War, which in the former ſtage did not prevail, as they who were ſtrangers to ſocial ſentiments were, at the ſame time, ſcarce capable of being enemies, now firſt begins to depopulate the thinly inhabited regions where thoſe hunters and fiſhers purſue their prey. They are ſcattered, poſſibly in ſcanty and ſeparate tribes, over an immenſe tract of country; but they know no medium between the affection which brethren of the ſame tribe bear to each other and the hatred of enemies. Though thinly ſcattered over the earth, yet the hunting parties of different tribes will ſometimes meet as they range the foreſts; and when they meet, they will naturally view each other with a jealous eye; for the ſucceſs of the one party in the chace may cauſe the other to be unſucceſsful; and while the one ſnatches the prey, the other muſt return home to all the pangs of famine. Inveterate hoſtility will therefore long prevail among neighbouring tribes in the hunting ſtate.

If we find them not incapable of ſocial order, we may naturally expect that their conduct will be influenced by ſome ſentiments of religion. They have at this period ideas of ſuperior beings. They alſo practiſe certain ceremonies to recommend them to thoſe beings; but both their ſentiments and ceremonies are ſuperſtitious and abſurd.

We have elſewhere ſhown (ſee Polytheism) how ſavage tribes have probably degenerated from the pure worſhip of the one true God to the adoration of a multitude of imaginary divinities in heaven, earth, and hell. We have traced this idolatrous worſhip from that of the heavenly bodies, through all the gradations of dæmon-worſhip, hero-worſhip, and ſtatue-worſhip, to that wonderful inſtance of abſurd ſuperſtition which induced the inhabitants of ſome countries to fall proſtrate in adoration before the vileſt reptiles. But though we are convinced that the heavenly bodies have by all idolaters been conſidered as their firſt and greateſt gods, we pretend not that the progreſs through the other ſtages of polytheiſm has been everywhere in the very ſame order. It is indeed impoſſible to exhibit under one general view an account of arts, manners, and religious ſentiments, which may apply to ſome certain period in the hiſtory of every nation. The characters and circumſtances of nations are ſcarce leſs various and anomalous than thoſe of individuals. Among many of the American tribes among the ancient inhabitants of the foreſts of Germany, whoſe manner of life is accurately delineated by the maſterly pencil of Tacitus, and in ſome of the iſlands ſcattered over the ſouthern ocean, religion, arts, and government, have been found in that ſtate which we have deſcribed as characteriſing the ſecond ſtage of ſocial life. But neither can we pretend that all thoſe ſimple and rude ſocieties have been deſcribed by hiſtorians and travellers as agreeing preciſely in their arts, manners, and religious ſentiments; or that the difference of circumſtances always exiſts, to account in a ſatisfactory manner for the diverſity of characters. There is a variety of traits in the hiſtory of the early periods of ſociety, which no ingenuity, no induſtry however painful, can reduce under general heads. Here, as well as when we attempt to philoſophize on the phenomena of the material world, we find reaſon to confeſs that our powers are weak, and our obſervation confined within a narrow ſphere.

Society. But we may now carry our views a little forward, and ſurvey human life as approaching ſomewhat nearer to a civilized and enlightened ſtate. As property is acquired, inequality and ſubordination of ranks neceſſarily follow: and when men are no longer equal, the many are ſoon ſubjected to the will of the few. But what gives riſe to theſe new phenomena is, that after having often ſuffered from the precariouſneſs of the hunting and fiſhing ſtate, men begin to extend their cares beyond the preſent moment, and to think of providing ſome ſupply for future wants. When they are enabled to provide ſuch a ſupply, either by purſuing the chace with new eagerneſs and perſeverance, by gathering the ſpontaneous fruits of the earth, or by breeding tame animals—theſe acquiſitions are at firſt the property of the whole ſociety, and diſtributed from a common ſtore to each individual according to his wants: But as various reaſons will ſoon concur to convince the community, that by this mode of diſtribution, induſtry and activity are treated with injuſtice, while negligence and indolence receive more than their due, each individual will in a ſhort time become his own reward, and a community of goods will be aboliſhed. As ſoon as diſtinct ideas of property are formed, it muſt be unequally diſtributed; and as ſoon as property is unequally diſtributed there ariſes an inequality in ranks. Here we have the origin of the depreſſion of the female ſex in rude ages, of the tyrannical authority exerciſed by parents over their children, and perhaps of ſlavery. The women cannot diſplay the ſame perſeverance, or activity, or addreſs, as the men in purſuing the chace. They are therefore left at home; and from that moment are no longer equals, but ſlaves and dependants, who muſt ſubſiſt by the bounty of the males, and muſt therefore ſubmit with implicit obedience to all their capricious commands. Even before the era of property, the female ſex were viewed as inferiors; but till that period they were not reduced to a ſtate of abject ſlavery.

In this period of ſociety new relations are formed of the relative duties. Men now become citizens, maſters, and ſervants; huſbands, parents, &c. It is impoſſible to enumerate all the various modes of government which take place among the tribes who have advanced

Society. The ſtage in the progreſs of ſociety, in which the ideas of property and ſubordination of ranks appear.

Society. to this ſtage; but one thing certain is, that the authority of the few over the many is now firſt eſtabliſhed, and that the riſe of property firſt introduces inequality of ranks. In one place, we ſhall perhaps find the community ſubjected during this period to the will of a ſingle perſon; in another, power may be lodged in the hands of a number of chiefs; and in a third, every individual may have a voice in creating public officers, and in enacting laws for the ſupport of public order. But as no code of laws is formed during this period, juſtice is not very impartially adminiſtered, nor are the rights of individuals very faithfully guarded. Many actions, which will afterwards be conſidered as heinouſly immoral, are now conſidered as praiſe-worthy or indifferent. This is the age of hero-worſhip, and of houſehold and tutelary gods; for it is in this ſtage of ſociety that the invention of arts, which gave riſe to that worſhip, contributes moſt conſpicuouſly to the public good. War, too, which we conſider as beginning firſt to ravage the earth during the former period, and which is another cauſe of the deification of dead men, will ſtill prevail in this age, and be carried on with no leſs ferocity than before, though in a more ſyſtematic form.

The prevalence of war, and the means by which ſubſiſtence is procured, cannot but have conſiderable influence on the character and ſentiments of ſocieties and individuals. The hunter and the warrior are characters in many reſpects different from the ſhepherd and the huſbandman. Such, in point of government, arts, and manners, religious and moral ſentiments, were ſeveral of the German tribes deſcribed by Tacitus; and the Britons whoſe character has been ſketched by the pen of Cæſar: ſuch, too, were the Romans in the early period of their hiſtory; ſuch too the inhabitants of Aſia Minor about the time of the ſiege of Troy, as well as the Greeks whom Homer celebrates as the deſtroyers of the Trojan ſtate: the northern tribes alſo, who poured thro' Aſia, Africa, and Europe, and overthrew the Roman empire, appear to have been of a nearly ſimilar character. It ſeems to be a general opinion among thoſe who have directed their attention to the hiſtory of ſociety, that, in the ſcale aſcending from the loweſt condition of human beings to the moſt civilized and enlightened ſtate of ſociety, the ſhepherd ſtate is the next in order above the hunting; and that as mankind improve in knowledge and in moral ſentiments, and as the foreſts are gradually depopulated of their inhabitants, inſtead of deſtroying the inferior animals, men become their guardians and protectors. But we cannot unreſervedly ſubſcribe to this opinion: we believe, that in the ſhepherd ſtate ſocieties have been ſometimes found ſuperior to the moſt poliſhed tribes of hunters; but upon viewing the annals of mankind in early ages, we obſerve that there is often no inconſiderable reſemblance even between hunters and ſhepherds in point of the improvement of the rational faculties and the moral ſenſe; and we are therefore led to think, that theſe two ſtates are ſometimes parallel; for inſtance, ſeveral of the American tribes, who ſtill procure their ſubſiſtence by hunting, appear to be nearly in the ſtate which we have deſcribed as the third ſtage in the progreſs of ſociety; and the ancient ſhepherds of Aſia do not appear to have been much more cultivated and refined. We even believe that men have ſometimes turned their attention from hunting to agriculture without paſſing through any intermediate ſtate. Let us remember, that much depends upon local circumſtances, and ſomewhat undoubtedly on original inſpiration and traditionary inſtruction. In this period of ſociety the ſtate of the arts well deſerves our attention. We ſhall find, that the ſhepherds and the hunters are in that reſpect on a pretty equal footing. Whether we examine the records of ancient hiſtory, or view the iſlands ſcattered through the South Sea, or range the wilds of America, or ſurvey the ſnowy waſtes of Lapland and the frozen coaſt of Greenland—ſtill we find the uſeful arts in this period, though known and cultivated, in a very rude ſtate; and the fine arts, or ſuch as are cultivated merely to pleaſe the fancy or to gratify caprice, diſplaying an odd and fantaſtic, not a true or natural, taſte; yet this is the period in which eloquence ſhines with the trueſt luſtre: all is metaphor or glowing ſentiment. Languages are not yet copious; and therefore ſpeech is figurative, expreſſive, and forcible. The tones and geſtures of nature, not being yet laid aſide, as they generally are, from regard to decorum, in more poliſhed ages, give a degree of force and expreſſion to the harangues of the ruſtic or ſavage orator, which the moſt laborious ſtudy of the rules of rhetoric and elocution could not enable even a more poliſhed orator to diſplay.

12 Fourth ſtage; in which agriculture flouriſhes, the arts are ſubdivided, commerce and regular government are introduced.

But let us advance a little farther, and contemplate our ſpecies in a new light, where they will appear with greater dignity and amiableneſs of character. Let us view them as huſbandmen, artizans, and legiſlators. Whatever circumſtances might turn the attention of any people from hunting to agriculture, or cauſe the herdſman to yoke his oxen for the cultivation of the ground, certain it is that this change in the occupation would produce an happy change on the character and circumſtances of men; it would oblige them to exert a more regular and perſevering induſtry. The hunter is like one of thoſe birds that are deſcribed as paſſing the winter in a torpid ſtate. The ſhepherd's life is extremely indolent. Neither of theſe is very favourable to refinement. But different is the condition of the huſbandman. His labours ſucceed each other in regular rotation through the year. Each ſeaſon with him has its proper employments; he therefore muſt exert active perſevering induſtry; and in this ſtate we often find the virtues of rude and poliſhed ages united. This is the period where barbariſm ends and civilization begins. Nations have exiſted for ages in the hunting or the ſhepherd ſtate, fixed as by a kind of ſtagnation, without advancing farther. But ſcarce any inſtances occur in the hiſtory of mankind of thoſe who once reached the ſtate of huſbandmen, remaining long in that condition without riſing to a more civilized and poliſhed ſtate. Where a people turn their attention in any conſiderable degree to the objects of agriculture, a diſtinction of occupations naturally ariſes among them. The huſbandman is ſo cloſely employed thro' the ſeveral ſeaſons of the year in the labours of the field, that he has no longer leiſure to exerciſe all the rude arts known among his countrymen. He has not time to faſhion the inſtruments of huſbandry, to prepare his clothes, to build his houſe, to manufacture houſehold utenſils, or to tend thoſe tame animals which he continues to rear. Thoſe different departments therefore now begin to employ different perſons; each of whom dedicates

Society. dedicates his whole time and attention to his own occupation. The manufacture of cloth is for a conſiderable time managed excluſively by the women; but ſmiths and joiners ariſe from among the men. Metals begin now to be conſidered as valuable materials. The intercourſe of mankind is now placed on a new footing. Before, every individual practiſed all the arts that were known, as far as was neceſſary for ſupplying himſelf with the conveniences of life. Now he confines himſelf to one or to a few of them; and, in order to obtain a neceſſary ſupply of the productions of thoſe arts which he does not cultivate himſelf, he gives in exchange a part of the productions of his own labours. Here we have the origin of commerce.

After continuing perhaps for ſome time in this ſtate, as arts and diſtinctions multiply in ſociety, the exchange of one commodity for another is found troubleſome and inconvenient. It is ingeniouſly contrived to adopt a medium of commerce, which being eſtimated not by its intrinſic value, but by a certain nominal value which it receives from the agreement of the ſociety among whom it is uſed, ſerves to render the exchange of property, which is ſo neceſſary for the purpoſes of ſocial life, eaſy and expeditious. Wherever metals have been known, they appear to have been adopted as the medium of commerce almoſt as ſoon as ſuch a medium began to be uſed: and this is one important purpoſe for which they ſerve; but they have ſtill more important uſes. Almoſt all the neceſſary arts depend on them. Where the metals are known, agriculture practiſed, and the neceſſary arts diſtributed among different orders of artiſans—civilization and refinement, if not obſtructed by ſome accidental circumſtances, advance with a rapid progreſs. With regard to the firſt applying of the precious metals as the medium of commerce, we may obſerve, that this was probably not accompliſhed by means of a formal contract. They might be firſt uſed as ornaments; and the love of ornament, which prevails among rude as much as among civilized nations, would render every one willing to receive them in exchange for ſuch articles as he could ſpare. Such might be the change produced on ſociety with regard to the neceſſary arts by the origin of agriculture. As ſoon as ornament and amuſement are thought of the fine arts begin to be cultivated. In their origin therefore they are not long poſterior to the neceſſary and uſeful arts. They appear long before men reach the comfortable and reſpectable condition of huſbandmen; but ſo rude is their character at their firſt origin, that our *Dilettanti* would probably view their productions of that period with unſpeakable contempt and diſguſt. But in the period of ſociety which we now conſider, they have aſſumed an higher character; yet poetry is now perhaps leſs generally cultivated than during the ſhepherd ſtate. Agriculture, conſidered by itſelf, is not directly favourable either to refinement of manners or to the fine arts. The converſation of ſhepherds is generally ſuppoſed to be far more elegant than that of huſbandmen; but though the direct and immediate effects of this condition of life be not favourable to the fine arts, yet directly it has a ſtrong tendency to promote their improvement. Its immediate influence is extremely favourable to the neceſſary and uſeful arts; and theſe are no leſs favourable to the fine arts.

One of the nobleſt changes which the introduction of the arts by agriculture produces on the form and circumſtances of ſociety, is the introduction of regular government and laws. In tracing the hiſtory of ancient nations, we ſcarce ever find laws introduced at an earlier period. Minos, Solon, and Lycurgus, do not appear to have formed codes of wiſdom and juſtice for regulating the manners of their countrymen, till after the Cretans, the Athenians, and even the Lacedemonians, had made ſome progreſs in agriculture and the uſeful arts. Society.

Religion, under all its various forms, has in every ſtage of ſociety a mighty influence on the ſentiments and conduct of men (ſee RELIGION); and the arts cultivated in ſociety have on the other hand ſome influence on the ſyſtem of religious belief. One happy effect which will reſult from the invention of arts, though perhaps not immediately, will be, to render the character of the deities more benevolent and amiable, and the rites of their worſhip more mild and humane.

The female ſex in this period generally find the yoke of their ſlavery ſomewhat lightened. Men now become eaſier in their circumſtances; the ſocial affections aſſume ſtronger influence over the mind; plenty, and ſecurity, and eaſe, at once communicate both delicacy and keenneſs to the ſenſual deſires. All theſe circumſtances concur to make men relax in ſome degree that tyrannic ſway by which they before depreſſed the ſofter ſex. The foundation of that empire, where beauty triumphs over both wiſdom and ſtrength, now begins to be laid. Such are the effects which hiſtory warrants us to attribute to agriculture and the arts; and ſuch the outlines of the character of that which we reckon the fourth ſtage in the progreſs of ſociety from rudeneſs to refinement.

Let us advance one ſtep farther. We have not yet ſurveyed mankind in their moſt poliſhed and cultivated ſtate. Society is rude at the period when the arts firſt begin to ſhow themſelves, in compariſon of that ſtate to which it is raiſed by the induſtrious cultivation of them. The neighbouring commonwealths of Athens and Lacedemon afford us a happy opportunity of comparing this with the former ſtage in the progreſs of ſociety. The chief effect produced by the inſtitutions of Lycurgus ſeems to have been, to fix the manners of his countrymen for a conſiderable period in that ſtate to which they he had attained in his days. Spartan virtue has been admired and extolled in the language of enthuſiaſm; but in the ſame manner has the character and the condition of the ſavage inhabitants of the wilds of America, been preferred by ſome philoſophers, to the virtues and the enjoyments of ſocial life in the moſt poliſhed and enlightened ſtate. The Spartans in the days of Lycurgus had begun to cultivate the ground, and were not unacquainted with the uſeful arts. They muſt ſoon have advanced farther had not Lycurgus ariſen, and by effecting the eſtabliſhment of a code of laws, the tendency of which appears to have been in many particulars directly oppoſite to the leſſons of nature, retarded their progreſs towards complete civilization and refinement. The hiſtory of the Lacedemonians, therefore, while the laws of Lycurgus continued in force, exhibits the manners and character of a people in that which we have denominated the fourth ſtage in the progreſs of ſociety. But if we turn our eyes to their neigh-

15
Fifth ſtage in the progreſs of ſociety; in which literature, arts, and ſciences are much cultivated, and religion aſſumes a mild and engaging aſpect.

Society. neighbours the Athenians, we behold in their hiſtory the natural progreſs of opinions, arts, and manners. The uſeful arts are firſt cultivated with ſuch ſteady induſtry, as to raiſe the community to opulence, and to furniſh them with articles for commerce with foreign nations. The uſeful arts cannot be raiſed to this height of improvement without leading man to the purſuit of ſcience. Commerce with foreign nations, ſkill in the uſeful arts, and a taſte for ſcience, mutually aid each other, and conſpire to promote the improvement of the fine arts. Hence magnificent buildings, noble ſtatues, paintings expreſſive of life, action, and paſſion; and poems in which imagination adds new grace and ſublimity to nature, and gives the appearances of ſocial life more irreſiſtible power over the affections of the heart. Hence are moral diſtinctions more carefully ſtudied, and the rights of every individual and every order in ſociety better underſtood and more accurately defined. Moral ſcience is generally the firſt ſcientific purſuit which ſtrongly attracts the attention of men. Lawgivers appear before geometricians and aſtronomers. Some particular circumſtances may cauſe theſe ſciences to be cultivated at a very early period. In Egypt the overflowing of the Nile cauſed geometry to be early cultivated. Cauſes no leſs favourable to the ſtudy of aſtronomy, concurred to recommend that ſcience to the attention of the Chaldeans long before they had attained the height of refinement. But, in general, we find, that the laws of morality are underſtood, and the principles of morals inquired into, before men make any conſiderable progreſs in phyſical ſcience, or even proſecute it with any degree of keenneſs. Accordingly, when we view the ſtate of literature in this period (for it is now become an object of ſo much importance as to force itſelf on our attention), we perceive that poetry, hiſtory, and morals, are the branches chiefly cultivated. Arts are generally caſual inventions, and long practiſed before rules and principles on which they are founded aſſume the form of ſcience. But morality, if conſidered as an art, is that art which men have ſooneſt and moſt conſtantly occaſion to practiſe. Beſides, we are ſo conſtituted by the wiſdom of nature, that human actions, and the events which befal human beings, have more powerful influence than any other object to engage and fix our attention. Hence we are enabled to explain why morality, and thoſe branches of literature more immediately connected with it, are almoſt always cultivated in preference to phyſical ſcience. Though poetry, hiſtory, and morals, be purſued with no ſmall eagerneſs and ſucceſs in that period of ſociety which we now conſider, we need not therefore be greatly ſurpriſed that natural philoſophy is neither very generally nor very ſucceſsfully cultivated. Were we to conſider each particular in that happy change which is now produced on the circumſtances of mankind, we ſhould be led into a too minute and perhaps unimportant detail. This is the period when human virtue and human abilities ſhine with moſt ſplendour. Rudeneſs, ferocity, and barbariſm, are now baniſhed. Luxury has made her appearance; but as yet ſhe is the friend and the benefactreſs of ſociety. Commerce has ſtimulated and rewarded induſtry, but has not yet contracted the heart and debaſed the character. Wealth is not yet become the ſole object of purſuit. The charms of ſocial intercourſe are known and reliſhed; but domeſtic duties are not yet deſerted for public amuſements. The female ſex acquire new influence, and contribute much to refine and poliſh the manners of their lords. Religion now aſſumes a milder and more pleaſing form; ſplendid rites, magnificent temples, pompous ſacrifices, and gay feſtivals, give even ſuperſtition an influence favourable to the happineſs of mankind. The gloomy notions and barbarous rites of former periods fall into diſuſe. The ſyſtem of theology produced in former ages ſtill remains: but only the mild and amiable qualities of the deities are celebrated; and none but the gay, humane, and laughing divinities, are worſhipped. Philoſophy alſo teaches men to diſcard ſuch parts of their religion as are unfriendly to good morals, and have any tendency to call forth or cherish unſocial ſentiments in the heart. War (for in this period of ſociety enough of cauſes will ariſe to arm one nation againſt another)—war, however, no longer retains its former ferocity; nations no longer ſtrive to extirpate one another; to procure redreſs for real or imaginary injuries; to humble, not to deſtroy, is now its object. Priſoners are no longer murdered in cold blood, ſubjected to horrid and excruciating tortures, or condemned to hopeleſs ſlavery. They are ranſomed or exchanged; they return to their country, and again fight under its banners. In this period the arts of government are likewiſe better underſtood, and practiſed ſo as to contribute moſt to the intereſts of ſociety. Whether monarchy, or democracy, or ariſtocracy, be the eſtabliſhed form, the rights of individuals and of ſociety are in general reſpected. The intereſts of ſociety are ſo well underſtood, that the few, in order to preſerve their influence over the many, find it neceſſary to act rather as the faithful ſervants than the imperious lords of the public. Though the liberties of a nation in this ſtate be not accurately defined by law, nor their property guaranteed to them by any legal inſtitutions, yet their governors dare not violate their liberties, nor deprive them wantonly of their properties. This is truly the golden age of ſociety: every trace of barbariſm is entirely effaced; and vicious luxury has not yet begun to ſap the virtue and the happineſs of the community. Men live not in liſtleſs indolence; but the induſtry in which they are engaged is not of ſuch a nature as to overpower their ſtrength or exhauſt their ſpirits. The ſocial affections have now the ſtrongeſt influence on men's ſentiments and conduct.

14 Degeneracy and decline of ſociety.

But human affairs are ſcarce ever ſtationary. The circumſtances of mankind are almoſt always changing, either growing better or worſe. Their manners are ever in the ſame fluctuating ſtate. They either advance towards perfection or degenerate. Scarce have they attained that happy period in which we have juſt contemplated them, when they begin to decline till they perhaps fall back into a ſtate nearly as low as that from which we ſuppoſe them to have emerged. Inſtances of this unhappy degeneracy occur more than once in the hiſtory of mankind; and we may finiſh this ſhort ſketch of the hiſtory of ſociety by mentioning in what manner this degeneracy takes place. Perhaps, ſtrictly ſpeaking, every thing but the ſimple neceſſaries of life may be denominated luxury: for a long time, however, the welfare of ſociety is beſt promoted, while its members aſpire after ſomething more than the mere neceſſaries of life. As long as theſe ſuperfluities are to be obtained only by active and honeſt exertion; as long

as they only engage the leisure hours without becoming the chief objects of pursuit—the employment which they give to the faculties is favourable both to the virtue and the happiness of the human race.

The period arrives, however, when luxury is no longer serviceable to the interests of nations; when she is no longer a graceful, elegant, active form, but a languid, overgrown, and bloated carcase. It is the love of luxury, which contributed so much to the civilization of society, that now brings on its decline. Arts are cultivated and improved, and commerce extended, till enormous opulence be acquired: the effect of opulence is to awake the fancy, to conceive ideas of new and capricious wants, and to inflame the breast with new desires. Here we have the origin of that selfishness which, operating in conjunction with caprice and the violence of unbridled passions, contributes so much to the corruption of virtuous manners. Selfishness, caprice, indolence, effeminacy, all join to loosen the bonds of society, to bring on the degeneracy both of the useful and the fine arts, to banish at once the mild and the austere virtues, to destroy civil order and subordination, and to introduce in their room anarchy or despotism.

Scarce could we have found an example of the beautiful form of society which we last attempted to describe. Never, at least, has any nation continued long to enjoy such happy circumstances, or to display so amiable and respectable a character. But when we speak of the declining state of society, we have no difficulty in finding instances to which we may refer. History tells of the Assyrians, the Egyptians, and the Persians all of them once flourishing nations, but brought low by luxury and an unhappy corruption of manners. The Greeks, the Romans, and the Arabians, owed their fall to the same causes; and we know not if a similar fate does not now threaten many of those nations who have long made a distinguished figure in the system of Europe. The Portuguese, the Venetians, and the Spaniards, have already fallen: and what is the present state of our neighbours the French? They have long been a people destitute of religion, corrupted in morals, unsteady in conduct, and [illegible] to pleasure and public amusements. Among them luxury had arrived at its highest pitch; and the consequence has been, that after capriciously shaking off the yoke of despotism, they have established, or rather set up (for established it cannot be), a motely kind of government, which, in the course of a few years, has exhibited scenes of tyranny and oppression, to which we doubt if the annals of the world can furnish any parallel. Yet this is the people whose manners the other nations of Europe were ambitious to imitate. May those nations take warning in time, and avoid the rocks upon which they have split.

15 Includ- re- ks.

Thus have we viewed the several stages in which society appears in its progress from rudeness to refinement and decay. The intelligent reader will perceive, that the various and anomalous phenomena which occur in the natural history of society, cannot easily be solved; because the necessary information cannot be obtained. Others have been well accounted for by the researches of curious philosophical inquirers. Local circumstances, the influence of climate, the intercourse of nations in different states of civilization, have been taken notice of, as causes serving to accelerate or retard the progress of arts and manners. But our proper business here was merely to mark the gradations between barbarism and refinement: and as the painter who is to exhibit a series of portraits representing the human form in infancy, puerility, youth, and manhood, will not think of delineating all that variety of figures and faces which each of those periods of life affords, and will find himself unable to represent in any single figure all diversities of form and features; so we have not once thought of describing particularly under this article, all the various national characters reducible to any one of those divisions under which we have viewed the progress of society, nor have found it possible to comprehend under one consistent view, all the particulars which may be gathered from the remains of antiquity, from the relations of later travellers, and the general records of history concerning the progressive character of mankind in various regions, and under the influence of various accidents and circumstances. This indeed would have even been improper, as all that information appears under other articles in this Work.

SOCIETIES, associations voluntarily formed by a number of individuals for promoting knowledge, industry, or virtue. They may therefore be divided into three classes; societies for promoting science and literature, societies for encouraging and promoting arts and manufactures, and societies for diffusing religion and morality and relieving distress. Societies belonging to the first class extend their attention to all the sciences and literature in general, or devote it to one particular science. The same observation may be applied to those which are instituted for improving arts and manufactures. Those of the third class are established, either with a view to prevent crimes, as the Philanthropic Society; for the diffusion of the Christian religion among unenlightened nations, as the Society for the Propagation of the Gospel in Foreign Parts; or for introducing arts and civilization, along with a knowledge of the Christian religion, as the Sierra Leona company.

The honour of planning and instituting societies for those valuable purposes is due to modern times. A literary association is said to have been formed in the reign of Charlemagne (see [illegible]); but the plan seems to have been rude and defective. Several others were instituted in Italy in the [illegible] century; but from the accounts which we have seen of them, they seem to have been far inferior to those which are most flourishing at pesent. The most enlarged idea of literary societies seems to have orginated with the great Lord Bacon, the father of modern philosophy, who recommended to the reigning prince to institute societies of learned men, who should give to the world from time to time a regular account of their researches and discoveries. It was the idea of this great philosopher, that the learned world should be united, as it were, into one immense republic; which, though consisting of many detached states, should hold a strict union and preserve a mutual intelligence with each other, in every thing that regards the common interest. The want of [illegible] he laments as one of the chief obstacles to the advancement of science; and, partly considering the [illegible] of public societies, in the different countries of Europe, under the auspices of the sovereign, to be the best remedy for that defect, he has given, in his fanciful work, the New Atalantis, the delineation of a philosophical society

Societies. society on the moſt extended plan, for the improvement of all arts and ſciences; a work which, though written in the language, and tinctured with the colouring of romance, is full of the nobleſt philoſophic views. The plan of Lord Bacon, which met with little attention from the age in which he lived, was deſtined to produce its effect in a period not very diſtant. The ſcheme of a philoſophical college by Cowley is acknowledged to have had a powerful influence in procuring the eſtabliſhment of the Royal Society of London by charter from Charles II. §; and Cowley's plan is manifeſtly copied in almoſt all its parts from that in the New Atlantis. The inſtitution of the Royal Society of London was ſoon followed by the eſtabliſhment of the Royal Academy of Sciences at Paris; and theſe two have ſerved as models to the philoſophical academies of higheſt reputation in the other kingdoms of Europe.

§ Sprat's Hiſtory of the Royal Society, 2d edit. p. 59.

The experience of ages has ſhown, that improvements of a public nature are beſt carried on by ſocieties of liberal and ingenious men, uniting their labours without regard to nation, ſect, or party, in one grand purſuit alike intereſting to all, whereby mutual prejudices are worn off, and a humane philoſophical ſpirit is cheriſhed. Men united together, and frequently meeting for the purpoſe of advancing the ſciences, the arts, agriculture, manufactures, and commerce, may oftentimes ſuggeſt ſuch hints to one another as may be improved to important ends: and ſuch ſocieties, by being the repoſitories of the obſervations and diſcoveries of the learned and ingenious, may from time to time furniſh the world with uſeful publications which might otherwiſe be loſt: for men of ingenuity and modeſty may not chooſe to riſk their reputation, by ſending abroad upatronized what a learned ſociety might judge richly worthy the public eye; or perhaps their circumſtances being ſtraitened, they may not be able to defray the expence of publication. Societies inſtituted for promoting knowledge may alſo be of eminent ſervice, by exciting a ſpirit of emulation, and by enkindling thoſe ſparks of genius which otherwiſe might for ever have been concealed; and if, when poſſeſſed of funds ſufficient for the purpoſe, they reward the exertions of the induſtrious and enterpriſing with pecuniary premiums or honorary medals, many important experiments and uſeful diſcoveries will be made, from which the public may reap the higheſt advantages.

Eminent inſtances of the beneficial effects of ſuch inſtitutions we have in the Royal academy of Sciences at Paris, the Royal Society, and the Society inſtituted for the Encouragement of Arts, Manufactures, and Commerce, in London, and many others of a ſimilar kind. Hereby a ſpirit of diſcovery and improvement has been excited among the ingenious in almoſt every nation; knowledge of various kinds, and greatly uſeful to mankind, has taken place of the dry and unintereſting ſpeculations of ſchoolmen; and bold and erroneous hypotheſis has been obliged to give way to demonſtrative experiment. In ſhort, ſince the eſtabliſhment of theſe ſocieties, ſolid learning and philoſophy have more increaſed than they had done for many centuries before.

As to thoſe ſocieties eſtabliſhed for promoting induſtry, religion, and morality, and relieving diſtreſs, the deſign is laudable and excellent, and preſents a beautiful picture of the philanthropy of modern times. We are happy to find, from the minutes of ſome of theſe ſocieties, that their beneficial effects are already conſpicuous.

Religious and Humane Societies.

We will now give ſome account of the moſt eminent ſocieties; arranging them under the three claſſes into which we have divided them: I. *Religious and Humane Societies.* II. *Societies for Promoting Science and Literature.* III. *Societies for Encouraging Arts, Manufactures, &c.*

I. Religious and Humane Societies.

1. *Society for the Propagation of the Goſpel in Foreign Parts* was inſtituted by King William III. in 1701, in order to ſecure a maintenance for an orthodox clergy, and to make other proviſions for propagating the Goſpel in the plantations, colonies, and factories beyond the ſeas. To that end he incorporated the archbiſhops, ſeveral of the biſhops, and others of the nobility, gentry, and clergy, to the number of 90, into one body, which, by the name of *The Society for the Propagation of the Goſpel in Foreign Parts*, was to plead and be impleaded; to have perpetual ſucceſſion, with privilege to purchaſe L. 2000 a-year inheritance, and eſtates for lives or years, with other goods and chattels to any value. By its charter the ſociety is authoriſed to uſe a common ſeal; and to meet annually on the third Friday in February for the purpoſe of chooſing a preſident, vice preſident, and officers of the year enſuing; and on the third Friday in every month, or oftener if there ſhould be occaſion, to tranſact buſineſs, and to depute perſons to take ſubſcriptions, and collect money contributed for the purpoſes aforeſaid; and of all moneys received and laid out, it is obliged to give account yearly to the lord-chancellor or keeper, the lord chief-juſtice of the King's-bench, the lord-chief juſtice of the common-pleas, or to any two of theſe magiſtrates. Of this ſociety there is a ſtanding committee at St Paul's chapter-houſe, to prepare matters for the monthly meeting, which is held at St Martin's library.

Before the incorporation of the ſociety for the propagation of the Goſpel in foreign parts, there had been formed, for the promoting of Chriſtian knowledge both at home and in the colonies, a voluntary aſſociation of perſons of rank and reſpectability, who in March 1699 began to hold ſtated meetings in London for that purpoſe, regulating themſelves by the laws of the land and the canons of the church; and when the new ſociety was formed, they had already tranſmitted to America and the Weſt Indies L. 800 worth of Bibles, Books of Common Prayer, and treatiſes of practical religion, beſides ſecuring a tolerable maintenance to ſeveral clergymen on this continent. This aſſociation ſtill ſubſiſts under the denomination of *The Society for Promoting Chriſtian Knowledge* and has been productive of much good in the cities of London and Weſtminſter; but upon the formation of the new ſociety into which all its original members were incorporated by name, the care which the voluntary aſſociation had taken of the colonies devolved of courſe upon the incorporated ſociety; of which incorporation we believe the object has been ſometimes miſtaken, and the labours of its miſſionaries groſsly miſrepreſented. It has by many been ſuppoſed that the ſociety was incorporated for the *ſole* purpoſe of converting the ſavage Americans; and it has been much blamed for ſending miſſionaries into provinces where, in the deſpicable cant of the complainers, a *Goſpel-miniſtry* was already eſtabliſhed. But an impartial view of the

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rise and progress of the American provinces, now become independant states, will show the folly and injustice of those complaints.

The English colonies in North America were in the last century formed and first peopled by religious men; who, made uneasy at home by their intolerant brethren, left the old world to enjoy in peace that first and chief prerogative of man, *the free worship of God, according to his own conscience*. At one time Puritans were driven across the Atlantic by the episcopal church; at another, Churchmen were forced away by the presbyterians just as the revolutions of state threw the civil power into the hands of the one or the other party; and not a few members of the church of rome were chased to the wilds of America by the united exertions of both. It has been often observed, that people persecuted for their religion become for the most part enthusiastically attached to it; and the conduct of the colonists was in perfect harmony with this observation. Their zeal, inflamed by their violent removal to the other hemisphere, kept religion alive and active among themselves; but their poverty disabled them from supplying fuel to the flame, by making provision for a ministry to instruct their offspring. The consequence was, that the new Christian commonwealth, without the kindly assistance of its mother-country, would have been, in the words of the Roman historian, *Res unius ætatis*. Against this danger a timely aid was to be provided by the society; which, as it consisted not of fanatical members, would not intrust the important business of the mission to fanatical preachers, who, though always ready for such spiritual enterprises, are never qualified to carry them on with success.

It was therefore thought fit to assign a decent maintenance for clergymen of the church of England, who might preach the gospel to their brethren in America: and though those missionaries in general carefully avoided the conduct of those of Rome, whose principal aim is to reduce all churches under submission to the papal tyranny; yet so lately as 1765, did some of the colonies, in which the puritanic spirit of the last century characterised the church established by law, raise a hideous outcry against the society for sending a mission into their quarters, though only for the service of the dispersed members of the Episcopal church residing among them, and for the conversion of those men whom their rigid fanaticism had prejudiced against Christianity itself.

Indeed the commodity called FREETHINKING, as Bishop Warburton expresses it, was at an early period imported by the opulent and fashionable colonists. The celebrated Berkeley, who had resided some years in Rhode Island, and at his return was called upon to preach the anniversary sermon before the society, informs us, that the island where he lived was inhabited by an English colony, consisting chiefly of sectaries of many different denominations; that several of the better sort of the inhabitants of towns were accustomed to assemble themselves regularly on the Lord's day for the performance of divine worship; but that most of those who were dispersed through the colony rivalled some well bred people of other countries, in a thorough indifference for all that is sacred, being equally careless of outward worship and of inward principles. He adds, that the missionaries had done, and were continuing to do, good service in bringing those planters to a serious sense of religion. "I speak it knowingly (says he), that the ministers of the Gospel, who have preached here, go by the name of New England, are esteemed at the expence of the society, have, by their piety of manners, discreet behaviour, and large degrees of useful knowledge, shown themselves worthy of the choice of those who sent them." We have the honour to be acquainted with some of the missionaries sent at a later period, and have reason to believe that, down to the æra of the American revolution, they had the same virtues, and were doing the same good services, which procured to their predecessors this honourable testimony from one of the greatest and the best of men. Surely such a mission deserved not to be evil spoken of by Christians of any denomination who believe in Christ; especially as the very charter of incorporation assigns as a reason for missionaries being sent to the colonies, "that by reason of their poverty those colonies were destitute and unprovided of a MAINTENANCE for ministers and the public worship of God."

The society, however, was incorporated for other purposes than this. It was obliged by its charter to attempt the conversion of the native Americans and the negro slaves; and we have reason to believe, that, as soon as the spiritual wants of the colonists were decently supplied, it was not inattentive to these glorious objects. Its success indeed in either pursuit has not been so great as could be wished; but it would be rash and unfair to attribute this failure to the president, vice-president, or other officers of the corporation at home. An erroneous notion, that the being baptized is inconsistent with a state of slavery, rendered the selfish colonists for a long time averse from the conversion of their negroes, and made them throw every obstacle in the way of all who made the attempt; while the difficulties of the Indian mission are such as hardly any clergyman educated in a Protestant country can be supposed able to surmount.

He who hopes successfully to preach the Gospel among a tribe of savage wanderers, must have an ardent zeal and unwearied diligence; appetites subdued to all the distresses of want; and a mind superior to all the terrors of mortality. These qualities and habits may be acquired in the church of Rome by him who from infancy has been trained up in the severities of some of the monastic orders, and afterwards sent to the college *de propaganda fide* to be instructed in the languages, and inured to the manners and customs of the barbarous nations whose conversion he is destined to attempt. But in the reformed churches of Britain there are no monastic orders, nor any college *de propaganda fide*; and yet without the regular preparation, which is to be looked for in such institutions alone, it is not in nature, whatever grace may effect, for any man cheerfully, and at the same time soberly, to undergo all the accumulated distresses ever ready to overtake a faithful missionary among savage idolaters. A fanatic zealot will indeed undertake it, though he is totally unqualified for every sober and important work; and a man of ruined fortunes may be pressed into the service, though the impotency of his mind has shown him unable to bear either poverty or riches. The failure of the society therefore in its attempts to convert the American Indians may be attributed, we think, in the first in-

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ſtance, to the want of a college *de propaganda fide* for training up young men for the American miſſion.

Perhaps another cauſe of this failure may be found in the conduct of the miſſionaries, who, it is to be preſumed, have not always employed in a proper manner even the ſcanty qualifications which they actually poſſeſſed. The Goſpel plain and ſimple as it is, and fitted in its nature for what it was ordained to effect, cannot be apprehended but by an intellect ſomewhat raiſed above that of a ſavage. Such of the miſſionaries therefore as began their work with *preaching to ſavage and brutiſh men*, certainly ſet out at the wrong end; for to make the Goſpel underſtood, and much more to propagate and eſtabliſh it, theſe ſavages ſhould have been firſt taught the neceſſary arts of civil life, which, while they improve every bodily accommodation, tend at the ſame time to enlarge and enlighten the underſtanding. For want of this previous culture, we doubt not, it hath happened that ſuch of the ſavages as have been baptiſed into the faith have ſo ſeldom perſevered themſelves, or been able in any degree to propagate among their tribes the Chriſtianity which they had been taught, and that ſucceſſive miſſions have always found it neceſſary to begin anew the work of converſion.

To one or other of theſe cauſes, or to both, may juſtly be attributed the little progreſs which reformed Chriſtianity has made among the Indians of North America; and not to any want of zeal, attention, or liberality, in the directors of the ſociety at home. During the dependence of the United States on the mother-country, great part of the ſociety's funds was properly expended in keeping alive a juſt ſenſe of religion among the Chriſtian coloniſts from Europe, who had ſurely the firſt claims upon this beſt of charities; but now that America has ſeparated herſelf from Great Britain, and ſhown that ſhe is able to maintain her independence, and to make ample proviſion for a regular clergy of her own, the members of the corporation muſt feel themſelves at liberty to beſtow greater attention, and to expend more money than they could formerly do, on the converſion of ſuch Indians as have any intercourſe with the ſettlements which Britain ſtill poſſeſſes. To a body ſo reſpectable, we preſume not to offer advice; but we cannot help thinking, with Biſhop Berkeley, that the moſt ſucceſsful miſſionaries would be children of Indians, educated in a conſiderable number together from the age of ten or twelve in a college *de propaganda fide*, where they ſhould be in no danger of loſing their mother-tongue while they were acquiring a competent knowledge of religion, morality, hiſtory, practical mathematics, and agriculture. "If there were a yearly ſupply (ſays he) of a dozen ſuch miſſionaries ſent abroad into their reſpective countries, after they had received the degree of maſter of arts, and been admitted into holy orders, it is hardly to be doubted but that in a little time the world would ſee good and great effects of their miſſion."

Propoſal for the better ſupplying of Churches in our Foreign Plantations, &c.

2. *Society in Scotland for propagating Chriſtian Knowledge*, was inſtituted in the beginning of the preſent century. At that period the condition of the Scotch Highlanders was truly deplorable. Shut up in deſolate iſlands by tempeſtuous ſeas, or diſperſed over a wide extent of country, interſected by high mountains, rapid rivers, and arms of the ſea, without bridges or highways, by which any communication could be kept open either with remote or neighbouring diſtricts, they lived in ſmall detached companies in hamlets or ſolitary huts. Being thus ſecluded from intercourſe with the more civilized part of the iſland, they could not enjoy the advantages of trade and manufactures. As their ſoil was barren and their climate ſevere, in agriculture no progreſs was to be expected: and as they were acquainted with no language but Gaelic, in which no books were then written, to poſſeſs knowledge was impoſſible. Their pariſhes being of great extent, often 30 or 40 miles long and of a proportionable breadth, and ſometimes conſiſting of ſeveral iſlands ſeparated by ſeas, which are often impaſſable, a conſiderable number of the inhabitants was entirely deprived of religious inſtruction or fell a prey to Popiſh emiſſaries. A ſingle ſchool in ſuch extenſive pariſhes could be of little benefit; yet many pariſhes were entirely deſtitute even of this reſource: and where ſchools were eſtabliſhed, the want of books prevented them from producing the uſeful effects otherwiſe to have been expected from them (A). To all this we muſt add, that they lived in a ſtate of the greateſt oppreſſion: For though the Highlands formed a part of the Britiſh empire, the bleſſings of the Britiſh conſtitution had not reached them. The feudal ſyſtem reigned in its utmoſt rigour; the chieftains exerciſing the moſt deſpotic ſway over the inferior Highlanders, whom at their pleaſure they deprived of their lives or property (B).

Thus the Highlanders were ignorant, oppreſſed, and uncivilized; ſlaves rather than ſubjects; and either entirely deſtitute of the advantages of the Chriſtian religion, or unqualified to improve them. Hitherto they had been unhappy and uſeleſs to themſelves and dangerous to the ſtate; for they were ready at the call of their chieftains to iſſue from their mountains, and to turn their arms againſt their lawful king and his loyal ſubjects. This character, however, aroſe from their ſituation. It was therefore impoſſible for benevolent minds to contemplate this unhappy ſituation of their countrymen without feeling a deſire to raiſe them to the dignity of rational beings, and to render them uſeful as citizens.

Accordingly, in the year 1701, ſome private gentlemen of the city of Edinburgh, who had formed themſelves into a ſociety for the reformation of manners, directed their attention to the Highlands of Scotland, and endeavoured to deviſe ſome plan for alleviating the diſtreſſes of the inhabitants. The remedy which promiſed to be moſt efficacious was, to eſtabliſh charity ſchools in different places. But as the exigency was great, it was no eaſy matter to raiſe a ſufficient fund for this

(A) Even ſo late as the year 1758, no fewer than 175 pariſhes, within the bounds of 39 preſbyteries, had no parochial ſchool. We are ſorry to add, that even in the preſent enlightened and benevolent age the complaint is not entirely removed.

(B) The feudal ſyſtem was at length aboliſhed in the year 1748 by the juriſdiction act.

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this purpose. They began therefore with what voluntary subscriptions they could procure, hoping afterwards to increase their capital by vacant stipends and public contributions. A memorial with this view was presented to the General Assembly in 1704, which received their approbation; and they accordingly passed an act, recommending a general contribution. In 1706 the General Assembly appointed some of their number to inquire more carefully into the state of the Highlands, and the year following appointed a select committee to confer with the gentlemen who had suggested the plan. The result of these conferences was the publication of proposals "for propagating Christian knowledge in the Highlands and islands of Scotland, and in foreign parts of the world." Copies of these proposals, with subscription papers, were distributed through the kingdom; and the contributions having soon amounted to L. [illegible], her majesty Queen Anne encouraged this infant society by her royal proclamation, and at the same time issued letters patent under the great seal of Scotland for erecting certain of the subscribers into a corporation; the first nomination of whom was lodged with the lords of council and session.

This corporation held its first meeting on Thursday 3d November 1709. It was attended by several of the nobility, fourteen of the lords of session, many gentlemen of rank, together with most of the ministers of the city of Edinburgh and neighbourhood. A president, secretary, and treasurer, with a committee of fifteen directors, were appointed for the dispatch of business. At their second meeting in January 1710, a scheme of management was formed and approved; in which it was proposed, 1. To erect and maintain schools in such places of Scotland, particularly in the Highlands and Islands, as should be found to need them most; in which schools all persons whatsoever should be taught by fit and well qualified schoolmasters, appointed by the society, to read the Holy Scriptures and other pious books; as also to write, and to understand the common rules of arithmetic, with such other things as should be thought suitable to their circumstances. 2. That the schoolmasters should be particularly careful to instruct their scholars in the principles of the Christian reformed religion; and for that end should be obliged to catechise them at least twice a week, and to pray publicly with them twice a day. 3. That not only such as were unable to pay should be taught gratis, but that those whose circumstances required it, should have such farther encouragement as the society should think fit in a consistency with their patent. 4. To name some prudent persons, ministers and others, to be overseers of those schools, who should take care that the schoolmasters do their duty, and that the instructions to be given from time to time by the society or their committee be punctually observed; which overseers should make their report to the society quarterly or half-yearly at farthest. 5. To give suitable encouragement to such ministers or catechists as should be willing to contribute their assistance towards the farther instruction of the scholars remote from church, by not only catechising, but preaching to them; which ministers or catechists should take the same care of the other inhabitants as of the scholars. 6. To extend their endeavours for the advancement of the Christian religion to heathen nations; and for that end to give encouragement to ministers to preach the Gospel among them.

Having thus formed a plan, they immediately proceeded to establish schools in the most useful and economical manner; and as the capital continued to accumulate, the interest was faithfully applied, and the utility of the institution was more extensively diffused.

Until the year 1738 the attention of the society had been wholly directed to the establishment of schools; but their capital being then considerably augmented, they began to extend their views of utility much farther. The grand object of all public associations ought certainly to be the promoting of religion and morality. It must, however, be evident to every man of reflection, that these can neither be propagated nor preserved among a people without agriculture, unaccustomed to commerce and manufactures, and consequently without labour or exertion. Languor and debility of mind must always be the companions of idleness. While the Highlanders roved about with arms in their hands, the latent vigour of their minds must often have been called forth into action; but when their arms were taken away, and themselves confined to a domestic life, where there was nothing to rouse their minds, they must have sunk into indolence and inactivity. All attempts therefore to instruct them in religion and morality, without introducing among them some of the necessary arts of life, would probably have been unavailing. The society accordingly resolved to adopt what appeared to them the most effectual methods of introducing industry among the Highlanders. But as their patent did not extend far enough, they applied to his majesty George II. for an enlargment of their powers; and accordingly obtained a second patent, by which they are empowered, "besides fulfilling the purposes of their original patent, to cause such of the children as they shall think fit to be bred to husbandry and housewifery, to trades and manufactures, or in such manual occupations as the society shall think proper."

The objects of this second patent the society have not failed to pursue; and though many obstacles and discouragements to their efforts occurred among a rude and barbarous people, yet their perseverance, and the obvious utility of their plans, at length so far overcame the reluctance of the inhabitants, that no less than 94 schools of industry in various parts of the Highlands and islands are now upon their establishment, at which are educated 2300 scholars.

The society, while anxiously endeavouring to diffuse a spirit of industry through the Highlands, were still equally solicitous to promote the knowledge of the Christian religion. As the English language had been the only channel by which knowledge was conveyed to them (a language which, being not used in conversation, was in all respects foreign to them), it was judged requisite that they should have the Scriptures in their vernacular tongue. The society therefore first appointed a translation of the New Testament to be made into Gaelic: A translation was accordingly undertaken by the Rev. Mr Stewart minister of Killin in Perthshire, and printed in 1767, which is said to be executed with much fidelity. Of this work many thousand copies have been distributed in the Highlands. The greater part of the Old Testament has also been translated

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by the Rev. Dr Smith of Campbelton and others, but chiefly by the Rev. Dr Stewart of Luſs, by the appointment and at the expence of the ſociety: and as ſoon as the remaining part can be got ready, the whole will be ſold at ſo low a price as the poor may without difficulty afford. This plan the ſociety have judiciouſly choſen, in order to prevent diſcontent and murmuring; effects which the diffuſion of the Scriptures ought never to produce; but which could not poſſibly have been prevented, had the diſtribution been gratuitous, and of courſe partial.

For ſome years paſt the funds of the ſociety have rapidly accumulated, from the very liberal donations of ſeveral individuals.

Lady Glenorchy	L. 5,000
By a perſon unknown	10,000
Lord Van Vryhouven of Holland	20,000
Miſs Gray of Teaſſes -	3,500

In conſequence of theſe great additions to their ſtock, inſinuations have been thrown out that the ſociety have become ſo wealthy as to be at a loſs for proper objects on which to beſtow their increaſed revenue. If ſuch an opinion be *ſeriouſly* entertained by any one, we muſt beg him to remember, that the ſociety have erected and endued no leſs than 323 ſchools for religion, the firſt principles of literature and induſtry, at the annual expence of L. 3214, 10s. Sterling; and that at theſe ſeminaries are educated from 14,000 to 15,000 children; who, but for the means of inſtruction thus obtained, would in all probability be bred up in ignorance and idleneſs: That they employ 12 miſſionary miniſters and catechiſts in remote parts of the Highlands and iſlands, or among the ignorant Highlanders ſettled in the great towns of Scotland, at the annual expence of L. 296: That they beſtow a burſary or penſion of L. 15 *per annum* on each of ſix ſtudents of divinity having the Gaelic language: That they employ two miſſionary miniſters and one ſchoolmaſter among the Oneida and Stockbridge Indians of North America (being the deſtination of certain legacies bequeathed to them for that purpoſe), at the annual expence of L. 140. Such is their fixed ſcheme of annual expenditure, amounting in all to L. 3740, 10s. Sterling—a ſum it will be acknowledged of very conſiderable magnitude. The whole of their incidental expences ariſing from the Gaelic tranſlation of the Scripture of the Old Teſtament; from annuities which they have to pay, in conſequence of ſums left them as reſiduary legatees; from land and houſe-taxes; from enabling candidates for the office of ſchoolmaſter to come to Edinburgh for examination; from furniſhing books to poor ſcholars in their various ſchools; and from removing ſchoolmaſters from one ſtation to another, is generally about L. 875, which added to the former ſum makes the whole annual expence amount to L. 4615, 10s.

If it be inquired at what expence, in the *management* of it, this extenſive and complicated charity is annually conducted, we are authoriſed to ſay, that the treaſurer, bookholder, and clerk, are allowed each L. 25 *per annum*, the ſame ſalaries which were annexed to theſe offices from the commencement of the ſociety. The beadle or officer is allowed L. 12 *per annum*. No ſalary whatever is enjoyed by any of the other officers of the ſociety. The ſecretary, comptroller, accountant, and librarian, although ſubjected, ſome of them eſpecially, to no ſmall expence of time and labour, have no pecuniary recompence or emolument. Theirs are labours of love, for which they ſeek and expect no other reward than the conſciouſneſs of endeavouring to promote the beſt intereſt of mankind. The whole amount of the expence of managing the buſineſs of the ſociety, including the above ſalaries, and coals, candle, ſtationary ware, poſtages, and other incidents, exceeds not at an average L. 115 *per annum*. From this ſtatement it appears, that hitherto at leaſt the directors have been at no loſs for important objects within the proper ſphere of their inſtitution on which to beſtow their increaſed funds. They have, it is true, the diſpoſal of very conſiderable ſums for promoting the objects of the inſtitution; but they are ſo far from accumulating wealth, that every year their expenditure, notwithſtanding the late increaſe of their capital, exceeds rather than falls ſhort of their income. They have depended upon a kind Providence and a generous public to refund theſe anticipations of their revenue, and hitherto they have never been diſappointed.

Thus has the Society for Propagating Chriſtian Knowledge proceeded for almoſt a century. It was founded by the pious exertions of a few private individuals, whoſe names are unknown to the world; and its funds, by faithful and judicious management, as well as by generous contributions, have now become of ſuch magnitude, as to excite the hope that they will be productive of the moſt valuable effects. The benefits ariſing from public ſocieties, it is well known, depend entirely upon the management of their directors. If ſo, the advantages which have accrued from this ſociety intitle it to the praiſe and gratitude of the nation. While eager to increaſe the number of ſchools, the ſociety have not been inattentive to their proſperity. In the year 1771 Mr. Lewis Drummond, a gentleman in whom they placed great confidence, was commiſſioned by them to viſit their ſchools, and to make an exact report of their ſtate and circumſtances. Again, in the year 1792, a commiſſion was granted to the Rev. Dr Kemp, one of the miniſters of Edinburgh and ſecretary to the ſociety, to viſit all the ſchools on their eſtabliſhment. This laborious and gratuitous taſk he accompliſhed in the courſe of four ſummers with much ability and care, and highly to the ſatisfaction of the ſociety. At his return he communicated a variety of important information reſpecting the ſtate of the Highlands and iſlands, and the means neceſſary for their improvement in religion, literature, and induſtry; an abſtract of which was publiſhed by the ſociety in appendixes to the anniverſary ſermons preached before them in the years 1789, 90, 91, and 92 (c).

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(c) It is well known, that the number of Roman Catholics in the Highlands is conſiderable; but it muſt give much pleaſure to the Proteſtant reader to be informed, that the ancient malignant ſpirit of Popery has in that diſtrict given place to mildneſs and liberality. This is chiefly owing to the gentleman who ſuperintends the prieſts in that quarter, whoſe mind is enlightened by ſcience and learning. So far from being hoſtile to the views

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The following table will exhibit at a glance the fonds, establishment, and expenditure, of the society, from a few years after its commencement to the present time. Where the number of scholars is not mentioned, the defect may be supplied by taking an average from those years where a computation has been made. Where the capital is not mentioned, it may easily be made out by considering the salaries as the interest.

A. D.	Capital.	Schools.	Scholars.
1713		12	
1715	L. 6,177	25	
1719	8,168	48	
1729	9,131	78	2757
1732	13,218	109	
1742	19,287	128	
1753	24,308	152	
1758	28,413	176	6409
1781	34,000	180	7000
	Salaries		
1793	3,080	307	12,913
1794	3,214	323	14,370

Hitherto we have taken no notice of the corresponding board which was established at London so early as the year 1729, to receive subscriptions and lay out sums. That board indeed remained long inactive; but in 1773 its members began to co-operate more cordially with their brethren in Scotland. Since that period an annual sermon has been preached in recommendation of the charity; and the preacher is now selected without any regard to the religious denomination to which he belongs; sometimes from the church of England, sometimes from the church of Scotland, and sometimes from sectaries of different persuasions. The meetings of the correspondent board have been attended by many of the nobility and gentry, who have made great exertions to promote the views of the society. From its present flourishing state therefore, from the indefatigable exertion and laudable zeal of the managers, and from the countenance and support which they have received from persons of the first rank and respectability in the nation, the benevolent mind may look forward with much confidence and satisfaction to a period not very distant, when its beneficial effects shall be felt not only in the Highlands, but shall be communicated to the rest of the nation. We have been thus particular in our account of the Society for Propagating Christian Knowledge, because we have had access to the most authentic sources of information, and because we know it to be an institution calculated to enlighten and improve a considerable part of the British nation.

3. *Society of the Sons of the Clergy*, was incorporated by King Charles II. in 1678, by the name of *The Governors of the Charity for Relief of the Poor Widows and Children of Clergymen*. This society is under the direction and management of a president and vice-president, three treasurers, and a court of assistants composed of forty members. Several hundreds of widows and children of the clergy have annually received considerable relief from this useful charity.

4. *Society for the Sons of the Clergy of the Established Church of Scotland*, was instituted at Edinburgh in February 1790, and was constituted a body corporate by his majesty's royal charter in 1792. The society, after several meetings, are of opinion, that the period in which the families of clergymen feel most urgently the need both of friends and of pecuniary aid, is that which commences with the introduction of the sons either to an university or to business, and terminates with their establishment in their respective professions; that many of the ministers of this church, living at great distance from the seats either of universities or of business, possess incomes which, in the present state of the country, are inadequate to the purposes of procuring for their sons either the literary or professional education which might enable them to come forward with credit and success in the world; that the sons of clergymen, from domestic tuition and example, have in general very advantageous means of receiving in their early years the impressions of virtue and honour, together with the rudiments of liberal knowledge; and that of course the public interest may be promoted, by enabling this class of young men to obtain their share in the respectable situations of life. The views of the society have been limited to the sons only of clergymen; as they are of opinion, that within the limits which they have fixed, the field of beneficence will be still very extensive, and the claims for aid as many and as great as their funds can be supposed able to answer, at least for many years to come. If the society shall ever be in a situation to undertake more than the aids which will be necessary in bringing forward the sons of the clergy, it may then be considered in what manner the daughters also may become sharers in its bounty.

5. *Royal Humane Society*, was instituted in London in 1774, for the recovery of persons drowned or otherwise suffocated. We have already given some account of societies instituted in other countries with the same views, and have also copied the directions of this society for the recovery of life, for which see the article Drowning. We have therefore only to state, that the plan of this society is so adverse to any private interested views, that it acquits its founders of all sordid motives. For the medical practitioners accept no pecuniary recompense for the time which they devote to a difficult and tedious process; for the anxiety which they feel while the event is doubtful; for the mortification which they too often undergo, when death, in spite of all their efforts, at last carries off his prey; nor for the insults to which they willingly expose themselves from vulgar incredulity. Their sole reward is in the holy joy of doing good. Of an institution thus free in its origin from the suspicion of ambitious views, and in its plan renouncing self-interest in every shape, philanthropy must be the only basis. The good intention therefore of the society is proved by its constitution; the

views of the society, he recommended to his clergy to promote them. They accordingly received the secretary with much politeness; exhorted the people to send their children to the Protestant schools to be instructed in literature, to be taught to read the Scriptures in their own language, and to be made acquainted with those great principles of religion in which all Christians are agreed. What a blessed reformation!

the wiſdom and utility of the undertaking are proved by its ſucceſs: not leſs than 3000 ſouls have been ſaved ſince its commencement in 1772, and added to the community by its timely and unexceptionable exertions. For it is to be obſerved, that the branch of this ſociety is by no means confined to the two caſes of drowning and ſuſpension. Its timely ſucceſs have rouſed the lethargy of opium taken in immoderate and repeated doſes; they have relieved the wretched victims of intoxication; rekindled the life extinguiſhed by the ſudden ſtroke of lightning; recovered the apoplectic; reſtored life to the infant that had left it in the birth; they have proved efficacious in caſes of accidental ſuffocating and of ſuffocation by noxious damps; in inſtances in which the tenderneſs of the infant body or the debility of old age greatly leſſen the previous probability of ſucceſs; inſomuch that no ſpecies of death ſeems to be placed beyond the reach of this ſociety's aſſiſtance, where the miſchief had gone no farther than an obſtruction of the movements of the animal machine without any damage of the organs themſelves. In conſequence of every neceſſary aſſiſtance afforded by this ſociety, ſimilar inſtitutions have been eſtabliſhed at Algiers, Liſbon, Philadelphia, Boſton, Jamaica, Dublin, Leith, Glaſgow, Aberdeen, Birmingham, Glouceſter, Shropſhire, Northamptonſhire, Lancaſter, Briſtol, Whitehaven, Norwich, Exeter, Kent, and Newcaſtle. The ſociety has publiſhed an 8vo volume with plates, conſiſting of caſes, correſpondence, and a variety of intereſting matter relating to the object of this benevolent inſtitution.

6. *The Philanthropic Society*, was inſtituted in September 1788. It aims at the prevention of crimes, by removing out of the way of evil counſel, and evil company, thoſe children who are, in the preſent ſtate of things, deſtined to ruin. It propoſes to educate and inſtruct in ſome uſeful trade or occupation the children of convicts or other infant poor who are engaged in vagrant or criminal courſes; thus to break the chain of thoſe pernicious confederacies, deprive the wicked of ſucceſſors, the gaols of inhabitants, juſtice of its victims, and by all theſe means add citizens to ſociety. This inſtitution is not only calculated to decreaſe vice and infamy, but to increaſe uſeful induſtry; ſo that thoſe children who would otherwiſe ſucceed to their parents' hereditary crimes, and become the next race of beggars and thieves, will now be taught to ſupply by honeſt means their own wants and the wants of others.

To carry into effect theſe deſirable purpoſes, it is the firſt buſineſs of the ſociety to ſelect from priſons, and from the haunts of vice, profligacy, and beggary, ſuch objects as appear moſt likely to become obnoxious to the laws, or prejudicial to the community; and, in the execution of this duty, the aſſiſtance of the magiſtrates, the clergy, and all who are intereſted in the promotion of good morals and good government, is moſt earneſtly requeſted. For the employment of the children, ſeveral houſes are ſupported at Cambridge Heath, near Hackney, in each of which a maſter-workman is placed for the purpoſe of teaching the children ſome uſeful trade. The trades already eſtabliſhed are thoſe of a printer, carpenter, ſhoemaker, and taylor. The girls are at preſent educated as menial ſervants.

In the year 1791 no leſs than 70 children were under the protection of this ſociety, among whom were many who had been guilty of various felonies, burglaries, and other crimes. Yet, ſingular as it may appear, in leſs than two years that very children became ſo remarkable for induſtry, activity, decency, and obedience, that they formerly were for the contrary vices. Such are the grounds on which the Philanthropic Society now claims our attention and ſolicits the patronage of the public. If we regard humanity and religion, this inſtitution goes nearly hand to the moſt forlorn and abject of the human race; is beſtriend; the moſt friendleſs; it ſaves from the certain and fatal conſequences of infamy and vicious courſes orphan and deſerted children. If we regard national proſperity and the public welfare, it is calculated to increaſe induſtry; and it directs that induſtry into the moſt uſeful and neceſſary channels. If we regard ſelf-intereſt, its immediate object is to protect our perſons from aſſault and murder, our property from depredation, and our peaceful habitations from the deſperate fury of midnight incendiaries.

One guinea *per annum* conſtitutes a member of the ſociety; and L. 10 at one payment a member for life. A life-ſubſcription, or an annual payment of at leaſt two guineas, is a neceſſary qualification for being elected into the committee.

II. Societies for Promoting Science and Literature.

1. *The Royal Society of London* is an academy or body of perſons of eminent learning, inſtituted by Charles II. for the promoting of natural knowledge. The origin of this ſociety is traced by Dr Sprat, its earlieſt hiſtorian, no farther back than to "ſome ſpace after the end of the civil wars" in the laſt century. The ſcene of the firſt meetings of the learned men who laid the foundation of it, is by him fixed in the univerſity of Oxford at the lodgings of Dr Wilkins warden of Wadham college. But Dr Birch, on the authority of Dr Wallis, one of its earlieſt and moſt conſiderable members, aſſigns it an earlier origin. According to him, certain worthy perſons, reſiding in London about the year 1645, being "inquiſitive into natural and the new and experimental philoſophy, agreed to meet weekly on a certain day, to diſcourſe upon ſuch ſubjects, and were known by the title of *The Inviſible* or *Philoſophical College*." In the years 1648 and 1649, the company who formed theſe meetings were divided, part retiring to Oxford and part remaining in London; but they continued the ſame purſuits as when united, correſponding with each other, and giving a mutual account of their reſpective diſcoveries. About the year 1659 the greater part of the Oxford ſociety returned to London, and again uniting with their fellow-labourers, met once, if not twice, a-week at Greſham college, during term time, till they were ſcattered by the public diſtractions of that year, and the place of their meeting made a quarter for ſoldiers. On the reſtoration 1660 their meetings were revived, and attended by a greater concourſe of men eminent for their rank and learning. They were at laſt taken notice of by the king, who having himſelf a conſiderable taſte for phyſical ſcience, was pleaſed to grant them an ample charter, dated the 15th of July 1662, and afterwards a ſecond dated 15th April 1663, by which they were erected into a corporation,

...ration, consisting of a president, council, and fellows, for ...; to meet and converse; and to give their investigations, against which strange prejudices were entertained, every public report, be it enemies honoured their meetings with his presence.

Their manner of electing fellows is by balloting. Their council are in number 21, including the president, vice president, treasurer, and two secretaries; 11 of which are continued for the next year, and 10 more are added to them; all chosen on St Andrew's day. Each member at his admission subscribes an engagement that he will endeavour to promote the good of the society; from which he may be freed at any time, by signifying to the president that he desires to withdraw. The charges have been different at different times, and were at first irregularly paid; but they are now five guineas paid to the treasurer at admission; and 13 s. per quarter during as the person continues a member: or, in lieu of the annual subscription, a composition of 25 guineas in one payment.

Their design is, to "make faithful records of all the works of nature or art which come within their reach; so that the present as well as future ages may be enabled to put a mark on errors which have been strengthened by long prescription; to restore truths that have been neglected; to push those already known to more various ties; to make the way more passable to what remains unrevealed," &c. To this purpose they have made a great number of experiments and observations on most of the works of nature; and also numbers of short histories of nature, arts, manufactures, useful engines, contrivances, &c. The services which they have rendered to the public are very great. They have improved naval, civil, and military architecture; advanced the security and perfection of navigation; improved agriculture; and put not only Great Britain but also Ireland, the plantations, &c. upon planting. They have registered experiments, histories, relations, observations, &c. and reduced them into one common stock; and have, from time to time, published those which they reckoned most useful, under the title of *Philosophical Transactions*, &c. and laid the rest up in public registers, to be orderly transmitted to posterity, as a solid groundwork for future systems.

They have a library adapted to their institution; towards which Mr Henry Howard, afterwards duke of Norfolk contributed the Norfolcian library, and which is, at this time, greatly increased by a continual series of benefactions. The museum or repository of natural and artificial rarities, given them by Daniel Colwal, Esq; and since enriched by many others, is now removed to the British museum, and makes a part of that great repository. Their motto is *Nullius in verba*; and their place of assembling is Somerset-house in the Strand. Sir Godfrey Copley, baronet, left five guineas to be given annually to the person who should write the best paper in the year, under the head of experimental philosophy. This reward, which is now changed to a gold medal, is the highest honour the society can bestow. It is conferred on St Andrew's day.

2. *The Royal Society of Edinburgh*, was incorporated by royal charter on the 29th of March 1783, and has for its object the cultivation of every branch of science, erudition, and taste. Its rise and progress towards its present state was as follows: In the year 1718 a literary society was established in Edinburgh by the [illegible] ... a society in the city of Edinburgh for the improvement of [illegible] Encouragement. In the year [illegible] instituted Medical Society, by extending it to [illegible] ... farmers, by establishing it upon a more public and [illegible] ... The institution was accordingly new modelled by a printed set of laws and regulations, the number of members was increased, and they were distinguished from that time by the title of *The Society for Improving Arts and Sciences*, or more generally by the title of *The Philosophical Society of Edinburgh*. Its meetings, however, were soon interrupted by the disorders of the country during the rebellion in 1745; and they were not renewed till the year 1752. Soon after this period the first volume of the Transactions of the Philosophical Society of Edinburgh was published under the title of *Essays and Observations, Physical and Literary*, and was followed by other volumes of acknowledged merit. About the end of the year 1782, in a meeting of the professors of the university of Edinburgh, many of whom were likewise members of the Philosophical Society, and warmly attached to its interests, a scheme was proposed by the Rev. Dr Robertson, principal of the university, for the establishment of a new society on a more extended plan, and after the model of some of the foreign academies. It appeared an expedient measure to solicit the royal patronage to an institution of this nature, which promised to be of national importance, and to request an establishment by charter from the crown. The plan was approved and adopted; and the Philosophical Society, joining its influence as a body in seconding the application from the university, his majesty, as we have already observed, was pleased to incorporate The Royal Society of Edinburgh by charter.

This society consists of ordinary and honorary members; and the honorary places are restricted to persons residing out of Great Britain and Ireland. The election of new members is appointed to be made at two stated general meetings, which are to be held on the fourth Monday of January and the fourth Monday of June. A candidate for the place of an ordinary member must signify by a letter, addressed to one of the members, his wish to be received into the society. He must then be publicly proposed at least a month before the day of election. If the proposal be seconded by two of the members present, his name is to be inserted in the list of candidates, and hung up in the ordinary place of meeting. The election is made by ballot, and is determined in favour of a candidate, if he shall have the votes of two thirds of those present, in a meeting consisting of at least 21 members. The general business of the society is managed by a president, two vice-presidents, with a council of 12, a general secretary, and a treasurer. These officers are chosen by ballot annually on the last Monday of November. All public deeds, whether of a civil or of a literary nature, are transacted by the board, and pursued in the name of the president or vice presidents.

As it was thought that the members would have a greater inducement to promote the interests of the society, if they had some general information of the nature of the papers which were to be considered, and made the topics of conversation at their [illegible]

Societies for Promoting Science and Literature.

fore reſolved to divide the ſociety into two claſſes, which ſhould meet and deliberate ſeparately. One of theſe claſſes is denominated the *Phyſical Claſs*, and has for its department the ſciences of mathematics, natural philoſophy, chemiſtry, medicine, natural hiſtory, and whatever relates to the improvement of arts and manufactures. The other is denominated the *Literary Claſs*, and has for its department literature, philology, hiſtory, antiquities, and ſpeculative philoſophy. Every member is deſired at his admiſſion to intimate which of thoſe claſſes he wiſhes to be more particularly aſſociated with; but he is at the ſame time intitled to attend the meetings of the other claſs, and to take part in all its proceedings. Each of the claſſes has four preſidents and two ſecretaries, who officiate by turns. The meetings of the phyſical claſs are held on the firſt Mondays of January, February, March, April, July, Auguſt, November, and December; and the meetings of the Literary claſs are held on the third Mondays of January, February, March, April, June, July, November, and December, at 7 o'clock afternoon.

At theſe meetings the written eſſays and obſervations of the members of the ſociety, or their correſpondents, are read publicly, and become the ſubjects of converſation. The ſubjects of theſe eſſays and obſervations are announced at a previous meeting, in order to engage the attendance of thoſe members who may be particularly intereſted in them. The author of each diſſertation is likewiſe deſired to furniſh the ſociety with an abſtract of it, to be read at the next enſuing meeting, when the converſation is renewed with increaſed advantage, from the knowledge previouſly acquired of the ſubject. At the ſame meetings are exhibited ſuch ſpecimens of natural or artificial curioſities, ſuch remains of antiquity, and ſuch experiments, as are thought worthy of the attention of the ſociety. All objects of natural hiſtory preſented to the ſociety, are ordered by the charter of the inſtitution to be depoſited, on receipt, in the muſeum of the univerſity of Edinburgh; and all remains of antiquity, public records, or ancient manuſcripts, in the library belonging to the faculty of advocates at Edinburgh.

The ordinary members, whoſe uſual reſidence is in the city of Edinburgh or its immediate neighbourhood, are expected to attend regularly the monthly meetings; and are required to defray, by an annual contribution, the current expences of the inſtitution. The members who reſide at ſuch a diſtance from Edinburgh, that they cannot enjoy the advantages ariſing from a regular attendance on the meetings of the ſociety, are not ſubjected to any contribution for defraying its expences, but have a right to attend thoſe meetings when occaſionally in Edinburgh, and to take part in all their proceedings.

Three volumes of the Tranſactions of the ſociety have been publiſhed, which bear ample teſtimony to the learning and acuteneſs of their various authors.

3. *Medical Society* of London, inſtituted in the year 1752, on the plan recommended by Lord Bacon (*De Augm. Scient.* lib. iv. cap. 2.), to revive the Hippocratic method of compoſing narratives of particular caſes, in which the nature of the diſeaſe, the manner of treating it, and the conſequences, are to be ſpecified; to attempt the cure of thoſe diſeaſes which, in his opinion, have been too boldly pronounced incurable; and, laſtly, to extend their inquiries after the powers of particular medicines in the cure of particular caſes; the collections of this ſociety have been already publiſhed, under the title of *Medical Obſervations and Inquiries*, in ſeveral volumes. Societies for Promoting Science and Literature.

4. *The Medical Society* of Edinburgh was incorporated by royal charter in 1778; but there appears to have been in that city a voluntary aſſociation of the ſame name from the firſt eſtabliſhment of a regular ſchool of phyſic in the univerſity. To the voluntary ſociety the public is indebted for ſix volumes of curious and uſeful eſſays, collected principally by the late Dr Monro from June 1731 to June 1736; but in the year 1739 that ſociety was united to another, as we have already obſerved in a former article. The ordinary members of the preſent medical ſociety are elected by ballot, and three diſſentient exclude a candidate; an ordinary member may alſo be elected an honorary member, who enjoys the privileges of the others, and receives a diploma, but is freed from the obligation of attendance, delivering papers in rotation, &c. to which the ordinary members are ſubject; but in this caſe the votes muſt be unanimous. The meetings of their ſociety are held every Saturday evening in their own hall, during the winter ſeaſon, when papers on medical ſubjects are delivered by the ſeveral members in rotation; and four of theſe are annually elected to fill the chair in rotation, with the title of annual preſidents.

5. The *Royal Medical Society* of Paris was inſtituted in 1776. The members are divided into aſſociates ordinary, limited to 30, honorary to 12, extraordinary to 60, and foreign to 60, and correſpondents. This ſociety has publiſhed ſeveral volumes of Memoirs in 4to.

6. *Aſiatic Society*, an inſtitution planned by the late illuſtrious Sir William Jones, and actually formed at Calcutta on the 15th of January 1784, for the purpoſe of tracing the hiſtory, antiquities, arts, ſciences, and literature, of the immenſe continent of Aſia. As it was reſolved to follow as nearly as poſſible the plan of the ROYAL SOCIETY of London, of which the king is *patron*, the patronage of the Aſiatic Society was offered to the governor-general and council, as the executive power in the territories of the company. By their acceptance of this offer, Mr Haſtings, as governor-general, appeared among the patrons of the new ſociety; "but he ſeemed in his private ſtation as the firſt liberal promoter of uſeful knowledge in Bengal, and eſpecially as the great encourager of Perſian and Sanſcrit literature, to deſerve a particular mark of diſtinction:" he was requeſted, therefore to accept the honorary title of preſident. This was handſomely declined in a letter from Mr Haſtings, in which he requeſted "to yield his pretenſions to the gentleman whoſe genius planned the inſtitution, and was moſt capable of conducting it to the attainment of the great and ſplendid purpoſes of its formation." On the receipt of this letter, Sir William Jones was nominated preſident of the ſociety; and we cannot give the reader a view of the object of the inſtitution in clearer language than that which he employed in his firſt diſcourſe from the chair.

"It is your deſign, I conceive (ſaid the preſident) to take an ample ſpace for your learned inveſtigations, bounding them only by the geographical limits of Aſia; ſo that, conſidering Hindoſtan as a centre, and turning your eyes in idea to the north, you have on your right many

many important kingdoms in the eastern peninsula, the ancient and wonderful empire of China with all her Tartarian dependencies, and that of Japan, with the cluster of precious islands, in which many singular curiosities have too long been concealed: before you lies that prodigious chain of mountains, which formerly perhaps were a barrier against the violence of the sea, and beyond them the very interesting country of Tibet, and the vast regions of Tartary, from which, as from the Trojan horse of the poets, have issued so many consummate warriors, whose domain has extended at least from the banks of the Ilyssus to the mouths of the Ganges: on your left are the beautiful and celebrated provinces of Iran or Persia, the unmeasured and perhaps unmeasurable deserts of Arabia, and the once flourishing kingdom of Yemen, with the pleasant isles that the Arabs have subdued or colonized; and farther westward, the Asiatic dominions of the Turkish sultans, whose moon seems approaching rapidly to its wane. By this great circumference the field of your useful researches will be inclosed; but since Egypt had unquestionably an old connection with this country, if not with China, since the language and literature of the Abyssinians bear a manifest affinity to those of Asia, since the Arabian arms prevailed along the African coast of the Mediterranean, and even erected a powerful dynasty on the continent of Europe, you may not be displeased occasionally to follow the streams of Asiatic learning a little beyond its natural boundary; and, if it be necessary or convenient that a short name or epithet be given to our society, in order to distinguish it in the world, that of *Asiatic* appears both classical and proper, whether we consider the place or the object of the institution, and preferable to *Oriental*, which is in truth a word merely relative, and though commonly used in Europe, conveys no very distinct idea.

"If now it be asked, What are the intended objects of our inquiries within these spacious limits? we answer, Man and Nature; whatever is performed by the *one* or produced by the *other*. Human knowledge has been elegantly analysed according to the three great faculties of the mind, *memory*, *reason*, and *imagination*, which we constantly find employed in arranging and retaining, comparing and distinguishing, combining and diversifying, the ideas, which we receive through our senses, or acquire by reflection: hence the three main branches of learning are, *history*, *science*, and *art*; the first comprehends either an account of natural productions, or the genuine records of empires and states; the second embraces the whole circle of pure and mixed mathematics, together with ethics and law, as far as they depend on the reasoning faculty; and the third includes all the beauties of imagery and the charms of invention, displayed in modulated language, or represented by colour, figure, or sound.

"Agreeably to this analysis, you will investigate whatever is rare in the stupendous fabric of nature, will correct the geography of Asia by new observations and discoveries; will trace the annals and even traditions of those nations who from time to time have peopled or desolated it; and will bring to light their various forms of government, with their institutions civil and religious; you will examine their improvements and methods in arithmetic and geometry; in trigonometry, mensuration, mechanics, optics, astronomy, and general physics; their systems of morality, grammar, rhetoric, and dialectic; their skill in chirurgery and medicine; and their advancement, whatever it may be, in anatomy and chemistry. To this you will add researches into their agriculture, manufactures, trade; and whilst you inquire with pleasure into their music, architecture, painting, and poetry, will not neglect those inferior arts by which the comforts and even elegancies of social life are supplied or improved. You may observe, that I have omitted their languages, the diversity and difficulty of which are a sad obstacle to the progress of useful knowledge; but I have ever considered languages as the mere instruments of real learning, and think them improperly confounded with learning itself: the attainment of them is, however indispensably necessary; and if to the Persian, Armenian, Turkish, and Arabic, could be added not only the Shanscrit, the treasures of which we may now hope to see unlocked, but even the Chinese, Tartarian, Japanese, and the various insular dialects, an immense mine would then be open, in which we might labour with equal delight and advantage."

Of this society three volumes of the Transactions have been published, which are replete with information in a high degree curious and important; and we hope that the European world shall soon be favoured with another. The much to be lamented death of the accomplished president may indeed damp the spirit of investigation among the members; for to conquer difficulties so great as they must meet with, a portion seems to be necessary of that enthusiasm which accompanied all the pursuits of Sir William Jones; but his successor is a man of great worth and learning, and we trust will use his utmost endeavours to have the plan completed of which Sir William gave the outlines.

5. *The American Philosophical Society*, held at Philadelphia, was formed in January 1769 by the union of two societies which had formerly subsisted in that city. This society extends its attention to geography, mathematics, natural philosophy, and astronomy; medicine and anatomy; natural history and chemistry; trade and commerce; mechanics and architecture; husbandry and American improvements. Its officers are a patron, president, three vice-presidents, one treasurer, four secretaries, and three curators, who are annually chosen by ballot. The duty of the president, vice-presidents, treasurer, and secretaries, is the same as in other societies. The business of the curators is to take the charge of all specimens of natural productions, whether of the animal, vegetable, or fossil kingdom; all models of machines and instruments; and all other matters belonging to the society which shall be intrusted to them. The ordinary meetings are held on the first and third Fridays of every month from October to May inclusive. This society was incorporated by charter 15th March 1780; and has published three volumes of its Transactions, containing many ingenious papers on general literature and the sciences, as well as respecting those subjects peculiar to America. It is a delightful prospect to the philosopher to consider, that Asia, Europe, and America, though far separated and divided into a variety of political states, are all three combined to promote the cause of knowledge and truth.

6. *A Literary and Philosophical Society* of considerable reputation has been lately established at Manchester, under the direction of two presidents, four vice-presi-

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dents, and two secretaries. The number of members is limited to 50; besides whom there are several honorary members, all of whom are elected by ballot; and the officers are chosen annually in April. Four volumes of valuable essays have been already published by this society.

7. *Society for Promoting the Discovery of the Interior Parts of Africa.* This society or association for exploring the internal districts of Africa, of which so little is at present known, was formed in London by some opulent individuals in 1788; who, strongly impressed with a conviction of the practicability and utility of thus enlarging the fund of human knowledge, determined, if possible, to rescue the age from that stigma which attaches to its ignorance of so large and so near a portion of the globe. The founders of this society resolved to admit no man a member for a shorter period than three years, during which he must pay annually into the public fund five guineas. After three years, any member, upon giving a year's notice, may withdraw himself from the association. During the first 12 months each of the members was allowed to recommend for the approbation of the society such of his friends as he might think proper to be admitted into it; but since that period we believe all additional members have been elected by a ballot of the association at large. A committee was chosen by ballot to manage the funds of the society, to choose proper persons to be sent on the discovery of the interior parts of Africa, and to carry on the society's correspondence, with express injunctions to disclose no intelligence received from their agents but to the society at large. But a fuller account of the nature of this establishment, and the very happy efforts they have made, may be seen in the superb edition of their proceedings printed in 1790, 4to for their own use; or in the 8vo edition since made public. They soon found two gentlemen, Mr Lucas and Mr Ledyard, who were singularly well qualified for the important mission. The information they have acquired will be found in the above work; with a new map by Mr Rennel, exhibiting the geographical knowledge collected by the African association. Mr Ledyard very unfortunately died during his researches at Cairo.

8. *The Society of Antiquaries of London*, was founded about the year 1572 by Archbishop Parker, a munificent patron of learned men. For the space of 20 years it assembled in the house of Sir Robert Cotton; in 1589 they resolved to apply to Queen Elizabeth for a charter and a public building where they might hold their meetings; but it is uncertain whether any such application was ever made. In the mean time, the reputation of the society gradually increased, and at length it excited the jealousy of James I. who was afraid lest it should presume to canvass the secret transactions of his government. He accordingly dissolved it. But in the beginning of the present century, the Antiquarian Society began to revive; and a number of gentlemen, eminent for their affection to this science, had weekly meetings, in which they examined the antiquities and history of Great Britain preceding the reign of James I. but without excluding any other remarkable antiquities that might be offered to them. From this time the society grew in importance; and in 1750 they unanimously resolved to petition the king for a charter of incorporation. This they obtained the year following, by the influence of the celebrated earl of Hardwicke, then lord-chancellor, and Martin Folkes, Esq; who was then their president. The king declared himself their founder and patron, and empowered them to have a body of statutes, and a common seal, and to hold in perpetuity lands, &c. to the yearly value of L. 1000.

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The chief object of the inquiries and researches of the society are British antiquities and history; not, however, wholly excluding those of other countries. It must be acknowledged, that the study of antiquity offers to the curious and inquisitive a large field for research and amusement. The inquirer in this branch furnishes the historian with his best materials, while he distinguishes from truth the fictions of a bold invention, and ascertains the credibility of facts; and to the philosopher he presents a fruitful source of ingenious speculation, while he points out to him the way of thinking, and the manners of men, under all the varieties of aspect in which they have appeared.

An antiquarian ought to be a man of solid judgment, possessed of learning and science, that he may not be an enthusiastic admirer of every thing that is ancient merely because it is ancient; but be qualified to distinguish between those researches which are valuable and important and those which are trifling and useless. It is from the want of these qualifications that some men have contracted such a blind passion for every thing that is ancient, that they have exposed themselves to ridicule, and their study to contempt. But if a regard to utility were always to regulate the pursuits of the antiquarian, the shafts of satire would no longer be levelled at him; but he would be respected as the man who labours to restore or to preserve such ancient productions as are suited to illuminate religion, philosophy, and history, or to improve the arts of life.

We by no means intend to apply these observations to any particular society of antiquarians; but we throw them out, because we know that an assiduous study of antiquity is apt, like the ardent pursuit of money, to lose sight of its original object, and to degenerate into a passion which mistakes the mean for the end, and considers possession without a regard to utility as enjoyment.

An association similar to that of the Antiquarian Society of London was founded in *Edinburgh* in 1780, and received the royal charter in 1783.

Besides these literary societies here mentioned, there are a great number more in different parts of Europe, some of which are noticed under the article ACADEMY. Those which are omitted are not omitted on account of any idea of their inferior importance; but either because we have had no access to authentic information, or because they resemble the societies already described so closely, that we could have given nothing but their names.

III. Societies for Encouraging and Promoting Arts, Manufactures, &c.

1. *London Society for the Encouragement of Arts, Manufactures, and Commerce*, was instituted in the year 1754 by Lord Folkstone, Lord Romney, Dr Stephen Hales, and a few private gentlemen; but the merit of this institution chiefly belonged to Mr William Shipley,

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an ingenious mechanic; who, though deriving no advantages from learning, by unwearied personal attendance found means to engage a few persons of rank and fortune to meet at Peele's coffeehouse in Fleetstreet, and to adopt a plan for promoting arts and manufactures.

The office-bearers of this society are a president, 12 vice-presidents, a secretary, and register. Their proceedings are regulated by a body of rules and orders established by the whole society, and printed for the use of the members. All questions and debates are determined by the holding up of hands, or by ballot if required; and no matter can be confirmed without the assent of a majority at two meetings. They invite all the world to propose subjects for encouragement; and whatever is deemed deserving attention, is referred to the consideration of a committee, which, after due inquiry and deliberation, make their report to the whole society, where it is approved, rejected, or altered. A list is printed and published every year of the matters for which they propose to give premiums; which premiums are either sums of money, and those sometimes very considerable ones; or the society's medal in gold or silver, which they consider as the greatest honour they can bestow. All possible care is taken to prevent partiality in the distribution of their premiums, by desiring the claimants' names to be concealed, and by appointing committees (who when they find occasion call to their assistance the most skilful artists) for the strict examination of the real merit of all matters and things brought before them, in consequence of their premiums.

The chief objects of the attention of the Society for the Encouragement of Arts, Manufactures, and Commerce, in the application of their rewards, are ingenuity in the several branches of the polite and liberal arts, useful discoveries, and improvement in agriculture, manufactures, mechanics, and chemistry, or the laying open of any such to the public; and, in general, all such useful inventions, discoveries, or improvements (though not mentioned in the book of premiums), as may appear to have a tendency to the advantage of trade and commerce.

The following are some of the most important regulations of this society. It is required that the matters for which premiums are offered be delivered in without names, or any intimation to whom they belong; that each particular thing be marked in what manner each claimant thinks fit, such claimant sending with it a paper sealed up, having on the outside a corresponding mark, and on the inside the claimant's name and address; and all candidates are to take notice, that no claim for a premium will be attended to, unless the conditions of the advertisement are fully complied with. No papers shall be opened but such as shall gain premiums, unless where it appears to the society absolutely necessary for the determination of the claim: all the rest shall be returned unopened, with the matters to which they belong, if inquired after by the marks within two years; after which time, if not demanded, they shall be publicly burnt unopened at some meeting of the society. All the premiums of this society are designed for that part of Great Britain called England, the dominion of Wales, and the town of Berwick upon Tweed, unless expressly mentioned to the contrary. No person shall receive any premium, bounty, or encouragement, from the society for any matter for which he has obtained or proposes to obtain a patent. No member of this society shall be a candidate for or intitled to receive any premium, bounty, or reward whatsoever, except the honorary medal of the society.

The respectability of the members who compose it may be seen by perusing the list which generally accompanies their Transactions. In the last volume (vol. xii.) it occupies no less than 43 pages. Some idea may be formed of the wealth of this society, by observing that the list of their premiums fills 96 pages and amounts to 250 in number. These consist of gold medals worth from 30 to 50, and in a few instances to 100, guineas; and silver medals valued at 10 guineas.

This society is one of the most important in Great Britain. Much money has been expended by it, and many are the valuable effects of which it has been productive. Among these we reckon not only the discoveries which it has excited, but the institution of other societies on the same principles to which it has given birth; and we do not hesitate to conclude, that future ages will consider the founding of this society as one of the most remarkable epochs in the history of the arts. We contemplate with pleasure the beneficial effects which must result to this nation and to mankind by the diffusion of such institutions; and rejoice in the hope that the active minds of the people of Great Britain, instead of being employed as formerly in controversies about religion, which engender strife, or in discussions concerning the theory of politics, which lead to the adoption of schemes inconsistent with the nature and condition of man, will soon be more generally united into associations for promoting useful knowledge and solid improvement, and for alleviating the distresses of their fellow-creatures.

2. *Society instituted at Bath for the Encouragement of Agriculture, Arts, Manufactures, and Commerce.* It was founded in the year 1777 by several gentlemen who met at the city of Bath. This scheme met with a very favourable reception both from the wealthy and learned. The wealthy subscribed very liberally, and the learned communicated many important papers. On application to the London and provincial societies instituted for the like purposes, they very politely offered their assistance. Seven volumes of their transactions have already been published, containing very valuable experiments and observations, particularly respecting agriculture, which well deserve the attention of all farmers in the kingdom. We have consulted them with much satisfaction on several occasions, and have frequently referred to them in the course of this work; and therefore, with pleasure, embrace the present opportunity of repeating our obligations. We owe the same acknowledgments to the Society for the Improvement of Arts, &c. of London.

3. *Society for Working Mines*, an association lately formed on the continent of Europe. This institution arose from the accidental meeting of several mineralogists at Skleno near Schemnitz in Hungary, who were collected in order to examine a new method of amalgamation. Struck with the shackles imposed on mineralogy by monopolizers of new and useful processes, they thought no method so effectual to break them, as forming a society, whose common labours should be directed to fix mining on its surest principles; and whose memoirs,

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ſpread over all Europe might offer to every adventurer the reſult of the reſearches, of which they are the object. By theſe means they ſuppoſed, that there would be a maſs of information collected; the intereſts of individuals would be loſt in the general intereſt; and the one would materially aſſiſt the other. Impoſture and quackery would, by the ſame means, be baniſhed from a ſcience, which muſt be improved by philoſophy and experience; and the ſociety, they ſuppoſed, would find, in the confidence which they inſpired, the reward and the encouragement of their labours. They deſign, that the memoirs which they publiſh ſhall be ſhort and clear; truth muſt be their baſis, and every idle diſcuſſion, every foreign digreſſion, muſt be baniſhed; politics and finance muſt be avoided, though the diſſertations may ſeem to lead towards them; and they oblige themſelves to oppoſe the affectation of brilliancy, and the oſtentation of empty ſpeculation, when compared with plain, ſimple, and uſeful facts.

The object of the ſociety is phyſical geography; mineralogy founded on chemiſtry; the management of ore in the different operations which it undergoes; ſubterraneous geometry; the hiſtory of mining; founderies, and the proceſſes for the extraction of metals from the ores, either by fuſion or amalgamation, in every inſtance applied to practice. The end of this inſtitution is to collect, in the moſt extenſive ſenſe, every thing that can aſſiſt the operations of the miner, and to communicate it to the different members, that they may employ it for the public good, in their reſpective countries. Each member muſt conſider himſelf as bound to ſend to the ſociety every thing which will contribute to the end of its inſtitution; to point out, with preciſion, the ſeveral facts and obſervations; to communicate every experiment which occurs, even the unſucceſsful ones, if the relation may ſeem to be advantageous to the public; to communicate to the ſociety their examination of ſchemes, and their opinions on queſtions propoſed by it; and to pay annually two ducats (about 18 s. 6 d.) to the direction every Eaſter. The ſociety, on the other hand, is bound to publiſh every novelty that ſhall be communicated to it; to communicate to each member, at the member's expence, the memoirs, deſigns, models, productions, and every thing connected with the inſtitution; to anſwer all the neceſſary demands made, relating in any reſpect to mining; and to give its opinion on every plan or project communicated through the medium of an honorary member.

The great centre of all intelligence is to be at Zellerfield in Hartz, Brunſwick: but the ſociety is not fixed to any one ſpot; for every particular ſtate ſome practical mineralogiſt is nominated as director. Among theſe are the names of Baron Born, M. Pallas, M. Carpentier, M. Prebra, and M. Henkel. Their office is to propoſe the members; to take care that the views of the ſociety are purſued in the different countries where they reſide; to anſwer the requeſts of the members of their country who are qualified to make them; in caſe of the death of a director, to chooſe another; and the majority is to determine where the archives and the ſtrong box is to be placed.

All the eminent mineralogiſts in Europe are members of this ſociety. It is erected on ſo liberal and ſo extenſive a plan, that we entertain the higheſt hopes of its ſucceſs; and have only to add, that we wiſh much to ſee the ſtudy of ſeveral other ſciences purſued in the ſame manner.

5. *The Society for the Improvement of Naval Architecture*, was founded in 1791. The object of it is to encourage every uſeful invention and diſcovery relating to naval architecture as far as ſhall be in their power, both by honorary and pecuniary rewards. They have in view particularly to improve the theories of floating bodies and of the reſiſtance of fluids; to procure draughts and models of different veſſels, together with calculations, of their capacity, centre of gravity, tonnage, &c.; to make obſervations and experiments themſelves, and to point out ſuch obſervations and experiments as appear beſt calculated to further their deſigns, and moſt deſerving thoſe premiums which the ſociety can beſtow. But though the improvement of naval architecture in all its branches be certainly the principal object of this inſtitution, yet the ſociety do not by any means intend to confine themſelves merely to the form and ſtructure of veſſels. Every ſubordinate and collateral purſuit will claim a ſhare of the attention of the ſociety in proportion to its merits; and whatever may have any tendency to render navigation more ſafe, ſalutary, and even pleaſant, will not be neglected.

This inſtitution owes its exiſtence to the patriotic diſpoſition and extraordinary attention of Mr Sewel a private citizen of London, who (though engaged in a line of buſineſs totally oppoſite to all concerns of this kind) has been led, by mere accident, to take ſuch ocular notice of, and make ſuch obſervations on, the actual ſtate of naval architecture in his country, as naturally occurred to a man of plain underſtanding, zealous for the honour and intereſt of his country, and willing to beſtow a portion of that time for the public good, which men of a different deſcription would rather have devoted to their own private advantage. His attention was the more ſeriouſly excited, by finding that it was the opinion of ſome private ſhip-builders, who, in a debate on the failure of one of our naval engagements, pronounced, that ſuch "would ever be the caſe while that buſineſs (the conſtruction of our ſhips of war) was not ſtudied as a ſcience, but carried on merely by precedent; that there had not been one improvement in our navy that did not originate with the French, who had naval ſchools and ſeminaries for the ſtudy of it; and that our ſhips were not a match for thoſe of that nation either ſingly or in a fleet, &c. &c."

In a ſhort time the ſociety were enabled to offer very conſiderable premiums for particular improvements in the conſtruction of our ſhipping, &c &c. and alſo to encourage our philoſophers, mathematicians, and mechanics, to make ſatisfactory experiments, tending to aſcertain the laws of reſiſtance of water to ſolids of different forms, in all varieties of circumſtance. On this head the reward is not leſs than L. 100 pounds or a gold medal. Other premiums of 50, 30, and 20 guineas, according to the importance or difficulty of the particular ſubject or point of inveſtigation, are likewiſe offered, for different diſcoveries, inventions, or improvements. The terms of admiſſion into the ſociety are a ſubſcription of two guineas annually, or twenty guineas for life.

5. *Society of Artiſts of Great Britain*, which conſiſts of directors and fellows, was incorporated by charter in 1765, and empowered to purchaſe and hold lands, not exceeding

exceeding L. 1000 a year. The directors of this society, annually elected, are to consist of 24 persons, including the president, vice-president, treasurer, and secretary; and it is required that they be either painters, sculptors, architects, or engravers by profession.

6. *British Society for Extending the Fisheries and Improving the Sea-Coasts of Great Britain*, was instituted in 1786. The end and design of this society will best appear from their charter, of which we present an abstract.

The preamble states, "the great want of improvement in fisheries, agriculture, and manufactures, in the Highlands and islands of North Britain; the prevalence of emigration from the want of employment in those parts; the prospect of a new nursery of seamen, by the establishment of fishing towns and villages in that quarter. The act therefore declares, that the persons therein named, and every other person or persons who shall thereafter become proprietors of the joint stock mentioned therein, shall be a distinct and separate body politic and corporate, by the name of *The British Society for Extending the Fisheries and Improving the Sea Coasts of this Kingdom*: That the said society may raise a capital joint stock not exceeding L. 150,000, to be applied to purchasing or otherwise acquiring lands and tenements in perpetuity, for the building thereon, and on no other land whatever, free towns, villages, and fishing stations: That the joint stock shall be divided into shares of L. 50 each: That no one person shall in his or her name possess more than ten shares, or L. 500: That the society shall not borrow any sum or sums of money whatsoever: That the sums to be advanced for this undertaking, and the profits arising therefrom, shall be divided proportionably to the sum subscribed; and that no person shall be liable for a larger sum than he or she shall have respectively subscribed: That one or two shares shall intitle to one vote and no more, in person or by proxy, at all meetings of proprietors; three of four shares to two votes; five, six, or seven shares, to three votes; eight or nine shares to four votes; and ten shares to five votes and no more: That more persons than one incluning to hold in their joint names one or more shares shall be intitled to vote, by one of such persons, according to the priority of their names, or by proxy: That bodies corporate shall vote by proxy under their seal: That all persons holding proxies shall be proprietors, and that no one person shall hold more than five votes by proxy: That the affairs of the society shall be managed by a governor, deputy governor, and 13 other directors, to be elected annually on the 25th of March, from among the proprietors of the society, holding at least one full share, by signed lists of their names to be transmitted by the proprietors to the secretary of the society: that five proprietors, not being governor, director, or other officer, shall be in like manner annually elected to audit the accounts of the society: That there shall be one general meeting of the proprietors annually on the 25th of March: That occasional general meetings shall be called on the requisition of nine or more proprietors: That the general meetings of the proprietors shall make all bye laws and constitutions for the government of the society, and for the good and orderly carrying on of the business of the same: That no transfer shall be made of the stock of the society for three years from the 10th of August 1786: That the cash of the society shall be lodged in the bank of England, bank of Scotland, or the royal bank of Scotland: That no director, proprietor, agent, or officer of the society, shall retain any sum or sums of money in his hands beyond the space of 30 days, on any account whatsoever: That all payments by the society shall be made by drafts on the said banks, under the hands of the governor or deputy governor, countersigned by the secretary or his deputy, and two or more directors: And that the books in which the accounts of the society shall be kept shall be open to all the proprietors."

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The institution of this public-spirited society was in a great measure owing to the exertions of the patriotic John Knox; who, in the course of 23 years, traversed and explored the Highlands of Scotland no less than 16 times, and expended several thousand pounds of his own fortune in pursuing his patriotic designs.

7. *British Wool Society*. See *British Wool Society*.

Society Isles, a cluster of isles, so named by Captain Cook in 1769. They are situated between the latitudes of 16. 10. and 16. 55. south, and between the longitudes of 150. 57. and 152 west. They are eight in number; namely, Otaheite, Huahine, Ulietea, Otaha, Bolabola, Maurua, Toobouai, and Tabooyamanoo or Saunders's Island. The soil, productions, people, their language, religion, customs, and manners, are so nearly the same as at OTAHEITE, that little need be added here on that subject. Nature has been equally bountiful in uncultivated plenty, and the inhabitants are as luxurious and as indolent. A plantain branch is the emblem of peace, and exchanging names the greatest token of friendship. Their dances are more elegant, their dramatic entertainments have something of plot and consistency, and they exhibit temporary occurrences as the objects of praise or satire; so that the origin of ancient comedy may be already discerned among them. The people of Huahine are in general stouter and fairer than those of Otaheite, and this island is remarkable for its populousness and fertility. Those of Ulietea, on the contrary, are smaller and blacker, and much less orderly. Captain Cook put on shore a Cape ewe at Bolabola, where a ram had been left by the Spaniards; and also an English boar and sow, with two goats, at Ulietea. If the valuable animals which have been transported thither from Europe should be suffered to multiply, no part of the world will equal these islands in variety and abundance of refreshments for future navigators.

SOCINIANS, in church-history, a sect of Christian heretics, so called from their founder Faustus Socinus (see SOCINUS). They maintain, "That Jesus Christ was a mere man, who had no existence before he was conceived by the Virgin Mary; that the Holy Ghost is no distinct person, but that the Father is truly and properly God. They own, that the name of God is given in the Holy Scriptures to Jesus Christ; but contend, that it is only a deputed title, which, however, invests him with an absolute sovereignty over all created beings, and renders him an object of worship to men and angels. They deny the doctrines of satisfaction and imputed righteousness; and say that Christ only preached the truth to mankind, set before them in himself an example of heroic virtue, and sealed his doctrines with his blood. Original sin and absolute predestination they esteem scholastic chimeras. They likewise

Socinians, Socinus.

wiſe maintain the ſleep of the ſoul, which they ſay becomes inſenſible at death, and is raiſed again with the body at the reſurrection, when the good ſhall be eſtabliſhed in the poſſeſſion of eternal felicity, while the wicked ſhall be conſigned to a fire that will not torment them eternally, but for a certain duration proportioned to their demerits."

This ſect has long been indignant at being ſtyled *Socinian*. They diſclaim every human leader; and profeſſing to be guided ſolely by the word of God and the deductions of reaſon, they call themſelves *Unitarians*, and affect to conſider all other Chriſtians, even their friends the Arians, as *Polytheiſts*. Modern Unitarianiſm, as taught by Dr Prieſtley, is, however, a very different thing from Socinianiſm, as we find it in the Racovian catechiſm and other ſtandard works of the ſect. This far-famed philoſopher has diſcovered what eſcaped the ſagacity of all the *fratres poloni*, that Jeſus Chriſt was the ſon of Joſeph as well as Mary; that the evangeliſts miſtook the meaning of Iſaiah's prophecy, that "a virgin ſhould conceive and bear a ſon;" that the applying of this prophecy to the birth of our Saviour, led them to conclude that his conception was miraculous; and that we are not to wonder at this miſtake, as the apoſtles were not always inſpired, and were in general inconcluſive reaſoners. The modeſty of the writer in claiming the merit of ſuch diſcoveries will appear in its proper colours to all our readers: the truth of his doctrine ſhall be conſidered in another place. See THEOLOGY.

SOCINUS (Lælius,) the firſt author of the ſect of the Socinians, was born at Sienna in Tuſcany in 1525. Being deſigned by his father for the law, he began very early to ſearch for the foundation of that ſcience in the Word of God; and by that ſtudy diſcovered that the Romiſh religion taught many things contrary to revelation; when being deſirous of penetrating farther into the true ſenſe of the Scriptures, he ſtudied Greek, Hebrew, and even Arabic. In 1547 he left Italy, to go and converſe with the Proteſtants; and ſpent four years in travelling thro' France, England, the Netherlands, Germany, and Poland, and at length ſettled at Zurich. He by this means became acquainted with the moſt learned men of his time, who teſtified by their letters the eſteem they had for him: but as he diſcovered to them his doubts, he was greatly ſuſpected of hereſy. He, however, conducted himſelf with ſuch addreſs, that he lived among the capital enemies of his opinions, without receiving the leaſt injury. He met with ſome diſciples, who heard his inſtructions with reſpect; theſe were Italians who left their native country on account of religion, and wandered about in Germany and Poland. He communicated likewiſe his ſentiments to his relations by his writings, which he cauſed to be conveyed to them at Sienna. He died at Zurich in 1562. Thoſe who were of ſentiments oppoſite to his, and were perſonally acquainted with him, confeſs that his outward behaviour was blameleſs. He wrote a Paraphraſe on the firſt chapter of St John; and other works are aſcribed to him.

Socinus (Fauſtus), nephew of the preceding, and principal founder of the Socinian ſect, was born at Sienna in 1539. The letters which his uncle Lælius wrote to his relations, and which infuſed into them many ſeeds of hereſy, made an impreſſion upon him; ſo that, knowing himſelf not innocent, he fled as well as the reſt when the inquiſition began to perſecute that family. He was at Lyons when he heard of his uncle's death, and departed immediately to take poſſeſſion of his writings. He returned to Tuſcany; and made himſelf ſo agreeable to the grand duke, that the charms which he found in that court, and the honourable poſts he filled there, hindered him for twelve years from remembering that he had been conſidered as the perſon who was to put the laſt hand to the ſyſtem of ſanctified divinity of which his uncle Lælius had made a rough draught. At laſt he went into Germany in 1574, and paid no regard to the grand duke's advices to return. He ſtaid three years at Baſil, and ſtudied divinity there; and having adopted a ſet of principles very different from the ſyſtem of Proteſtants, he reſolved to maintain and propagate them; for which purpoſe he wrote a treatiſe *De Jeſu Chriſto Servatore*. In 1579 Socinus retired into Poland, and deſired to be admitted into the communion of the Unitarians; but as he differed from them in ſome points, on which he refuſed to be ſilent, he met with a repulſe. However, he did not ceaſe to write in defence of their churches againſt thoſe who attacked them. At length his book againſt James Paleologus furniſhed his enemies with a pretence to exaſperate the king of Poland againſt him but though the mere reading of it was ſufficient to refute his accuſers, Socinus thought proper to leave Cracow, after having reſided there four years. He then lived under the protection of ſeveral Poliſh lords, and married a lady of a good family: but her death which happened in 1587, ſo deeply afflicted him as to injure his health; and to complete his ſorrow, he was deprived of his patrimony by the death of Francis de Medicis great duke of Florence. The conſolation he found in ſeeing his ſentiments at laſt approved by ſeveral miniſters, was greatly interrupted in 1598; for he met with a thouſand inſults at Cracow, and was with great difficulty ſaved from the hands of the rabble. His houſe was plundered, and he loſt his goods; but this loſs was not ſo uneaſy to him as that of ſome manuſcripts, which he extremely regretted. To deliver himſelf from ſuch dangers, he retired to a village about nine miles diſtant from Cracow, where he ſpent the remainder of his days at the houſe of Abraham Blonſki, a Poliſh gentlemen, and died there in 1604. All Fauſtus Socinus's works are contained in the two firſt volumes of the *Bibliotheca Fratrum Polonorum*.

Socinus & Socrates.

SOCMANS, SOKEMANS, or *Sochmen* (*Socmanni*), are ſuch tenants as hold their lands and tenements by ſocage tenure. See SOCAGE.

SOCOTORA, an iſland lying between Aſia and Arabia Felix; about 50 miles in length, and 22 in breadth. It is particularly noted for its fine aloes, known by the name of *Socotrine Aloes*. The religion of the natives is a mixture of Mahometaniſm and Paganiſm; but they are civil to ſtrangers who call there in their paſſage to the Eaſt Indies. It abounds in fruit and cattle; and they have a king of their own, who is dependent on Arabia.

SOCRATES, the greateſt of the ancient philoſophers, was born at Alopece, a village near Athens, in the fourth year of the 77th olympiad. His parents were of low rank; his father Sophroniſcus being a ſtatuary, and his mother Phænareta a midwife. Sophroniſcus

Socrates. nifcus brought up his ſon, contrary to his inclination, in his own manual employment; in which Socrates, though his mind was continually aſpiring after higher objects, was not unſucceſsful; for whilſt he was a young man, he is ſaid to have formed ſtatues of the three ſiſted graces, which were allowed a place in the citadel of Athens. Upon the death of his father he was left in ſuch ſtraitened circumſtances as laid him under the neceſſity of exerciſing that art to procure the means of ſubſiſtence, though he devoted, at the ſame time, all the leiſure which he could command to the ſtudy of philoſophy. His diſtreſs, however, was ſoon relieved by Crito, a wealthy Athenian; who, remarking his ſtrong propenſity to ſtudy, and admiring his ingenuous diſpoſition and diſtinguiſhed abilities, generouſly took him under his patronage, and intruſted him with the inſtruction of his children. The opportunities which Socrates by this means enjoyed of attending the public lectures of the moſt eminent philoſophers, ſo far increaſed his thirſt after wiſdom, that he determined to relinquiſh his occupations, and every proſpect of emolument which that might afford, in order to devote himſelf entirely to his favourite purſuits. Under Anaxagoras and Archelaus he proſecuted the ſtudy of nature in the uſual manner of the philoſophers of the age, and became well acquainted with their doctrines. Prodicus the ſophiſt was his preceptor in eloquence, Evenus in poetry, Theodorus in geometry, and Damo in muſic. Aſpaſia, a woman no leſs celebrated for her intellectual than her perſonal accompliſhments, whoſe houſe was frequented by the moſt celebrated characters, had alſo ſome ſhare in the education of Socrates. Under ſuch preceptors it cannot reaſonably be doubted but that he became maſter of every kind of learning which the age in which he lived could afford; and being bleſſed with very uncommon talents by nature, he appeared in Athens, under the reſpectable characters of a good citizen and a true philoſopher. Being called upon by his country to take arms in the long and ſevere ſtruggle between Athens and Sparta, he ſignalized himſelf at the ſiege of Potidæa, both by his valour and by the hardineſs with which he endured fatigue. During the ſeverity of a Thracian winter, whilſt others were clad in furs, he wore only his uſual clothing, and walked barefoot upon the ice. In an engagement in which he ſaw Alcibiades falling down wounded, he advanced to defend him, and ſaved both him and his arms: and though the prize of valour was on this occaſion unqueſtionably due to Socrates, he generouſly gave his vote that it might be beſtowed upon Alcibiades, to encourage his riſing merit. He ſerved in other campaigns with diſtinguiſhed bravery, and had the happineſs on one occaſion to ſave the life of Xenophon, by bearing him, when covered with wounds, out of the reach of the enemy.

It was not till Socrates was upwards of 60 years of age that he undertook to ſerve his country in any civil office, when he was choſen to repreſent his own diſtrict, in the ſenate of five hundred. In this office, though he at firſt expoſed himſelf to ſome degree of ridicule from the want of experience in the forms of buſineſs, he ſoon convinced his colleagues that he was ſuperior to them all in wiſdom and integrity. Whilſt they, intimidated by the clamours of the populace, paſſed an unjuſt ſentence of condemnation upon the commanders, who, after the engagement at the Arginuſian iſlands, had been prevented by a ſtorm from paying funeral honours to the dead, Socrates ſtood forth ſingly in their defence, and to the laſt refuſed to give his ſuffrage againſt them, declaring that no force ſhould compel him to act contrary to juſtice and the laws. Under the ſubſequent tyranny he never ceaſed to condemn the oppreſſive and cruel proceedings of the thirty tyrants; and when his boldneſs provoked their reſentment, to that he was even in hazard, fearing neither treachery nor violence, he ſtill continued to ſupport with undaunted firmneſs the rights of his fellow-citizens.

Having given theſe proofs of public virtue both in a military and civil capacity, he wiſhed to do ſtill more for his country. Obſerving with regret how much the opinions of the Athenian youth were miſled and their principles and taſte corrupted by philoſophers who ſpent all their time in refined ſpeculations upon nature and the origin of things, and by ſophiſts who taught in their ſchools the arts of falſe eloquence and deceitful reaſoning; Socrates formed the wiſe and generous deſign of inſtituting a new and more uſeful method of inſtruction. He juſtly conceived the true end of philoſophy to be not to make an oſtentatious diſplay of ſuperior learning and ability in ſubtle diſputations or ingenious conjectures, but to free mankind from the dominion of pernicious prejudices; to correct their vices; inſpire them with the love of virtue; and thus conduct them in the path of wiſdom to true felicity. He therefore aſſumed the character of a moral philoſopher; and, looking upon the whole city of Athens as his ſchool, and all who were diſpoſed to lend him their attention as his pupils, he ſeized every occaſion of communicating moral wiſdom to his fellow citizens. He paſſed the greater part of his time in public; and the method of inſtruction of which he chiefly made uſe was, to propoſe a ſeries of queſtions to the perſon with whom he converſed, in order to lead him to ſome unforeſeen concluſion. He firſt gained the conſent of his reſpondent to ſome obvious truths, and then obliged him to admit others from their relation or reſemblance to thoſe to which he had already aſſented. Without making uſe of any direct argument or perſuaſion, he choſe to lead the perſon he meant to inſtruct, to deduce the truths on which he wiſhed to convince him, as a neceſſary conſequence from his own conceſſions. He commonly conducted theſe conferences with ſuch addreſs, as to conceal his deſign till the reſpondent had advanced too far to recede. On ſome occaſions he made uſe of ironical language, that vain men might be caught in their own replies, and be obliged to confeſs their ignorance. He never aſſumed the air of a moroſe and rigid preceptor, but communicated uſeful inſtruction with all the eaſe and pleaſantry of polite converſation. Though eminently furniſhed with every kind of learning, he preferred moral to ſpeculative wiſdom. Convinced that philoſophy is valuable, not as it furniſhes queſtions for the ſchools, but as it provides men with a law of life, he cenſured his predeceſſors for ſpending all their time in abſtruſe reſearches into nature, and taking no pains to render their ideas uſeful to mankind. His favourite maxim was, Whatever is above us does not concern us. He eſtimated the value of knowledge by its utility, and recommended the ſtudy of geometry, aſtronomy, and other ſciences, only ſo far as they admit of a practical application to the purpoſes of human life. His great

object

Socrates. object in all his conferences and diſcourſes was, to lead men into an acquaintance with themſelves; to convince them of their follies and vices; to inſpire them with the love of virtue; and to furniſh them with uſeful moral inſtructions. Cicero might therefore very juſtly ſay of Socrates, that he was the firſt who called down philoſophy from heaven to earth, and introduced her into the public walks and domeſtic retirements of men, that ſhe might inſtruct them concerning life and manners.

Through his whole life this good man diſcovered a mind ſuperior to the attractions of wealth and power. Contrary to the general practice of the preceptors of his time, he inſtructed his pupils without receiving from them any gratuity. He frequently refuſed rich preſents, which were offered him by Alcibiades and others, though importunately urged to accept them by this wiſe. The chief men of Athens were his ſtewards; they ſent him in proviſions, as they apprehended he wanted them; he took what his preſent wants required, and returned the reſt. Obſerving the numerous articles of luxury which were expoſed to ſale in Athens, he exclaimed, "How many things are there which I do not want!" With Socrates, moderation ſupplied the place of wealth. In his clothing and food, he conſulted only the demands of nature. He commonly appeared in a neat but plain cloak, with his feet uncovered. Though his table was only ſupplied with ſimple fare, he did not ſcruple to invite men of ſuperior rank to partake of his meals; and when his wife, upon ſome ſuch occaſion, expreſſed her diſſatisfaction on being no better provided, he deſired her to give herſelf no concern; for if his gueſts were wiſe men, they would be contented with whatever they found at his table; if otherwiſe, they were unworthy of notice. Whilſt others, ſays he, live to eat, wiſe men eat to live.

Though Socrates was exceedingly unfortunate in his domeſtic connection, he converted this infelicity into an occaſion of exerciſing his virtues. Xantippe, concerning whoſe ill humour ancient writers relate many amuſing tales, was certainly a woman of a high and unmanageable ſpirit. But Socrates, while he endeavoured to curb the violence of her temper, improved his own. When Alcibiades expreſſed his ſurpriſe that his friend could bear to live in the ſame houſe with ſo perverſe and quarrelſome a companion, Socrates replied, that being daily inured to ill humour at home, he was the better prepared to encounter perverſeneſs and injury abroad.

In the midſt of domeſtic vexations and public diſorders, Socrates retained ſuch an unruffled ſerenity, that he was never ſeen either to leave his own houſe or to return home with a diſturbed countenance. In acquiring this entire dominion over his paſſions and appetites, he had the greater merit, as it was not effected without a violent ſtruggle againſt his natural propenſities. Zopyrus, an eminent phyſiognomiſt, declared, that he diſcovered in the features of the philoſopher evident traces of many vicious inclinations. The friends of Socrates who were preſent ridiculed the ignorance of this pretender to extraordinary ſagacity. But Socrates himſelf ingenuouſly acknowledged his penetration, and confeſſed that he was in his natural diſpoſition prone to vice, but that he had ſubdued his inclinations by the power of reaſon and philoſophy.

Through the whole of his life Socrates gave himſelf up to the guidance of unbiaſſed reaſon, which is ſuppoſed by ſome to be all that he meant by the genius or *dæmon* from which he profeſſed to receive inſtruction. But this opinion is inconſiſtent with the accounts given by his followers of that dæmon, and even with the language in which he ſpoke of it himſelf. Plato ſometimes calls it his *guardian*, and Apuleius his *god*; and as Xenophon atteſts that it was the belief of his maſter that the gods occaſionally communicate to men the knowledge of future events, it is by no means improbable that Socrates admitted, with the generality of his countrymen, the exiſtence of thoſe intermediate beings called *dæmons*, of one of which he might fancy himſelf the peculiar care. Socr. ...

It was one of the maxims of Socrates, "That a wiſe man will worſhip the gods according to the inſtitutions of the ſtate to which he belongs." Convinced of the weakneſs of the human underſtanding, and perceiving that the pride of philoſophy had led his predeceſſors into futile ſpeculations on the nature and origin of things, he judged it moſt conſiſtent with true wiſdom to ſpeak with caution and reverence concerning the divine nature.

The wiſdom and the virtues of this great man, whilſt they procured him many followers, created him alſo many enemies. The Sophiſts§, whoſe knavery and ignorance he took every opportunity of expoſing to public contempt, became inveterate in their enmity againſt ſo bold a reformer, and deviſed an expedient, by which they hoped to check the current of his popularity. They engaged Ariſtophanes, the firſt buffoon of the age, to write a comedy, in which Socrates ſhould be the principal character. Ariſtophanes, pleaſed with ſo promiſing an occaſion of diſplaying his low and malignant wit, undertook the taſk, and produced the comedy of *The Clouds*, ſtill extant in his works. In this piece, Socrates is introduced hanging in a baſket in the air, and thence pouring forth abſurdity and prophaneneſs. But the philoſopher, ſhowing in a crouded theatre that he was wholly unmoved by this ribaldry, the ſatire failed of its effect; and when Ariſtophanes attempted the year following to renew the piece with alterations and additions, the repreſentation was ſo much diſcouraged, that he was obliged to diſcontinue it. § See Sophiſt.

From this time Socrates continued for many years to purſue without interruption his laudable deſign of inſtructing and reforming his fellow-citizens. At length, however, when the inflexible integrity with which he had diſcharged the duty of a ſenator, and the firmneſs with which he had oppoſed every kind of political corruption and oppreſſion, had greatly increaſed the number of his enemies, clandeſtine arts were employed to raiſe a general prejudice againſt him. The people were induſtriouſly reminded, that Critias, who had been one of the moſt cruel of the thirty tyrants, and Alcibiades, who had inſulted religion, by defacing the public ſtatues of Mercury, and performing a mock repreſentation of the Eleuſinian myſteries, had in their youth been diſciples of Socrates; and the minds of the populace being thus prepared, a direct accuſation was preferred againſt him before the ſupreme court of judicature. His accuſers were Anytus a leather-dreſſer, who had long entertained a perſonal enmity againſt Socrates, for reprehending his avarice, in depriving his ſons of the benefits of learning, that they might purſue the gains of trade;

Socrates. trade; Melitus, a young rhetorician who was capable of undertaking any thing for the sake of gain; and Lycon, who was glad of any opportunity of displaying his talents. The accusation, which was delivered to the senate under the name of Melitus, was this: "Melitus, son of Melitus, of the tribe of Pythos, accuseth Socrates, son of Sophronicus, of the tribe of Alopece. Socrates violates the laws, in not acknowledging the gods which the state acknowledges, and by introducing new divinities. He also violates the laws by corrupting the youth. Be his punishment DEATH." Socrates

This charge was delivered upon oath to the senate; and Crito a friend of Socrates became surety for his appearance on the day of trial. Anytus soon afterwards sent a private message to Socrates, assuring him that if he would desist from censuring his conduct, he would withdraw his accusation. But Socrates refused to comply with so degrading a condition; and with his usual spirit replied, "Whilst I live I will never dissemble the truth, nor speak otherwise than my duty requires." The interval between the accusation and the trial he spent in philosophical conversations with his friends, choosing to discourse upon any other subject rather than his own situation.

When the day of trial arrived, his accusers appeared in the senate, and attempted to support their charge in three distinct speeches, which strongly marked their respective characters. Plato, who was a young man, and a zealous follower of Socrates, then rose up to address the judges in defence of his master; but whilst he was attempting to apologise for his youth, he was abruptly commanded by the court to sit down. Socrates, however needed no advocate. Ascending the chair with all the serenity of conscious innocence, and with all the dignity of superior merit, he delivered, in a firm and manly tone, an unpremeditated defence of himself, which silenced his opponents, and ought to have convinced his judges. After tracing the progress of the conspiracy which had been raised against him to its true source, the jealousy and resentment of men whose ignorance he had exposed, and whose vices he had ridiculed, and reproved, he distinctly replied to the several charges brought against him by Melitus. To prove that he had not been guilty of impiety towards the gods of his country, he appealed to his frequent practice of attending the public religious festivals. The crime of introducing new divinities, with which he was charged, chiefly as it seems on the ground of the admonitions which he professed to have received from an invisible power, he disclaimed, by pleading that it was no new thing for men to consult the gods and receive instructions from them. To refute the charge of his having been a corrupter to youth, he urged the example which he had uniformly exhibited of justice, moderation, and temperance; the moral spirit and tendency of his discourses; and the effect which had actually been produced by his doctrine upon the manners of the young. Then, disdaining to solicit the mercy of his judges, he called upon them for that justice which their office and their oath obliged them to administer; and professing his faith and confidence in God, resigned himself to their pleasure.

The judges, whose prejudices would not suffer them to pay due attention to this apology, or to examine with impartiality the merits of the cause, immediately declared him guilty of the crimes of which he stood accused. Socrates, in this stage of the trial, had a right to enter his plea against the punishment which the accusers demanded, and instead of the sentence of death, to propose some pecuniary amercement. But he at first peremptorily refused to make any proposal of this kind, imagining that it might be construed into an acknowledgement of guilt; and asserted, that his conduct merited from the state reward rather than punishment. At length, however, he was prevailed upon by his friends, to offer upon their credit a fine of thirty minæ. The judges, notwithstanding, still remained inexorable: they proceeded, without further delay, to pronounce sentence upon him; and he was condemned to be put to death by the poison of hemlock.

The sentence being passed, he was sent to prison; which, says Seneca, he entered with the same resolution and firmness with which he had opposed the thirty tyrants; and took away all ignominy from the place, which could not be a prison while he was there. He lay in fetters 30 days; and was constantly visited by Crito, Plato, and other friends, with whom he passed the time in dispute after his usual manner. Anxious to save so valuable a life, they urged him to attempt his escape, or at least to permit them to convey him away; and Crito went so far, as to assure him that, by his interest with the jailor, it might be easily accomplished, and to offer him a retreat in Thessaly; but Socrates rejected the proposal, as a criminal violation of the laws; and asked them, whether there was any place out of Attica which death could not reach.

At length the day arrived when the officers to whose care he was committed delivered to Socrates early in the morning the final order for his execution, and immediately, according to the law, set him at liberty from his bonds. His friends, who came thus early to the prison that they might have an opportunity of conversing with their master through the day, found his wife sitting by him with a child in her arms. Socrates, that the tranquillity of his last moments might not be disturbed by her unavailing lamentations, requested that she might be conducted home. With the most frantic expressions of grief she left the prison. An interesting conversation then passed between Socrates and his friends, which chiefly turned upon the immortality of the soul. In the course of this conversation, he expressed his disapprobation of the practice of suicide, and assured his friends that his chief support in his present situation was an expectation, though not unmixed with doubts, of a happy existence after death. "It would be inexcusable in me (said he) to despise death, if I were not persuaded that it will conduct me into the presence of the gods, who are the most righteous governors, and into the society of just and good men: but I derive confidence from the hope that something of man remains after death, and that the condition of good men will then be much better than that of the bad." Crito afterwards asking him, in what manner he wished to be buried? Socrates replied, with a smile, "As you please, provided I do not escape out of your hands." Then, turning to the rest of his friends, he said, "Is it not strange, after all that I have said to convince you that I am going to the society of the hap-

Socrates. py, that Crito ſtill thinks that this body, which will ſoon be a lifeleſs corpſe, is Socrates? Let him diſpoſe of my body as he pleaſes, but let him not at its interment mourn over it as if it were Socrates."

Towards the cloſe of the day he retired into an adjoining apartment to bathe; his friends, in the mean time, expreſſing to one another their grief at the proſpect of loſing ſo excellent a father, and being left to paſs the reſt of their days in the ſolitary ſtate of orphans. After a ſhort interval, during which he gave ſome neceſſary inſtructions to his domeſtics, and took his laſt leave of his children, the attendant of the priſon informed him, that the time for drinking the poiſon was come. The executioner, though accuſtomed to ſuch ſcenes, ſhed tears as he preſented the fatal cup. Socrates received it without change of countenance or the leaſt appearance of perturbation: then offering up a prayer to the gods that they would grant him a proſperous paſſage into the inviſible world, with perfect compoſure he ſwallowed the poiſonous draught. His friends around him burſt into tears. Socrates alone remained unmoved. He upbraided their puſillanimity and entreated them to exerciſe a manly conſtancy worthy of the friends of virtue. He continued walking till the chilling operation of the hemlock obliged him to lie down upon his bed. After remaining for a ſhort time ſilent, he requeſted Crito (probably in order to refute a calumny which might prove injurious to his friends after his deceaſe) not to neglect the offering of a cock which he had vowed to Eſculapius. Then, covering himſelf with his cloak, he expired. Such was the fate of the virtuous Socrates! A ſtory, ſays Cicero, which I never read without tears.

The friends and diſciples of this illuſtrious teacher of wiſdom were deeply afflicted by his death, and attended his funeral with every expreſſion of grief. Apprehenſive, however, for their own ſafety, they ſoon afterwards privately withdrew from the city, and took up their reſidence in diſtant places. Several of them viſited the philoſopher Euclid of Megara, by whom they were kindly received. No ſooner was the unjuſt condemnation of Socrates known through Greece, than a general indignation was kindled in the minds of good men, who univerſally regretted that ſo diſtinguiſhed an advocate for virtue ſhould have fallen a ſacrifice to jealouſy and envy. The Athenians themſelves, ſo remarkable for their caprice, who never knew the value of their great men till after their death, ſoon became ſenſible of the folly as well as criminality of putting to death the man who had been the chief ornament of their city and of the age, and turned their indignation againſt his accuſers. Melitus was condemned to death; and Anytus, to eſcape a ſimilar fate, went into voluntary exile. To give a farther proof of the ſincerity of their regret, the Athenians for a while interrupted public buſineſs; decreed a general mourning; recalled the exiled friends of Socrates; and erected a ſtatue to his memory in one of the moſt frequented parts of the city. His death happened in the firſt year of the 96th olympiad, and in the 70th year of his age.

Socrates left behind him nothing in writing; but his illuſtrious pupils Xenophon and Plato have in ſome meaſure ſupplied this defect. The Memoirs of Socrates, written by Xenophon, afford, however, a much more accurate idea of the opinions of Socrates, and of his manner of teaching, than the Dialogues of Plato, who everywhere mixes his own conceptions and diction with the ideas and language of his maſter. It is related, that when Socrates heard Plato recite his Lyſis, he ſaid, "How much does this young man make me ſay which I never conceived!" Socrates. || Sodom.

His diſtinguiſhing character was that of a moral philoſopher; and his doctrine concerning God and religion was rather practical than ſpeculative. But he did not neglect to build the ſtructure of religious faith upon the firm foundation of an appeal to natural appearances: He taught, that the Supreme Being, though inviſible, is clearly ſeen in his works; which at once demonſtrate his exiſtence and his wiſe and benevolent providence. He admitted, beſides the one Supreme Deity, the exiſtence of beings who poſſeſs a middle ſtation between God and man, to whoſe immediate agency he aſcribed the ordinary phenomena of nature, and whom he ſuppoſed to be particularly concerned in the management of human affairs. Hence he declared it to be the duty of every one, in the performance of religious rites, to follow the cuſtoms of his country. At the ſame time, he taught, that the merit of all religious offerings depends upon the character of the worſhipper, and that the gods take pleaſure in the ſacrifices of none but the truly pious.

Concerning the human ſoul, the opinion of Socrates, according to Xenophon, was, that it is allied to the Divine Being, not by a participation of eſſence, but by a ſimilarity of nature; that man excels all other animals in the faculty of reaſon; and that the exiſtence of good men will be continued after death in a ſtate in which they will receive the reward of their virtue. Although it appears that on this latter topic he was not wholly free from uncertainty, the conſolation which he profeſſed to derive from this ſource in the immediate proſpect of death, leaves little room to doubt that he entertained a real expectation of immortality: and there is reaſon to believe that he was the only philoſopher of ancient Greece whoſe principles admitted of ſuch an expectation (ſee Metaphysics, Part III. Chap. iv.) Of his moral ſyſtem, which was in a high degree pure, and founded on the ſureſt baſis, the reader will find a ſhort view in our article Moral Philosophy, n° 4.

Socrates was alſo the name of an eccleſiaſtical hiſtorian of the 5th century, born at Conſtantinople in the beginning of the reign of Theodoſius: he profeſſed the law and pleaded at the bar, whence he obtained the name of *Scholaſticus*. He wrote an eccleſiaſtical hiſtory from the year 309, where Euſebius ended, down to 440; and wrote with great exactneſs and judgment. An edition of Euſebius and Socrates, in Greek and Latin, with notes by Reading, was publiſhed at London in 1720.

SODA, the name given by the French chemiſts to the mineral alkali, which is found native in many parts of the world: it is obtained alſo from common ſalt, and from the aſhes of the *kali*, a ſpecies of ſalſoda. See Alkali, n° 7. and Chemistry-*Index*.

Soda is alſo a name for a heat in the ſtomach or heart-burn. See Medicine, n° 275.

SODOM, formerly a town of Paleſtine in Aſia, famous in Scripture for the wickedneſs of its inhabitants, and their deſtruction by fire from heaven on account of that

Sodomy, Sodor.

that wickedneſs. The place where it ſtood is now covered by the waters or the Dead Sea, or the Lake Aſphaltites. See ASPHALTITES.

SODOMY, an unnatural crime, ſo called from the city of Sodom, which was deſtroyed by fire for the ſame. The Levitical law adjudged thoſe guilty of this execrable crime to death; and the civil law aſſigns the ſame puniſhment to it. The law of England makes it felony. There is no ſtatute in Scotland againſt Sodomy; the libel of the crime is therefore founded on the divine law, and practice makes its puniſhment to be burned alive.

SODOR, a name always conjoined with Man, in mentioning the biſhop of Man's dioceſe. Concerning the origin and application of this word, very different opinions have been formed by the learned. Buchanan (lib. i. cap. 34.) ſays, that before his time the name of *Sodor* was given to a town in the iſle of Man. In Gough's edition of Camden's *Britannia* (vol. iii. p. 701.) it is ſaid, that after the iſle of Man was annexed to the crown of England, this appellation was given to a ſmall iſland within muſket-ſhot of Man, in which the cathedral ſtands, called by the Norwegians the *Holm*, and by the inhabitants the *Peel*. In ſupport of this opinion a charter is quoted A. D. 1505, in which Thomas earl of Derby and lord of Man confirms to Huan Heſketh biſhop of Sodor all the lands, &c. anciently belonging to the biſhops of Man. "Eccleſiam cathedralem ſancti Germani in *Holm Sodor vel Pele* vocatam, eccleſiam ſancti Patricii ibidem, et locum præfatum in quo eccleſiæ præfatæ ſitæ ſunt." The truth of either, or perhaps of both, theſe accounts might be allowed; but neither of them are ſufficient to account for the conſtant conjunction of Sodor and Man, in charters, regiſters, and hiſtories. If Sodor was a ſmall town or iſland belonging to Man, it cannot be conceived why it is always mentioned before it, or rather why it ſhould be mentioned at all in ſpeaking of a biſhop's dioceſe. To ſpeak of the biſhopric of Sodor and Man in this caſe would be as improper as it would be to call the biſhopric of Durham the biſhopric of Holy Iſland and Durham, or the biſhopric of Darlington and Durham; the former being a ſmall iſland and the latter a town belonging to the county and dioceſe of Durham. Neither of theſe accounts, therefore, give a ſatisfactory account of the original conjunction of Sodor and Man.

The iſland of Iona was the place where the biſhop of the iſles reſided, the cathedral church of which, it is ſaid, was dedicated to our Saviour, in Greek *Soter*, hence *Sotor inſes*, which might be corrupted into *Sodorenſes*, a name frequently given by Daniſh writers to the weſtern iſles of Scotland. That we may be the more diſpoſed to accede to this Grecian etymology, the advocates for this opinion tell us, that the name *Ico'umkill*, which is often applied to this iſland, is alſo of Greek extraction, being derived from *Columba*, "a pigeon;" a meaning that exactly correſponds to the Celtic word *Colum* and the Hebrew word *Iona*. We muſt confeſs, however, that we have very little faith in the conjectures of etymologiſts, and think that upon no occaſion they alone can eſtabliſh any fact, though when concurring with facts they certainly tend to confirm and explain them. It is only from hiſtorical facts that we can know to what Sodor was applied.

It appears from the hiſtory of the Orkneys, compiled by an old Iſlandic writer, tranſlated and enlarged by Torfæus, that the Ebudæ or Weſtern iſles of Scotland were divided into two chimers, Nordureys and Sudereys. The Nordureys, which were ſeparated from the Sudereys by the point of Ardnamurchan, a promontory in Argyleſhire, conſiſted of Mull, Lyn, Rum, Canna, Sky, Raſay, Birra, South Uiſt, North Uiſt, Benbecula, and Lewis, including Harris, with a great number of ſmall iſles. The Sudereys were, Man, Arran, Bute, Cumra, Aven, Gid, Ila, Colonſay, Jura, Scarba, Mull, Iona, Tiree, Coll, Ulva, and other ſmall iſlands. All theſe, when joined together, and ſubject to the ſame prince, made up the kingdom of Man and the iſles. In the Norwegian language *Suder* and *Norder*, ſignifying ſouthern and northern, and *ey* or *ay* an iſland. When the Ebudæ were under one monarch, the ſeat of empire was fixed in the Sudereys, and the Nordureys were governed by deputies; hence the former are much oftener mentioned in hiſtory than the latter; hence, too, the Sudereys often comprehend the Nordureys, as in our days Scotland is ſometimes comprehended under England. Sudereys, or Suder, when anglicifed, became Sodor; and all the weſtern iſles of Scotland being included in one dioceſe under the Norwegian princes, the biſhop appointed to ſuperintend them was called the biſhop of Man and the iſles, or the biſhop of Sodor and Man. Since Man was conquered by Edward III. it has been ſeparated from the other iſles, and its biſhops have exerciſed no juriſdiction over them. Should it now be aſked, why then is the biſhop of Man ſtill called the biſhop of Sodor and Man? we reply, that we have been able to diſcover no reaſon; but ſuppoſe the appellation to be continued in the ſame way, as the title king of France, has been kept up by the king of Great Britain, for ſeveral centuries after the Engliſh were entirely expelled from France.

Sodor & Soffita.

SOFA, in the eaſt, a kind of alcove raiſed half a foot above the floor of a chamber or other apartment; and uſed as the place of ſtate, where viſitors of diſtinction are received. Among the Turks the whole floor of their ſtate-rooms is covered with a kind of tapeſtry, and on the window-ſide is raiſed a ſofa or ſopha, laid with a kind of matraſs, covered with a carpet much richer than the other. On this carpet the Turks are ſeated, both men and women, like the taylors in England, croſs legged, leaning againſt the wall, which is bolſtered with velvet, ſattin, or other ſtuff ſuitable to the ſeaſon. Here they eat their meals; only laying a ſkin over the carpet to ſerve as a table cloth, and a round wooden board over all, covered with plates, &c.

SOFALA, or CEFALA, a kingdom of Africa, lying on the coaſt of Moſambique, near Zanguebar. It is bounded on the north by Monomotapa; on the eaſt by the Moſambique Sea; on the ſouth by the kingdom of Sabia; and on the weſt by that of Manica. It contains mines of gold and iron, and a great number of elephants. It is governed by a king, tributary to the Portugueſe, who built a fort at the principal town, which is of the ſame name, and of great importance for their trade to the Eaſt Indies. It is ſeated in a ſmall iſland, near the mouth of a river. E. Long. 35. 40. S. Lat. 20 20.

SOFFITA, or SOFFIT, in architecture, any timber ceiling formed of croſs beams of flying cornices, the ſquare compartments or panne's of which are enriched

Soffita | Soho.

with ſculpture, painting, or gilding; ſuch are thoſe in the palaces of Italy, and in the apartments of Luxembourg at Paris.

SOFFITA, or *Soffit*, is alſo uſed for the underſide or face of an architrave; and more particularly for that of the corona or larmier, which the ancients called *lacunar*, the French *plafond*, and we uſually the *drip*. It is enriched with compartments of roſes; and in the Doric order has 18 drops, diſpoſed in three ranks, ſix in each, placed to the right of the guttæ, at the bottom of the triglyphs.

SOFI, or SOPHI. See SOPHI.

SOFTENING, in painting, the mixing and diluting of colours with the bruſh or pencil.

SOHO, the name of a ſet of works, or manufactory of a variety of hard-wares, belonging to Mr Boulton, ſituated on the borders of Staffordſhire, within two miles of Birmingham; now ſo juſtly celebrated as to deſerve a ſhort hiſtorical detail.

About 30 years ago the premiſes conſiſted of a ſmall mill and a few obſcure dwellings. Mr. Boulton, in conjunction with Mr Fothergill, then his partner, at an expence of L. 9000, erected a handſome and extenſive edifice, with a view of manufacturing metallic toys. The firſt productions conſiſted of buttons, buckles, watch-chains, trinkets, and ſuch other articles as were peculiar to Birmingham. Novelty, taſte, and variety, were, however, always conſpicuous; and plated wares, known by the name of Sheffield plate, compriſing a great variety of uſeful and ornamental articles, became another permanent ſubject of manufacture.

To open channels for the conſumption of theſe commodities, all the northern part of Europe was explored by the mercantile partner Mr Fothergill. A wide and extenſive correſpondence was thus eſtabliſhed, the undertaking became well known, and the manufacturer, by becoming his own merchant, eventually enjoyed a double profit.

Impelled by an ardent attachment to the arts, and by the patriotic ambition of forming his favourite Soho into a fruitful ſeminary of artiſts, the proprietor extended his views; and men of taſte and talents were now ſought for, and liberally patroniſed. A ſucceſsful imitation of the French *or moulu* ornaments, conſiſting of vaſes, tripods, candelabra, &c. &c. extended the celebrity of the works. Services of plate and other works in ſilver, both maſſive and airy, were added, and an aſſay office was eſtabliſhed in Birmingham.

Mr Watt, the ingenious improver of the ſteam engine, is now in partnerſhip with Mr Boulton; and they carry on at Soho a manufactory of ſteam-engines, not leſs beneficial to the public than lucrative to themſelves. This valuable machine, the nature and excellences of which are deſcribed in another place (ſee *Steam Engine*), Mr Boulton propoſed to apply to the operation of coining, and ſuitable apparatus was erected at a great expence, in the hope of being employed by government to make a new copper-coinage for the kingdom. Artiſts of merit were engaged, and ſpecimens of exquiſite delicacy were exhibited; but as no national coinage has taken place, the works are employed upon high finiſhed medals and private coins. To enumerate all the productions of this manufactory would be tedious (A).

Soil, Soiſſons.

In a national view, Mr Boulton's undertakings are highly valuable and important. By collecting around him artiſts of various deſcriptions, rival talents have been called forth, and by ſucceſſive competition have been multiplied to an extent highly beneficial to the public. The manual arts partook of the benefit, and became proportionably improved.

A barren heath has been covered with plenty and population; and Mr Boulton's works, which in their infancy were little known and attended to, now cover ſeveral acres, give employment to more than 600 perſons, and are ſaid to be the firſt of their kind in Europe.

SOIL, the mould covering the ſurface of the earth, in which vegetables grow. It ſerves as a ſupport for vegetables, and as a reſervoir for receiving and communicating their nouriſhment.

Soils are commonly double or triple compounds of the ſeveral reputed primitive earths, except the barytic (ſee EARTHS). The magneſian likewiſe ſparingly occurs. The more fertile ſoils afford alſo a ſmall proportion of coally ſubſtance ariſing from putrefaction, and ſome traces of marine acid and gypſum. The vulgar diviſion into clay, chalk, ſand, and gravel, is well underſtood. Loam denotes any ſoil moderately adheſive; and, according to the ingredient that predominates, it receives the epithets of clayey, chalky, ſandy, or gravelly. The intimate mixture of clay with the oxydes of iron is called *till*, and is of a hard conſiſtence and a dark reddiſh colour. Soils are found by analyſis to contain their earthy ingredients in very different proportions. According to M. Giobert, fertile mould in the vicinity of Turin, where the fall of rain amounts yearly to 40 inches, affords for each 100 parts, from 77 to 79 of ſilex, from 8 to 14 of argill, and from 5 to 12 of calx; beſides about one-half of carbonic matter, and nearly an equal weight of gas, partly carbonic and partly hydrocarbonic. The ſame experimenter repreſents the compoſition of barren ſoils in ſimilar ſituations to be from 42 to 88 *per cent.* of ſilex, from 20 to 30 of argill, and from 4 to 20 of calx. The celebrated Bergman found rich ſoils in the valleys of Sweden, where the annual quantity of rain is 24 inches, to contain, for each 100 parts, 56 of ſiliceous ſand, 14 of argill, and 30 of calx. In the climate of Paris, where the average fall of rain is 20 inches, fertile mixtures, according to M. Tillet, vary from 46 to 52 *per cent.* of ſilex, and from 11 to 17 of argill, with 37 of calx. Hence it appears that in dry countries rich earths are of a cloſer texture, and contain more of the calcareous ingredient, with leſs of the ſiliceous. Mr Arthur Young has diſcovered, that the value of fertile lands is nearly proportioned to the quantities of gas which equal weights of their ſoil afford by diſtillation. See AGRICULTURE, n° 24. and 118.

SOISSONS, an ancient, large, and conſiderable city of France, in the department of Aiſne and late province of Soiſſonnois. It was the capital of a kingdom of the ſame name, under the firſt race of the French monarchs. It contains about 12,000 inhabitants, and is a biſhop's ſee.

(A) It was at this place, in the year 1772, that Mr Eginton invented his expeditious method of copying pictures in oil.

Soiſſe || Solanum.

ſee. The environs are charming, but, the ſtreets are narrow, and the houſes ill built. The fine cathedral has one of the moſt conſiderable chapters in the kingdom; and the biſhop, when the archbiſhop of Rheims was abſent, had a right to crown the king. The caſtle, though ancient, is not that in which the kings of the firſt race reſided. Soiſſons is ſeated in a very pleaſant and fertile valley, on the river Aiſne, 30 miles weſt by north of Rheims, and 60 north eaſt of Paris. E. Long. 3. 24. N. Lat. 49. 23.

SOKE, or Sok. See Socage.

SOKEMANS. See Soc and Socage.

SOL, in muſic, the firſt note on the gamut, *ut, re, mi, fa, ſol, la.* See Gamut.

Sol, or *Sou*, a French coin made up of copper mixed with a little ſilver, and is worth upwards of an Engliſh halfpenny, or the 23d part of an Engliſh ſhilling. The ſol when firſt ſtruck was equal in value to 12 deniers Tournois, whence it was alſo called *douzain*, a name it ſtill retains, tho' its ancient value be changed; the ſol having been ſince augmented by three deniers, and ſtruck with a puncheon of a flour-de-lis, to make it current for 15 deniers. Soon after the old ſols were coined over again, and both old and new were indifferently made current for 15 deniers. In 1709, the value of the ſame ſols was raiſed to 18 deniers. Towards the latter end of the reign of Louis XIV. the ſol of 18 deniers was again lowered to 15; and by the late king it was reduced to the original value of 12. What it is at preſent poſterity may perhaps diſcover.

The Dutch have alſo two kinds of ſols: the one of ſilver, called *ſols d. gros*, and likewiſe *ſchelling*; the other of copper, called alſo the *ſtuyver*.

Sol, the *Sun*, in aſtronomy, aſtrology, &c. See Astronomy, *paſſim*.

Sol, in chemiſtry, is gold; thus called from an opinion that this metal is in a particular manner under the influence of the ſun.

Sol, in heraldry, denotes Or, the golden colour in the arms of ſovereign princes.

SOLÆUS, or Soleus, in anatomy, one of the extenſor muſcles of the foot, riſing from the upper and hinder parts of the tibia and fibula.

SOLAN-GOOSE, in ornithology. See Pelicanus.

SOLANDRA, in botany: A genus of plants belonging to the claſs of *monadelphia*, and to the order of *pentandria*; and in the natural ſyſtem arranged under the 38th order, *Tricocce*. The calyx is ſimple; the capſule oblong, wreathed, and five celled; the ſeeds are many, diſpoſed in cells in a double order. The valves after maturity are divaricated, even to the baſe, and winged inwards by the partition. The only ſpecies is the *Lobata*. This genus was firſt named *Solandra*, in honour of Dr Solander, by Murray in the 14th edition of the *Syſtema Vegetabilium*.

SOLANUM, in botany: A genus of the *monogynia* order, belonging to the *pentandria* claſs of plants; and in the natural method ranking under the 28th order, *Luridæ*. The calyx is inferior; the corolla is rotate, and generally monopetalous; the fruit a berry, biloculer, and containing many ſmall and flat ſeeds. Of this genus there are 66 ſpecies, moſt of them natives of the Eaſt and Weſt Indies. The moſt remarkable of which are the following.

1. The *Dulcamara*, a native of Britain and of Africa is a ſlender climbing plant, riſing to ſix or more feet in height. The leaves are generally oval, pointed, and of a deep green colour; the flowers hang in looſe cluſters, of a purple colour, and divided into five pointed ſegments. The calyx is purple, perſiſtent, and divided into five. The five filaments are ſhort, black, and inſerted into the tube of the corolla. The anthers yellow, erect, and united in a point as uſual in this genus. The ſtyle is long, and terminates in an obtuſe ſtigma. The berry, when ripe, is red, and contains many flat yellowiſh ſeeds. It grows in hedges well ſupplied with water, and flowers about the end of June. On chewing the roots, we firſt feel a bitter, then a ſweet, taſte: hence the name. The berries are ſaid to be poiſonous, and may eaſily be miſtaken by children for currants. The *ſtipites* or younger branches are directed for uſe, and may be employed either freſh or dried: they ſhould be gathered in the autumn. This plant is generally given in decoction or infuſion. Razou directs the following: Take dried dulcamara twigs half a dram, and pour upon it 16 ounces of ſpring water, which muſt be boiled down to 8 ounces; then ſtrain it. Three or four tea ſpoonfuls to be taken every four hours, diluted with milk to prevent its exciting a nauſea. Several authors take notice, that the dulcamara partakes of the milder powers of the nightſhade, joined to a reſolvent and ſaponaceous quality; hence it promotes the ſecretions of urine, ſweat, the menſes, and lochia. It is recommended in a variety of diſorders; but particularly in rheumatiſms, obſtructed menſes, and lochia; alſo in ſome obſtinate cutaneous diſeaſes.

2 The *Nigrum*, common in many places in Britain about dunghills and waſte places. It riſes to about two feet in height. The ſtalk herbaceous, the leaves alternate, irregularly oval, indented, and clothed with ſoft hairs. The flowers are white; the berries black and ſhining. It appears to poſſeſs the deleterious qualities of the other nightſhades in a very high degree, and even the ſmell of the plant is ſaid to cauſe ſleep. The berries are equally poiſonous with the leaves; cauſing *cardialgia*, and *delirium*, and violent diſtortions of the limbs in children. Mr Getaker in 1757 recommended its internal uſe in old ſores, in ſcrofulous and cancerous ulcers, cutaneous eruptions, and in dropſies. He ſays, that one grain infuſed in an ounce of water ſometimes produced a conſiderable effect; that in the doſe of two or three grains it ſeldom failed to evacuate the firſt paſſages, to increaſe very ſenſibly the diſcharges by the ſkin and kidneys, and ſometimes to occaſion headach, drowſineſs, giddineſs, and dimneſs of ſight. Mr Broomfield declares, that in caſes in which he tried this ſolanum, they were much aggravated by it; and that in one caſe in the doſe of one grain it proved mortal to one of his patients; therefore he contends its uſe is prejudicial. This opinion ſeems tacitly to be confirmed, as it is now never given internally. In ancient times it was employed externally as a diſcutient and anodyne in ſome cutaneous affections, tumefactions of the glands, ulcers, and diſorders of the eyes. The *ſolanum nigrum rubrum*, a native of the Weſt Indies, is called *guan* by the negroes. It is ſo far from having any deleterious quality, that it is daily ſerved up at table as greens or ſpinage. It has an agreeable bitter taſte.

3 *Lycopersicum*, the love-apple, or tomato, cultivated in gardens in the warmer parts of Europe and in all tro-

pical

Solanum
Solder.

pical countries. The ſtalk is herbaceous, the leaves pinnated, oval, pointed, and deeply divided. The flowers are on ſimple *racemi*: they are ſmall and yellow. The berry is of the ſize of a plum; they are ſmooth, ſhining, ſoft; and are either of a yellow or reddiſh colour. The tomato is in daily uſe; being either boiled in ſoups or broths, or ſerved up boiled as garniſhes to fleſh meats.

4. *Melongena*, the egg-plant, or vegetable egg. This is alſo cultivated in gardens, particularly in Jamaica. It ſeldom riſes above a foot in height. The ſtalk is herbaceous and ſmooth; the leaves oval and downy; the flowers are large and blue; the fruit is as big, and very like, the egg of a gooſe. It is often uſed boiled as a vegetable along with animal food or butter, and ſuppoſed to be aphrodiſiac and to cure ſterility.

5. *Longum*. This plant is alſo herbaceous, but grows much ranker than the foregoing. The flowers are blue; and the fruit is ſix or eight inches long, and proportionally thick. It is boiled and eaten at table as the egg-plant.

6. *Tuberoſum*, the common potato. See POTATO.

SOLAR, ſomething belonging to the SUN.

Solar-Spots. See ASTRONOMY-*Index*.

SOLDAN. See SULTAN.

SOLDANELLA, in botany: A genus of plants belonging to the claſs of *pentandria*, and order of *monogynia*; and in the natural ſyſtem arranged under the 21ſt order, *Preciæ*. The corolla is campanulated; the border being very finely cut into a great many ſegments. The capſule is unilocular, and its apex polydentate.

SOLDER, SODDER, or *Soder*, a metallic or mineral compoſition uſed in ſoldering or joining together other metals.

Solders are made of gold, ſilver, copper, tin, biſmuth, and lead; uſually obſerving, that in the compoſition there be ſome of the metal that is to be ſoldered mixed with ſome higher and finer metals. Goldſmiths uſually make four kinds of ſolder, viz. ſolder of eight, where to ſeven parts of ſilver there is one of braſs or copper; ſolder of ſix, where only a ſixth part is copper; ſolder of four, and ſolder of three. It is the mixture of copper in the ſolder that makes raiſed plate come always cheaper than flat.

As mixtures of gold with a little copper are found to melt with leſs heat than pure gold itſelf, theſe mixtures ſerve as ſolders for gold: two pieces of fine gold are ſoldered by gold that has a ſmall admixture of copper; and gold alloyed with copper is ſoldered by ſuch as is alloyed with more copper: the workmen add a little ſilver as well as copper, and vary the proportions of the two to one another, ſo as to make the colour of the ſolder correſpond as nearly as may be to that of the piece. A mixture of gold and copper is alſo a ſolder for fine copper as well as for fine gold. Gold being particularly diſpoſed to unite with iron, proves an excellent ſolder for the finer kinds of iron and ſteel inſtruments.

The ſolder uſed by plumbers is made of two pounds of lead to one of block-tin. Its goodneſs is tried by melting it, and pouring the bigneſs of a crown piece on a table; for, if good, there will ariſe little bright ſhining ſtars therein. The ſolder for *copper* is made like that of the plumbers; only with copper and tin; and for very nice works, inſtead of tin, they ſometimes uſe a quantity of ſilver. Solder for *tin* is made of two-thirds of tin and one of lead, or of equal parts of each; but where the work is any thing delicate, as in organ pipes, where the juncture is ſcarce diſcernible, it is made of one part of biſmuth and three parts of pewter. The pewterers uſe a kind of ſolder made with two parts of tin and one of biſmuth: this compoſition melts with the leaſt heat of any of the ſolders. Soldering.

Silver ſolder is that which is made of two parts of ſilver and one of braſs, and uſed in ſoldering thoſe metals. Spelter ſolder is made of one part of braſs and two of ſpelter or zinc, and is uſed by the braziers and copperſmiths for ſoldering braſs, copper, and iron. This ſolder is improved by adding to each ounce of it one pennyweight of ſilver; but as it does not melt without a conſiderable degree of heat, it cannot be uſed when it is inconvenient to heat the work red-hot; in which caſe copper and braſs are ſoldered with ſilver.

Though ſpelter ſolder be much cheaper than ſilver-ſolder, yet workmen in many caſes prefer the latter. And Mr Boyle informs us, that he has found it to run with ſo moderate a heat, as not much to endanger the melting of the delicate parts of the work to be ſoldered; and if well made, this ſilver ſolder will lie even upon the ordinary kind itſelf; and ſo fill up thoſe little cavities that may chance to be left in the firſt operation, which is not eaſily done without a ſolder more eaſily fuſible than the firſt made uſe of. As to iron, it is ſufficient that it be heated to a white heat, and the two extremities, in this ſtate, be hammered together; by which means they become incorporated one with the other.

SOLDERING, the joining and faſtening together of two pieces of the ſame metal, or of two different metals, by the fuſion and application of ſome metallic compoſition on the extremities of the metals to be joined.

To ſolder upon ſilver, braſs, or iron: Take ſilver, five pennyweights; braſs, four pennyweights; melt them together for ſoft ſolder, which runs ſooneſt. Take ſilver, five pennyweights; copper, three pennyweights; melt them together for hard ſolder. Beat the ſolder thin, and lay it on the place to be ſoldered, which muſt be firſt fitted and bound together with wire as occaſion requires; then take borax in powder, and temper it like pap, and lay it upon the ſolder, letting it dry; then cover it with live coals, and blow, and it will run immediately; take it preſently out of the fire, and it is done. It is to be obſerved, that if any thing is to be ſoldered in two places, which cannot well be done at one time, you muſt firſt ſolder with the harder ſolder, and then with the ſoft; for if it be firſt done with the ſoft, it will unſolder again before the other is faſtened. Let it be obſerved, that if you would not have your ſolder run about the piece that is to be ſoldered, you muſt rub ſuch places over with chalk—In the ſoldering either of gold, ſilver, copper, or either of the metals above mentioned, there is generally uſed borax in powder, and ſometimes roſin. As to iron, it is ſufficient that it be heated red-hot, and the two extremities thus hammered together, by which means they will become incorporated with each other. For the finer kinds of iron and ſteel inſtruments, however, gold proves an excellent ſolder. This metal will diſſolve twice or thrice its weight of iron in a degree of heat very far leſs than that in which iron itſelf melts; hence if a ſmall plate of gold

Soldier
Solen.

gold is wrapped round the parts to be joined, and afterwards melted by a blow-pipe, it ſtrongly unites the pieces together without any injury to the inſtrument however delicate.

SOLDIER, a military man liſted to ſerve a prince or ſtate in conſideration of a certain daily pay.

Soldier-Crab. See CANCER.

Freſh Water Soldier. See STRATIOTES.

SOLE, in the manege, a ſort of horn under a horſe's foot, which is much more tender than the other horn that encompaſſes the foot, and by reaſon of its hardneſs is properly called the *horn* or *hoof*.

SOLE, in ichthyology. See PLEURONECTES.

SOLEA. See SANDAL and SHOE.

SOLECISM, in grammar, a falſe manner of ſpeaking, contrary to the rules of grammar, either in reſpect of declenſion, conjugation, or ſyntax.—The word is Greek, σολοικισμος, derived from the *Soli*, a people of Attica, who being tranſplanted to Cilicia, loſt the purity of their ancient tongue, and became ridiculous to the Athenians for the improprieties into which they fell.

SOLEMN, ſomething performed with much pomp, ceremony, and expence. Thus we ſay, ſolemn feaſts, ſolemn funerals, ſolemn games, &c.—In law, *ſolemn* ſignifies ſomething authentic, or what is clothed in all its formalities.

SOLEN, RAZOR-SHEATH, or *Knife-handle Shell*; a genus belonging to the claſs of *vermes*, and order of *teſtacea*. The animal is an aſcidia. The ſhell is bivalve, oblong, and opening at both ſides: the hinge has a tooth ſhaped like an awl, bent back, often double, not inſerted into the oppoſite ſhell; the rim at the ſides ſomewhat worn away, and has a horny cartilaginous hinge. There are 23 ſpecies. Three of them, viz. the ſiliqua, vagina, and enſis, are found on the Britiſh coaſts, and lurk in the ſand near the low-water mark in a perpendicular direction. When in want of food they elevate one end a little above the ſurface, and protrude their bodies far out of the ſhell. On the approach of danger they dart deep into the ſand, ſometimes two feet at leaſt. Their place is known by a ſmall dimple on the ſurface. Sometimes they are dug out with a ſhovel; at other times they are taken by ſtriking a barbed dart ſuddenly into them. When the ſea is down, theſe fiſh uſually run deep into the ſand; and to bring them up, the common cuſtom is to throw a little ſalt into the holes, on which the fiſh raiſes itſelf, and in a few minutes appears at the mouth of its hole. When half the ſhell is diſcovered, the fiſherman has nothing more to do than to take hold of it with his fingers and draw it out: but he muſt be cautious not to loſe the occaſion, for the creature does not continue a moment in that ſtate; and if by any means the fiſherman has touched it, and let it ſlip away, it is gone for ever; for it will not be decoyed again out of its hole by ſalt; ſo that there is then no way of getting it but by digging under it, and throwing it up with the ſand. The fiſh has two pipes, each compoſed of four or five rings or portions of a hollow cylinder, of unequal lengths, joined one to another; and the places where they join are marked by a number of fine ſtreaks or rays. Now the reaſon why the ſalt makes theſe creatures come up out of their holes, is, that it gives them violent pain, and even corrodes theſe pipes. This is ſomewhat ſtrange, as the creature is nouriſhed by means of ſalt-water; but it is very evident, that if a little ſalt be ſtrewed upon theſe pipes in a fiſh taken out of its habitation, it will corrode the joinings of the rings, and often make one or more joints drop off: the creature, to avoid this miſchief, arches out of its hole, and then walks off the ſalt, and then retires back again. The uſe of theſe pipes to the animal is the ſame with that of many other pipes of a like kind in other ſhell fiſh; they all ſerve to take in water: they are only a continuation of the outer membrane of the fiſh, and ſerve indifferently for taking in and throwing out the water, one receiving, and the other diſcharging it, and either anſwering equally well to their purpoſe. See *Animal Motion*.

Soleure.
Solfaing.

This fiſh was uſed as food by the ancients; and Athenæus, from Sophron, ſpeaks of it as a great delicacy, and particularly grateful to widows. It is often uſed as food at preſent, and is brought up to table fried in eggs.

SOLEURE, a canton of Swiſſerland, which holds the 11th rank in the Helvetic confederacy, into which it was admitted in the year 1481. It ſtretches partly through the plain, and partly along the chains of the Jura, and contains about 50,000 inhabitants. It is 35 miles in length from north to ſouth, and 35 in breadth from eaſt to weſt. The ſoil for the moſt part is exceedingly fertile in corn; and the diſtricts within the Jura abound in excellent paſtures. The trade both of the town and canton is of little value, although they are very commodiouſly ſituated for an extenſive commerce. It is divided into 11 bailiwicks, the inhabitants of which are all Roman Catholics except thoſe of the bailiwick of Buckegberg, who profeſs the reformed religion. The ſovereign power reſides in the great council, which, compriſing the ſenate or little council of 36, conſiſts of 102 members, choſen by the ſenate in equal proportions from the 11 tribes or companies into which the ancient burghers are diſtributed; and, owing to the diſtinction between the ancient and the new burghers (the former conſiſting of only 85 families) the government is a complete ariſtocracy.

SOLEURE, an ancient and extremely neat town of Swiſſerland, capital of the canton of the ſame name. It contains about 4000 inhabitants, and is pleaſantly ſeated on the Aar, which here expands into a noble river. Among the moſt remarkable objects of curioſity in this town is the new church of St Urs, which was begun in 1762 and finiſhed in 1772. It is a noble edifice of a whitiſh grey ſtone, drawn from the neighbouring quarries, which admits a poliſh, and is a ſpecies of rude marble. The lower part of the building is of the Corinthian, the upper of the Compoſite order. The façade, which conſiſts of a portico, ſurmounted by an elegant tower, preſents itſelf finely at the extremity of the principal ſtreet. It coſt at leaſt L. 80,000, a conſiderable ſum for ſuch a ſmall republic, whoſe revenue ſcarcely exceeds L. 12,000 a year. Soleure is ſurrounded by regular ſtone fortifications, and is 20 miles north north-eaſt of Bern, 27 ſouth ſouth-weſt of Baſle, and 45 weſt of Zurich. E. Long. 7. 20. N. Lat. 47. 15.

SOLFAING, in muſic, the naming or pronouncing the ſeveral notes of a ſong by the ſyllables *ut, re, mi, fa, ſo*, &c. in learning to ſing it.

Of the ſeven notes in the French ſcale *ut, re, mi, fa, ſol, la, ſi*, only four are uſed among us in ſinging, *ut*,

fa, fol, la: their office is principally, in ſinging, that by applying them to every note of the ſcale, it may not only be pronounced with more eaſe, but chiefly that by them the tones and ſemitones of the natural ſcale may be better marked out and diſtinguiſhed. This deſign is obtained by the four ſyllables *fa, ſol, la, mi*. Thus from *fa* to *ſol* is a tone, alſo from *ſol* to *la*, and from *la* to *mi*, without diſtinguiſhing the greater or leſs tone; but from *la* to *fa*, alſo from *mi* to *fa*, is only a ſemitone. If then theſe be applied in this order, *fa, ſol, la, fa, ſol, la, mi, fa*, &c. they expreſs the natural ſeries from C; and if that be repeated to a ſecond or third octave, we ſee by them how to expreſs all the different orders of tones and ſemitones in the diatonic ſcale; and ſtill above *mi* will ſtand *fa, ſol, la*, and below it the ſame inverted *la, ſol, fa*, and one *mi* is always diſtant from another an octave; which cannot be ſaid of any of the reſt, becauſe after *mi* aſcending come always *fa, ſol, la*, which are repeated invertedly deſcending.

To conceive the uſe of this, it is to be remembered, that the firſt thing in learning to ſing, is to make one raiſe a ſcale of notes by tones and ſemitones to an octave, and deſcend again by the ſame; and then to riſe and fall by greater intervals at a leap, as thirds and fourths, &c. and to do all this by beginning at notes of different pitch. Then thoſe notes are repreſented by lines and ſpaces, to which theſe ſyllables are applied, and the learners taught to name each line and ſpace thereby, which makes what we call *ſolfaing*; the uſe whereof is, that while they are learning to tune the degrees and intervals of ſound expreſſed by notes on a line or ſpace, or learning a ſong to which no words are applied, they may not only do it the better by means of articulate ſounds, but chiefly that by knowing the degrees and intervals expreſſed by thoſe ſyllables, they may more readily know the places of the ſemitones, and the true diſtance of the notes. See the article SINGING.

SOLFATERRA, a mountain of Italy in the kingdom of Naples, and Terra di Lavoro. This mountain appears evidently to have been a volcano in ancient times; and the ſoil is yet ſo hot, that the workmen employed there in making alum need nothing elſe beſides the heat of the ground for evaporating their liquids. Of this mountain we have the following account by Sir William Hamilton. "Near Aſtruni (another mountain, formerly a volcano likewiſe) riſes the Solfaterra, which not only retains its cone and crater, but much of its former heat. In the plain within the crater, ſmoke iſſues from many parts, as alſo from its ſides: here, by means of ſtones and tiles heaped over the crevices, through which the ſmoke paſſes, they collect in an aukward manner what they call *ſale armoniaco*; and from the ſand of the plain they extract ſulphur and alum. This ſpot, well attended to, might certainly produce a good revenue, whereas I doubt if they have hitherto ever cleared L. 200 a-year by it. The hollow found produced by throwing a heavy ſtone on the plain of the crater of the Solfaterra, ſeems to indicate that it is ſupported by a ſort of arched natural vault; and one is induced to think that there is a pool of water beneath this vault (which boils by the heat of a ſubterraneous fire ſtill deeper), by the very moiſt ſteam that iſſues from the cracks in the plain of the Solfaterra, which, like that of boiling water, runs off a ſword or knife, preſented to it, in great drops. On the outſide, and at the foot of the cone of the Solfaterra, towards the lake of Agnano, water ruſhes out of the rocks ſo hot as to raiſe the quickſilver in Fahrenheit's thermometer to the degree of boiling water (A); a fact of which I was myſelf an eye-witneſs. This place, well worthy the obſervation of the curious, has been taken little notice of; it is called the *Piſciarelli*. The common people of Naples have great faith in the efficacy of this water; and make much uſe of it in all cutaneous diſorders, as well as for another diſorder that prevails here. It ſeems to be impregnated chiefly with ſulphur and alum. When you approach your ear to the rocks of the Piſciarelli, from whence this water oozes, you hear a horrid boiling noiſe, which ſeems to proceed from the huge cauldron that may be ſuppoſed to be under the plain of the Solfaterra. On the other ſide of the Solfaterra, next the ſea, there is a rock which has communicated with the ſea, till part of it was cut away to make the road to Puzzole; this was undoubtedly a conſiderable lava, that ran from the Solfaterra when it was an active volcano. Under this rock of lava, which is more than 70 feet high, there is a ſtratum of pumice and aſhes. This ancient lava is about a quarter of a mile broad; you meet with it abruptly before you come in ſight of Puzzole, and it finiſhes as abruptly within about 100 paces of the town. The ancient name of the Solfaterra was *Forum Vulcani*; a ſtrong proof of its origin from ſubterraneous fire. The degree of heat that the Solfaterra has preſerved for ſo many ages, ſeems to have calcined the ſtones upon its cone and in its crater, as they are very white and crumble eaſily in the hotteſt parts. See CHEMISTRY, n° 656.

SOLICITOR, a perſon employed to take care of and manage ſuits depending in the courts of law or equity. Solicitors are within the ſtatute to be ſworn, and admitted by the judges, before they are allowed to practice in our courts, in like manner as attorneys.

"There is alſo a great officer of the law, next to the attorney-general, who is ſtyled the king's ſolicitor-general; who holds his office by patent during the king's pleaſure, has the care and concern of managing the king's affairs, and has fees for pleading, beſides other fees ariſing by patents, &c. He attends on the privy-council; and the attorney general and he were anciently reckoned among the officers of the exchequer; they have their audience, and come within the bar in all other courts." British Solicitor-General

SOLID, in philoſophy, a body whoſe parts are ſo firmly

(A) "I have remarked, that after a great fall of rain, the degree of heat in this water is much leſs; which will account for what Padre Torre ſays (in his book, intitled *Hiſtoire et Phenomenes du Veſuve*), that when he tried it in company with Monſieur de la Condamine, the degree of heat, upon Reaumur's thermometer, was 68°.

Solids and Solidity.

firmly connected together, as not eaſily to give way or ſlip from each other; in which ſenſe *ſolid* ſtands oppoſed to *fluid*.

Geometricians define a ſolid to be the third ſpecies of magnitude, or that which has three dimentions, viz. length, breadth, and thickneſs or depth.

Solids are commonly divided into regular and irregular. The regular ſolids are thoſe terminated by regular and equal planes, and are only five in number, viz. the tetrahedron, which conſiſts of four equal triangles; the cube or hexahedron, of ſix equal ſquares; the octahedron, of eight equal triangles; the dodecahedron, of twelve; and the icoſihedron, of twenty equal triangles.

The irregular ſolids are almoſt infinite, comprehending all ſuch as do not come under the definition of regular ſolids; as the ſphere, cylinder, cone, parallelogram, priſm, parallelopiped, &c.

Solids, in anatomy, are the bones, ligaments, membranes, muſcles, nerves, and veſſels, &c.

The ſolid parts of the body, though equally compoſed of veſſels, are different with regard to their conſiſtence; ſome being hard and others ſoft. The hard, as the bones and cartilages, give firmneſs and attitude to the body, and ſubſerve the other parts: the ſoft parts, either alone or together with the hard, ſerve to execute the animal functions. See ANATOMY.

SOLIDAGO, in botany: A genus of plants belonging to the claſs of *ſyngeneſia*, and to the order of *ſuperflua ſuperflua*; and in the natural ſyſtem ranging under the 49th order, *Compoſitæ*. The receptacle is naked; the pappus ſimple; the radii are commonly five; the ſcales of the calyx are imbricated and curved inward. There are 14 ſpecies; ſempervirens, canadenſis, altiſſima, lateriflora, bicolor, lanceolata, cœſia, mexicana, flexicaulis, latifolia, virgaurea, minuta, rigida, noveboracenſis. Among theſe there is only one ſpecies, which is a native of Britain the *virgaurea*, or golden rod, which grows frequently in rough mountainous paſtures and woods. The ſtems are branched, and vary from ſix inches to five feet high, but their common height is about a yard. The leaves are a little hard and rough to the touch; the lower ones oval-lanceolate, generally a little ſerrated and ſupported on footſtalks, thoſe on the ſtalks are elliptical; the flowers are yellow, and grow in ſpikes from the alæ of the leaves; the ſcales of the calyx are lanceolate, of unequal length, and of a pale green colour; the female florets in the rays are from five to eight in number; the hermaphrodite flowers in the diſc from ten to twelve. There is a variety of this ſpecies called *cambrica* to be found on rocks from ſix inches to a foot high.

SOLIDITY, that property of matter, or body, by which it excludes all other bodies from the place which itſelf poſſeſſes; and as it would be abſurd to ſuppoſe that two bodies could poſſeſs one and the ſame place at the ſame time, it follows, that the ſofteſt bodies are equally ſolid with the hardeſt. See METAPHYSICS, n° 44. 173. &c.

Among geometricians, the ſolidity of a body denotes the quantity or ſpace contained in it, and is called alſo its ſolid contents.

The ſolidity of a cube, priſm, cylinder, or parallelopiped, is had by multiplying its baſis into its height. The ſolidity of a pyramid or cone is had by multiplying either the whole baſe into a third part of the height, or the whole height into a third part of the baſe.

Soliloquy, Soliman.

SOLILOQUY, a reaſoning or diſcourſe which a man holds with himſelf: or, more properly, according to Pappus, it is a diſcourſe by way of anſwer to a queſtion that a man propoſes to himſelf.

Soliloquies are become very common on the modern ſtage; yet nothing can be more unartificial, or more unnatural, than an actor's making long ſpeeches to himſelf, to convey his intentions to the audience. Where ſuch diſcoveries are neceſſary to be made, the poet ſhould rather take care to give the dramatic perſons ſuch confidants as may neceſſarily ſhare their inmoſt thoughts; by which means they will be more naturally conveyed to the audience; yet even this is a ſtep that which an accurate poet would not have occaſion for. The following lines of the duke of Buckingham concerning the uſe and abuſe of ſoliloquies deſerve attention:

> Soliloquies had need be very few,
> Extremely ſhort, and ſpoke in paſſion too.
> Our lovers talking to themſelves, for want
> Of others, make the pit their confidant:
> Nor is the matter mended yet, at laſt
> They truſt a friend, only to tell it us.

SOLIMAN II. emperor of the Turks, ſurnamed the *Magnificent*, was the only ſon of Selim I. whom he ſucceeded in 1520. He was educated in a manner very different from the Ottoman princes in general; for he was inſtructed in the maxims of politics and the ſecrets of government. He began his reign by reſtoring thoſe perſons their poſſeſſions whom his father had unjuſtly plundered. He re-eſtabliſhed the authority of the tribunals, which was almoſt annihilated, and beſtowed the government of provinces upon none but perſons of wealth and probity: "I would have my viceroys (he uſed to ſay) reſemble thoſe rivers that fertilize the fields through which they paſs, not thoſe torrents which ſweep every thing before them."

After concluding a truce with Iſmael Sophy of Perſia, and ſubduing Gozeli Bey, who had raiſed a rebellion in Syria, he turned his arms againſt Europe. Belgrade was taken in 1521, and Rhodes fell into his hands the year following, after an obſtinate and enthuſiaſtic defence. In 1526 he defeated and ſlew the king of Hungary in the famous battle of Mohatz. Three years after he conquered Buda, and immediately laid ſiege to Vienna itſelf. But after continuing 20 days before that city, and aſſaulting it 20 times, he was obliged to retreat with the loſs of 80,000 men. Some time after he was defeated by the Perſians, and diſappointed of his hopes of taking Malta. He ſucceeded, however, in diſpoſſeſſing the Genoeſe of Chio, an iſland which had belonged to that republic for more than 200 years.

He died at the age of 76, while he was beſieging Sigeth, a town in Hungary, on the 30th April 1566.

He was a prince of the ſtricteſt probity, a lover of juſtice, and vigorous in the execution of it; but he tarniſhed all his glory by the cruelty of his diſpoſition. After the battle of Mohatz he ordered 1500 priſoners, moſt of them gentlemen, to be ranged in a circle, and beheaded in preſence of his whole army.

Sol puga || Solomon.

Soliman thought nothing impoſſible which he commanded: A general having received orders to throw a bridge over the Drave, wrote him, that it was impoſſible. The ſultan ſent him a long band of linen with theſe words written on it: "The emperor Soliman, thy maſter, orders thee to build a bridge over the Drave in ſpite of the difficulties thou mayeſt meet with. He informs thee at the ſame time, that if the bridge be not finiſhed upon his arrival, he will hang thee with the very linen which informs thee of his will."

SOLIPUGA, or SOLIFUGA, in natural hiſtory, the name given by the Romans to a ſmall venomous inſect of the ſpider-kind, called by the Greeks *heliocentros*; both words ſignify an animal which ſtings moſt in the country, and ſeaſons where the ſun is moſt hot. Solinus makes this creature peculiar to Sardinia; but this is contrary to all the accounts given us by the ancients. It is common in Africa and ſome parts of Europe. Almoſt all the hot countries produce this venomous little creature. It lies under the ſand to ſeize other inſects as they go by; and if it meet with any uncovered part of a man, produces a wound which proves very painful: it is ſaid that the bite is abſolutely mortal, but probably this is not true. Solinus writes the word *ſolifuga*, and ſo do many others, erroneouſly deriving the name from the notion that this animal flies from the ſun's rays, and buries itſelf in the ſand.

SOLIS (Antonio de), an ingenious Spaniſh writer, of an ancient and illuſtrious family, born at Placenza in Old Caſtile, in 1610. He was intended for the law; but his inclination toward poetry prevailed, and he cultivated it with great ſucceſs. Philip IV. of Spain made him one of his ſecretaries; and after his death the queen-regent appointed him hiſtoriographer of the Indies, a place of great profit and honour: his Hiſtory of the Conqueſt of Mexico ſhows that ſhe could not have named a fitter perſon. He is better known by this hiſtory at leaſt abroad, than by his poetry and dramatic writings, though in theſe he was alſo diſtinguiſhed. He turned prieſt at 57 years of age, and died in 1686.

SOLITARY, that which is remote from the company or commerce of others of the ſame ſpecies.

SOLITARIES, a domination of nuns of St Peter of Alcantara, inſtituted in 1676, the deſign of which was to imitate the ſevere penitent life of that ſaint. Thus they are to keep a continual ſilence, never to open their mouths to a ſtranger; to employ their time wholly in ſpiritual exerciſes, and leave their temporal concerns to a number of maids, who have a particular ſuperior in a ſeparate part of the monaſtery: they always go bare-footed, without ſandals; gird themſelves with a thick cord, and wear no linen.

SOLO, in the Italian muſic, is frequently uſed in pieces conſiſting of ſeveral parts, to mark thoſe that are to perform alone; as *piano ſolo*, *violino ſolo*. It is alſo uſed for ſonatas compoſed for one violin, one German flute, or other inſtrument, and a baſs; thus we ſay, *Corelli's ſolos*, *Geminiani's ſolos*, &c. When two or three parts play or ſing ſeparately from the grand chorus, they are called *a due ſoli*, *a tre ſoli*, &c. Solo is ſometimes denoted by *S*.

SOLOMON, the ſon of David king of Iſrael, renowned in Scripture for his wiſdom, riches, and magnificent temple and other buildings. Towards the end of his life he ſullied all his former glory by his apoſtacy from God; for which cauſe vengeance was denounced againſt his houſe and nation. He died about 975 B. C. Solomon, Solon.

Solomon's Seal, in botany; a ſpecies of CONVALLARIA.

SOLON, one of the ſeven wiſe men of Greece, was born at Salamis, of Athenian parents, who were deſcended from Codrus. His father leaving little patrimony, he had recourſe to merchandiſe for his ſubſiſtence. He had, however, a greater thirſt after knowledge and fame than after riches, and made his mercantile voyages ſubſervient to the increaſe of his intellectual treaſures. He very early cultivated the art of poetry, and applied himſelf to the ſtudy of moral and civil wiſdom. When the Athenians, tired out with a long and troubleſome war with the Megarenſians, for the recovery of the iſle of Salamis, prohibited any one, under pain of death, to propoſe the renewal of their claim to that iſland, Solon thinking the prohibition diſhonourable to the ſtate, and finding many of the younger citizens deſirous to revive the war, feigned himſelf mad, and took care to have the report of his inſanity ſpread thro' the city. In the mean time he compoſed an elegy adapted to the ſtate of public affairs, which he committed to memory. Every thing being thus prepared, he ſallied forth into the market-place with the kind of cap on his head which was commonly worn by ſick perſons, and aſcending the herald's ſtand, he delivered, to a numerous crowd, his lamentation for the deſertion of Salamis. The verſes were heard with general applauſe; and Piſiſtratus ſeconded his advice, and urged the people to renew the war. The decree was immediately repealed; the claim to Salamis was reſumed; and the conduct of the war was committed to Solon and Piſiſtratus, who, by means of a ſtratagem, defeated the Megarenſians, and recovered Salamis.

His popularity was extended through Greece in conſequence of a ſucceſsful alliance which he formed among the ſtates in defence of the temple at Delphos againſt the Cirrhæans. When diſſenſions had ariſen at Athens between the rich creditors and their poor debtors, Solon was created archon, with the united powers of ſupreme legiſlator and magiſtrate. He ſoon reſtored harmony between the rich and poor: He cancelled the debts which had proved the occaſion of ſo much oppreſſion; and ordained that in future no creditor ſhould be allowed to ſeize the body of the debtor for his ſecurity: He made a new diſtribution of the people, inſtituted new courts of judicatory, and framed a judicious code of laws, which afterwards became the baſis of the laws of the twelve tables in Rome. Among his criminal laws are many wiſe and excellent regulations; but the code is neceſſarily defective with reſpect to thoſe principles which muſt be derived from the knowledge of the true God, and of pure morality, as the certain foundations of national happineſs. Two of them in particular were very exceptionable; the permiſſion of a voluntary exile to perſons that had been guilty of premiditated murder, and the appointment of a leſs ſevere puniſhment for a rape than for ſeduction. Thoſe who wiſh to ſee accurately ſtated the comparative excellence of the laws of Moſes, of Lycurgus, and Solon, may conſult Prize Diſſertations relative to Natural and Revealed Religion by Teyler's Theological Society, Vol. IX.

The interview which Solon is ſaid to have had with Croeſus

Solſtice ‖ Sombrero.

Cræſus king of Lydia, the ſolid remarks of the ſage after ſurveying the monarch's wealth, the recollection of thoſe remarks by Cræſus when doomed to die, and the noble conduct of Cyrus on that occaſion, are known to every ſchoolboy. Solon died in the iſland of Cyprus, about the 80th year of his age. Statues were erected to his memory both at Athens and Salamis. His thirſt after knowledge continued to the laſt: "I grow old (ſaid he) learning many things." Among the apophthegms and precepts which have been aſcribed to Solon, are the following: Laws are like cobwebs, that entangle the weak, but are broken through by the ſtrong. He who has learned to obey, will know how to command. In all things, let reaſon be your guide. Diligently contemplate excellent things. In every thing that you do, conſider the end.

SOLSTICE, in aſtronomy, that time when the ſun is in one of the ſolſtitial points; that is, when he is at his greateſt diſtance from the equator; thus called becauſe he then appears to ſtand ſtill, and not to change his diſtance from the equator for ſome time; an appearance owing to the obliquity of our ſphere, and which thoſe living under the equator are ſtrangers to.

The ſolſtices are two in each year; the æſtival or ſummer ſolſtice, and the hyemal or winter ſolſtice. The ſummer ſolſtice is when the ſun ſeems to deſcribe the tropic of cancer, which is on June 22. when he makes the longeſt day: the winter ſolſtice is when the ſun enters the firſt degree, or ſeems to deſcribe the tropic of capricorn, which is on December 22. when he makes the ſhorteſt day. This is to be underſtood as in our northern hemiſphere; for in the ſouthern, the ſun's entrance into capricorn makes the ſummer ſolſtice, and that into cancer the winter ſolſtice. The two points of the ecliptic, wherein the ſun's greateſt aſcent above the equator, and his deſcent below it, are terminated, are called the *ſolſtitial points*; and a circle, ſuppoſed to paſs through the poles of the world and theſe points, is called the *ſolſtitial colure*. The ſummer ſolſtitial point is in the beginning of the firſt degree of cancer, and is called the *æſtival* or *ſummer point*: and the winter ſolſtitial point is in the beginning of the firſt degree of capricorn, and is called the *winter point*. Theſe two points are diametrically oppoſite to each other.

SOLUTION, in chemiſtry, denotes an intimate union of ſolid with fluid bodies, ſo as to form a tranſparent liquor. See DISSOLUTION, and *Index* to CHEMISTRY.

Solution of Metals. See *Metals (Solution of)*.

SOLVENT, that which diſſolves a ſolid body into a tranſparent fluid.

SOLWAY MOSS. *See Moving Moss.*

SOMBRERO, the name of an uninhabited iſland in the Weſt Indies in the form of an hat, whence the name is derived. It is alſo the name of one of the Nicobar iſlands in the Eaſt Indies.

Wonderful Plant of Sombrero, is a ſtrange kind of ſenſitive plant growing in the Eaſt Indies, in ſandy bays and in ſhallow water. It appears like a ſlender ſtraight ſtick; but when you attempt to touch it, immediately withdraws itſelf into the ſand. Mr Miller gives an account of it in his deſcription of Sumatra. He ſays, the Malays call it *lalan laut*, that is, ſea graſs. He never could obſerve any tentacula; but, after many unſucceſsful attempts, drew out a broken piece about a foot long. It was perfectly ſtraight and uniform, and reſembled a worm drawn over a knitting needle. When dry it appears like a coral.

Somers's character.

SOMERS (John), lord high chancellor of England, was born at Worceſter in 1652. He was educated at Oxford, and afterwards entered himſelf at the Middle Temple, where he ſtudied the law with great vigour. In 1680 he was one of the counſel for the lords in the Popiſh plot, and argued with great learning and eloquence againſt the diſpenſing power. In the convention which met by the prince of Orange's ſummons, January 22. 1689, he repreſented Worceſter; and was one of the managers for the Houſe of Commons, at a conference with the Houſe of Lords upon the word *abdicate*. Soon after the acceſſion of King William and Queen Mary to the throne, he was appointed ſolicitor general, and received the honour of knighthood. In 1692 he was made attorney general, and in 1693 advanced to the poſt of lord keeper of the great ſeal of England. In 1695 he propoſed an expedient to prevent the practice of clipping the coin. In 1697 he was created Lord Somers, baron of Aveſham, and made lord high chancellor of England. In the beginning of 1702 he was removed from his poſt of lord chancellor, and the year after was impeached of high crimes and miſdemeanors by the Houſe of Commons, of which he was acquitted upon trial by the Houſe of Lords. He then retired to a ſtudious courſe of life, and was choſen preſident of the Royal Society. In 1706 he propoſed a bill for the regulation of the law; and the ſame year was one of the principal managers for the union between England and Scotland. In 1708 he was made lord preſident of the council; from which poſt he was removed in 1710, upon the change of the miniſtry. In the latter end of Queen Anne's reign his lordſhip grew very infirm in his health; which is ſuppoſed to be the reaſon that he held no other poſt than a ſeat at the council-table, after the acceſſion of King George I. He died of an apoplectic fit in 1716. Mr Addiſon has drawn his character very beautifully in the Freeholder.

SOMERSETSHIRE, a county of England, taking its name from Somerton, once the capital, between 50° and 51° 27′ north latitude, and between 1° 25′ and 2° 59′ weſt longitude. It is bounded on the weſt by Devonſhire, on the ſouth by Dorſetſhire, on the north by Briſtol Channel or the Severn Sea, on the north eaſt by a ſmall part of Glouceſterſhire, and on the eaſt by Wiltſhire. It is one of the largeſt counties in England, extending in length from eaſt to weſt about 60 miles; in breadth, where broadeſt, from ſouth to north, about 47; and 220 in circumference. It is divided into 42 hundreds, in which are 3 cities, 32 market towns, 1500 villages, 385 pariſhes of which 132 are vicarages, containing more than 1,000,000 of acres, and about 300,000 ſouls. It ſends 15 members to Parliament, viz. two for the county, two for Briſtol, two for Bath, two for Wells, two for Taunton, two for Bridgewater, two for Ilcheſter, two for Milbourn-port, and two for Minehead.

Philoſophical Tranſactions vol. xvii. p. 638.

The air of this country is very mild and wholeſome, eſpecially that of the hilly part. The ſoil in general is exceeding rich, ſo that ſingle acres very commonly produce forty or fifty buſhels of wheat, and there have been inſtances of ſome producing forty of barley. As there is very fine paſture both for ſheep and black cattle, it abounds in both, which are as large as thoſe of

Somerſetſhire. Sonata.

Lincolnſhire, and their fleſh of a finer grain. In conſequence of this abundance of black cattle, great quantities of cheeſe are made in it, of which that of Cheddar is thought equal to Parmeſan. In the hilly parts are found coal, lead, copper, and lapis calaminaris. Wood thrives in it as well as in any county of the kingdom. It abounds alſo in peaſe, beans, beer, cyder, fruit, wildfowl, and ſalmon; and its mineral waters are celebrated all over the world.

The riches of this county, both natural and acquired, exceed thoſe of any other in the kingdom, Middleſex and Yorkſhire excepted. The woollen manufacture in all its branches is carried on to a very great extent; and in ſome parts of the county great quantities of linen are made. If to theſe the produce of various other commodities in which it abounds is added, the amount of the whole muſt undoubtedly be very great. Its foreign trade muſt alſo be allowed to be very extenſive, when it is conſidered that it has a large trade for ſea coal, and poſſeſſes, beſides other ports, that of Briſtol, a town of the greateſt trade in England, next to London.

Beſides ſmall ſtreams, it is well watered and ſupplied with fiſh by the river Severn, Avon, Parrel, Froome, Ax, Torre, and Tone. Its greateſt hills are Mendip, Pouldon, and Quantock, of which the firſt abounds in coal, lead, &c. The rivers Severn and Parrel breed very fine ſalmon. The chief town is Briſtol.

SOMERTON, an ancient town in Somerſetſhire, from whence the county derives its name. It is 123 miles from London; it has five ſtreets, containing 251 houſes, which are moſtly built of the blue ſtone from the quarries in the neighbourhood. It is governed by conſtables, and has a hall for petty ſeſſions. The market for corn is conſiderable, and it has ſeveral fairs for cattle. The church has what is not very frequent, an *octangular* tower with ſix bells. N. Lat. 51. 4. W. Long. 1. 53.

SOMNAMBULI, perſons who walk in their ſleep. See Sleepwalkers.

SOMNER (William), an eminent Engliſh antiquary, was born at Canterbury in 1606. His firſt treatiſe was The Antiquities of Canterbury, which he dedicated to Archbiſhop Laud. He then applied himſelf to the ſtudy of the Saxon language; and having made himſelf maſter of it, he perceived that the old gloſſary prefixed to Sir Roger Twiſden's edition of the laws of King Henry I. printed in 1644, was faulty in many places; he therefore added to that edition notes and obſervations valuable for their learning, with a very uſeful gloſſary. His Treatiſe of Gavelkind was finiſhed about 1648, though not publiſhed till 1660. Our author was zealouſly attached to King Charles I. and in 1648 he publiſhed a poem on his ſufferings and death. His ſkill in the Saxon tongue led him to inquire into moſt of the European languages ancient and modern. He aſſiſted Dugdale and Dodſworth in compiling the *Monaſticon Anglicanum*. His Saxon Dictionary was printed at Oxford in 1659. He died in 1669.

SON, an appellation given to a male child conſidered in the relation he bears to his parents. See Parent and Filial *Piety*.

SONATA, in muſic, a piece or compoſition, intended to be performed by inſtruments only: in which ſenſe it ſtands oppoſed to *cantata*, or a piece deſigned for the voice. See Cantata. Sonata, Sonchus.

The ſonata then, is properly a grand, free, humorous compoſition, diverſified with a great variety of motions and expreſſions, extraordinary and bold ſtrokes, figures, &c. And all this purely according to the fancy of the compoſer; who, without confining himſelf to any general rules of counterpoint, or to any fixed number or meaſure, gives a looſe to his genius, and runs from one mode, meaſure, &c. to another, as he thinks fit. This ſpecies of compoſition had its riſe about the middle of the 17th century; thoſe who have moſt excelled in it were Baſſani and Corelli. We have ſonatas of 1, 2, 3, 4, 5, 6, 7, and even 8 parts, but uſually they are performed by a ſingle violin, or with two violins, and a thorough baſs for the harpſichord; and frequently a more figured baſs for the baſs viol, &c.

There are a thouſand different ſpecies of ſonatas; but the Italians uſually reduce them to two kinds. *Suonate de chieſa*, that is, ſonatas proper for church muſic, which uſually begin with a grave ſolemn motion, ſuitable to the dignity and ſanctity of the place and the ſervice, after which they ſtrike into a briſker, gayer, and richer manner. Theſe are what they more peculiarly call ſonatas. *Suonate de camera*, or ſonatas for the chamber, are properly ſerieſes of ſeveral little pieces, for dancing, only compoſed to the ſame tune. They uſually begin with a prelude or little ſonata, ſerving as an introduction to all the reſt: afterwards come the allemand, pavane, courant, and other ſerious dances; then jigs, gavots, minuets, chacons, paſſecailles, and other gayer airs: the whole compoſed in the ſame tune or mode.

SONCHUS, sow-thistle, in botany: A genus of plants belonging to the claſs of *ſyngeneſia*, and to the order of *polygamia æqualis*; and in the natural ſyſtem ranged under the 49th order, *Compoſitæ*. The receptacle is naked; the calyx is imbricated, bellying and conical; the down of the ſeed is ſimple, ſeſſile, and very ſoft; the ſeed is oval and pointed. There are 13 ſpecies; the maritimus, paluſtris, fruticoſus, arvenſis, oleraceus, tenerrimus, plumieri, alpinus, floridanus, ſibiricus, tataricus, tuberoſus, and canadenſis. Four of theſe are natives of Britain.—1. *Paluſtris*, marſh ſow thiſtle. The ſtem is erect, from ſix to ten feet high, branched and hairy towards the top: the leaves are firm, broad, half pinnated, ſerrated, and ſharp pointed; the lower ones ſagittate at the baſe: the flowers are of a deep yellow, large, and diſperſed on the tops of the branches: the calyx is rough. It is frequent in marſhes, and flowers in July or Auguſt.—2 *Arvenſis*, corn ſow-thiſtle. The leaves are alternate, runcinate, and heart-ſhaped at the baſe; the root creeps under ground; the ſtem is three or four feet high, and branched at the top. It grows in corn-fields, and flowers in Auguſt.—3. *Oleraceus*, common ſow-thiſtle. The ſtalk is ſuculent, piſtular, and a cubit high or more; the leaves are broad, embracing the ſtem, generally deeply ſinuated, ſmooth or prickly at the edges; the flowers are of a pale yellow, numerous, in a kind of umbel, and terminal; the calyx is ſmooth. It is frequent in waſte places and cultivated ground.—4. *Alpinus*, blue-flowered ſow-thiſtle. The ſtem is erect, purpliſh, branched, or ſimple, from three to ſix feet high: the leaves are large, ſmooth, and ſinuated;

ated; the extreme segment large and triangular: the flowers are blue, and grow on hairy viscid pedicles, in long spikes: the calyx is brown. This species is found in Northumberland.

SONG, in poetry, a little compoſition, conſiſting of eaſy and natural verſes, ſet to a tune in order to be ſung. See POETRY, n° 129.

SONG, in muſic, is applied in general to a ſingle piece of muſic, whether contrived for the voice or an inſtrument. See AIR.

Song of birds, is defined by the honourable Daines Barrington to be a ſucceſſion of three or more different notes, which are continued without interruption, during the ſame interval, with a muſical bar of four crotchets in an adagio movement, or whilſt a pendulum ſwings four ſeconds.

It is aſſerted, that the notes of birds are no more innate than languages in man, and that they depend upon imitation, as far as their organs will enable them to imitate the ſounds which they have frequent opportunities of hearing: and their adhering ſo ſteadily, even in a wild ſtate, to the ſame ſong, is owing to the neſtlings attending only to the inſtruction of the parent bird, whilſt they diſregard the notes of all others that may perhaps be ſinging round them.

Birds in a wild ſtate do not commonly ſing above 10 weeks in the year, whereas birds that have plenty of food in a cage ſing the greateſt part of the year: and we may add, that the female of no ſpecies of birds ever ſings. This is a wiſe proviſion of nature, becauſe her ſong would diſcover her neſt. In the ſame manner, we may rationally account for her inferiority in plumage. The faculty of ſinging is confined to the cock birds; and accordingly Mr Hunter, in diſſecting birds of ſeveral ſpecies, found the muſcles of the larynx to be ſtronger in the nightingale than in any other bird of the ſame ſize; and in all thoſe inſtances, where he diſſected both cock and hen, the ſame muſcles were ſtronger in the cock. To the ſame purpoſe, it is an obſervation as ancient as the time of Pliny, that a capon does not crow.

Some have aſcribed the ſinging of the cock-bird in the ſpring chiefly to the motive of pleaſing his mate during incubation; others, who allow that it is partly for this end, believe it is partly owing alſo to another cauſe, viz. the great abundance of plants and inſects in the ſpring, which, as well as ſeeds, are the proper food of ſinging birds at that time of the year.

Mr Barrington remarks, that here is no inſtance of any ſinging bird which exceeds our blackbird in ſize; and this, he ſuppoſes, may ariſe from the difficulty of its concealing itſelf, if it called the attention of its enemies, not only by its bulk, but by the proportionable loudneſs of its notes. This writer further obſerves, that ſome paſſages of the ſong in a few kinds of birds correſpond with the intervals of our muſical ſcale, of which the cuckoo is a ſtriking and known inſtance; but the greater part of their ſong cannot be reduced to a muſical ſcale; partly, becauſe the rapidity is often ſo great, and it is alſo ſo uncertain when they may ſtop, that we cannot reduce the paſſages to form a muſical bar in any time whatſoever; partly alſo, becauſe the pitch of moſt birds is conſiderably higher than the moſt ſhrill notes of thoſe inſtruments which have the greateſt compaſs; and principally, becauſe the intervals uſed by birds are commonly ſo minute, that we cannot judge of them from the more groſs intervals into which we divide our muſical ſcales. The writer apprehends, that all birds ſing in the ſame key, and in order to diſcover this key, he informs us, that the following notes have been obſerved in different birds, A, B flat, C, D, F, and G; and therefore E only is wanting to complete the ſcale: now theſe intervals, he ſays, can only be found in the key of F with a flat third, or that of G with a flat third; and he ſuppoſes it to be the latter, becauſe admitting that the firſt muſical notes were learned from birds, thoſe of the cuckoo, which have been moſt attended to, form a flat third, and moſt of our compoſitions are in a flat third, where muſic is ſimple, and conſiſts merely of melody. As a further evidence that birds ſing always in the ſame key, it has been found by attending to a nightingale, as well as a robin which was educated under him, that the notes reducible to our intervals of the octave were always preciſely the ſame.

Moſt people, who have not attended to the notes of birds, ſuppoſe, that every ſpecies ſings exactly the ſame notes and paſſages: but this is by no means true; though it is admitted that there is a general reſemblance. Thus the London bird-catchers prefer the ſong of the Kentiſh goldfinches, and Eſſex chaffinches; and ſome of the nightingale-fanciers prefer a Surry bird to thoſe of Middleſex.

Of all ſinging birds, the ſong of the nightingale has been moſt univerſally admired: and its ſuperiority (deduced from a caged bird) conſiſts in the following particulars; its tone is much more mellow than that of any other bird, though at the ſame time, by a proper exertion of its muſical powers, it can be very brilliant. Another point of ſuperiority is its continuance of ſong without a pauſe, which is ſometimes no leſs than 20 ſeconds; and when reſpiration becomes neceſſary, it takes it with as much judgment as an opera ſinger. The ſkylark in this particular, as well as in compaſs and variety, is only ſecond to the nightingale. The nightingale alſo ſings (if the expreſſion may be allowed) with ſuperior judgment and taſte. Mr Barrington has obſerved, that his nightingale, which was a very capital bird, began faintly like the ancient orators; reſerving its breath to ſwell certain notes, which by theſe means had a moſt aſtoniſhing effect. This writer adds, that the notes of birds, which are annually imported from Aſia, Africa, and America, both ſingly and in concert, are not to be compared to thoſe of European birds.

The following table, formed by Mr Barrington, agreeably to the idea of M. de Piles in eſtimating the merits of painters, is deſigned to exhibit the comparative merit of the Britiſh ſinging birds; in which 20 is ſuppoſed to be the point of abſolute perfection.

Nightingale

Song of Sophi. Philosophical Transactions, vol. lxii.

	Mellowness of tone.	Sprightly notes.	Plaintive notes.	Compass.	Execution.
Nightingale	19	14	19	19	19
Sky-lark	4	19	4	18	18
Wood-lark	18	4	17	12	8
Tit-lark	12	12	12	12	12
Linnet	12	16	12	16	18
Goldfinch	4	19	4	12	12
Chaffinch	4	12	4	8	8
Greenfinch	4	4	4	4	6
Hedge-sparrow	6	0	6	4	4
Aberdavine or fiskin	2	4	0	4	4
Red-poll	0	4	0	4	4
Thrush	4	4	4	4	4
Blackbird	4	4	0	2	2
Robin	6	16	12	12	12
Wren	0	12	0	4	4
Red sparrow	0	4	0	2	2
Black-cap, or Norfolk mock nightingale	14	12	12	14	14

SONNA, a book of Mahometan traditions, which all the orthodox muſſulmen are required to believe.

SONNERATIA, in botany; a genus of plants belonging to the claſs of *icoſandria*, and to the order of *monogynia*. The calyx is cut into ſix ſegments; the petals are ſix; the capſule is multilocular and ſucculent; and the cells contain many ſeeds. The only ſpecies is the *acida*.

SONNET, in poetry, a compoſition contained in 14 verſes, viz. two ſtanzas or meaſures of four verſes each, and two of three, the eight firſt verſes being all in three rhimes.

SONNITES, among the Mahometans, an appellation given to the orthodox muſſulmen or true believers; in oppoſition to the ſeveral heretical ſects, particularly the Shiites or followers of Ali.

SOOJU, or Soy. See Dolichos.

SOONTABURDAR, in the Eaſt Indies; an attendant, who carries a ſilver bludgeon in his hand about two or three feet long, and runs before the palanquin. He is inferior to the Chubdar; the propriety of an Indian newaury requiring two Soontaburdars for every Chubdar in the train. The Chubdar proclaims the approach of viſitors, &c. He generally carries a large ſilver ſtaff about five feet long in his hands: and among the Nabobs he proclaims their praiſes aloud as he runs before their palanquins.

SOOT, a volatile matter ariſing from wood and other fuel along with the ſmoke; or rather, it is the ſmoke itſelf condenſed and gathered to the ſides of the chimney. Tho' once volatile, however, ſoot cannot be again reſolved into vapour; but, if diſtilled by a ſtrong fire, yields a volatile alkali and empyreumatic oil, a conſiderable quantity of fixed matter remaining at the bottom of the diſtilling veſſel. If burnt in an open fire, it flames with a thick ſmoke, whence other ſoot is produced. It is uſed as a material for making ſal ammoniac, and as a manure. See Chemistry, n° 796; and Agriculture, n° 20.

Soot-Black. See *Colour-Making*.

SOPHI, or Sofi, a title given to the emperor of Perſia; importing as much as wiſe, ſage, or philoſopher. Sophis Sophita

The title is by ſome ſaid to have taken its riſe from a young ſhepherd named *Sophi*, who attained to the crown of Perſia in 1370; others derive it from the *ſophi* or ſages anciently called *magi*. Voſſius gives a different account of the word: ſophi in Arabic, he obſerves, ſignifies *wiſe*; and he adds, that it was applied by the Turks out of deriſion to the Kings of Perſia ever ſince Iſhmael's time; becauſe, according to their ſcheme of religion, he is to wear no other covering on his head but an ordinary red woollen ſtuff; whence the Perſians are alſo called *kezelbaſhes*, q. d. *red-heads*. But Bochart aſſures us, that ſophi in the original Perſian language, ſignifies one that is pure in his religion, and who prefers the ſervice of God in all things: and derives it from an order of religious called by the ſame name. The ſophis value themſelves on their illuſtrious extraction. They are deſcended in a right line from Houſſein, ſecond ſon of Ali, Mahomet's couſin, and Fatima, Mahomet's daughter.

Sophis, or *Sofies*, a kind of order of religious among the Mahometans in Perſia, anſwering to what are otherwiſe called *derviſes*, and among the Arabs and Indians *faquirs*. Some will have them called ſophis from a kind of coarſe camblet which they wear called *ſouf* from the city Souf in Syria, where it is principally manufactured. The more eminent of thoſe ſophis are complimented with the title *ſchiek*, that is, *reverend*, much as in Romiſh countries the religious are called *reverend fathers*. Schiek ſophi, who laid the foundation of the grandeur of the royal houſe of Perſia, was the founder, or rather the reſtorer of this order: Iſhmael, who conquered Perſia, was himſelf a ſophi, and greatly valued himſelf on his being ſo. He choſe all the guards of his perſon from among the religious of this order; and would have all the great lords of his court ſophis. The king of Perſia is ſtill grandmaſter of the order; and the lords continue to enter into it, though it be now fallen under ſome contempt.

SOPHISM, in logic a ſpecious argument having the appearance of truth, but leading to falſehood. Sophiſms are reduced by Ariſtotle into eight claſſes, an arrangement ſo juſt and comprehenſive, that it is equally proper in preſent as in former times. 1. *Ignoratio elenchi* in which the ſophiſt ſeems to determine the queſtion, while he only does it in appearance. Thus the queſtion, "Whether exceſs of wine be hurtful?" ſeems to be determined by proving, that wine revives the ſpirits and gives a man courage: but the principal point is here kept out of ſight; for ſtill it may be hurtful to health, to fortune, and reputation. 2. *Petitio principii*, a begging of the queſtion, or taking for granted that which remains to be proved, as if any one ſhould undertake to prove that the ſoul is extended through all the parts of the body, becauſe it reſides in every member. This is affirming the ſame thing in different words. 3. Reaſoning in a circle; as when the Roman Catholics prove the Scriptures to be the word of God by the authority of the church, and the authority of the church from the Scriptures. 4. *Non cauſa pro cauſa*, or the aſſigning of a falſe cauſe to any effect. Thus the ſuppoſed principle, that nature abhors a vacuum, was applied to explain the riſing of water in a pump before Galileo diſcovered that it was owing to the preſſure of the atmo-

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atmoſphere. In this way the vulgar aſcribe accidents to divine vengeance, and the hereſies and infidelity of modern times are ſaid to be owing to learning. 5. *Fallacia accidentis*, in which the ſophiſt repreſents what is merely accidental as eſſential to the nature of the ſubject. This is nearly allied to the former, and is committed by the Mahometans and Roman Catholics. The Mahometans forbid wine, becauſe it is ſometimes the occaſion of drunkenneſs and quarrels; and the Roman Catholics prohibit the reading of the Bible, becauſe it has ſometimes promoted hereſies. 6. By deducing an univerſal aſſertion from what is true only in particular circumſtances, and the reverſe; thus ſome men argue, "tranſcribers have committed many errors in copying the Scriptures, therefore they are not to be depended on." 7. By aſſerting any thing in a compound ſenſe which is only true in a divided ſenſe; ſo when the Scriptures aſſure us, that the worſt of ſinners may be ſaved, it does not mean that they ſhall be ſaved while they remain ſinners, but that if they repent they may be ſaved. 8. By an abuſe of the ambiguity of words. Thus Mr Hume reaſons in his Eſſay on Miracles: "Experience is our only guide in reaſoning concerning matters of fact; now we know from experience, that the laws of nature are fixed and invariable. On the other hand, teſtimony is variable and often falſe; therefore ſince our evidence for the reality of miracles reſts ſolely on teſtimony which is variable, and our evidence for the uniformity of the laws of nature is invariable, miracles are not to be believed." The ſophiſtry of this reaſoning depends on the ambiguity of the word *experience*, which in the firſt propoſition ſignifies the maxims which we form from our own obſervation and reflection; in the ſecond it is confounded with teſtimony; for it is by the teſtimony of others, as well as our own obſervation, that we learn whether the laws of nature are variable or invariable. The Eſſay on Miracles may be recommended to thoſe who wiſh to ſee more examples of ſophiſtry; as we believe moſt of the eight ſpecies of ſophiſms which we have mentioned are well illuſtrated by examples in that eſſay.

SOPHIST, an appellation aſſumed in the early periods of Grecian hiſtory by thoſe who devoted their time to the ſtudy of ſcience. This appellation appearing too arrogant to Pythagoras, he declined it, and wiſhed to be called a *philoſopher*; declaring that, though he could not conſider himſelf as a wiſe man, he was indeed a lover of wiſdom. True wiſdom and modeſty are generally united. The example of Pythagoras was followed by every man of eminence; while the name *Sophiſt* was retained only by thoſe who with a pomp of words made a magnificent diſplay of wiſdom upon a very ſlight foundation of knowledge. Theſe men taught an artificial ſtructure of language, and a falſe method of reaſoning, by which, in argument, the worſe might be made to appear the better reaſon (ſee SOPHISM). In Athens they were long held in high repute, and ſupported, not only by contributions from their pupils, but by a regular ſalary from the ſtate. They were among the bittereſt enemies of the illuſtrious Socrates, becauſe he embraced every opportunity of expoſing to contempt and ridicule their vain pretenſions to ſuperior knowledge, and the pernicious influence of their doctrines upon the taſte and morals of the Athenian youth.

SOPHISTICATION, the mixing of any thing with what is not genuine; a practice too common in the making up of medicines for ſale; as alſo among vintners, diſtillers, and others, who are accuſed of ſophiſticating their wines, ſpirits, oil, &c. by mixing with them cheaper and coarſer materials; and in many caſes the cheat is carried on ſo artfully as to deceive the beſt judges. Sophiſtication.

SOPHOCLES, the celebrated Greek tragic poet, the ſon of Sophilus an Athenian, was born at Colonus, and educated with great attention. Superior vigour and addreſs in the exerciſes of the palæſtra, and ſkill in muſic, were the great accompliſhments of young men in the ſtates of Greece. In theſe, Sophocles excelled; nor was he leſs diſtinguiſhed by the beauty of his perſon. He was alſo inſtructed in the nobleſt of all ſciences, civil policy and religion: from the firſt of theſe he derived an authentic love of his country, which he ſerved in ſome embaſſies, and in high military command with Pericles; from the latter he was impreſſed with a pious reverence for the gods, maintained by the inviolable integrity of his life. But his ſtudies were early devoted to the tragic muſe; the fire of Eſchylus lent a fire to his genius, and excited that noble emulation which led him to contend with, and ſometimes to bear away the prize from, his great maſter. He wrote 43 tragedies, of which 7 only have eſcaped the ravages of time: and having teſtified his love of his country by refuſing to leave it, though invited by many kings; and having enjoyed the uninterrupted eſteem and affection of his fellow-citizens, which neither the gallant actions and ſublime genius of Eſchylus, nor the tender ſpirit and philoſophic virtue of Euripides, could ſecure to them, he died in the 91ſt year of his age, about 406 years before Chriſt. The burial-place of his anceſtors was at Decelia, which the Lacedemonians had at that time ſeized and fortified; but Lyſander, the Spartan chief, permitted the Athenians to inter their deceaſed poet; and they paid him all the honours due to his love of his country, integrity of life, and high poetic excellence. Eſchylus had at once ſeized the higheſt poſt of honour in the field of poetry, the true ſublime; to that eminence his claim could not be diſputed. Sophocles had a noble elevation of mind, but tempered with ſo fine a taſte, and ſo chaſtened a judgment, that he never paſſed the bounds of propriety. Under his conduct the tragic muſe appeared with the chaſte dignity of ſome noble matron at a religious ſolemnity; harmony is in her voice, and grace in all her motions. From him the theatre received ſome additional embelliſhments; and the drama the introduction of a third ſpeaker, which made it more active and more intereſting: but his diſtinguiſhed excellence is in the judicious diſpoſition of the fable, and ſo nice a connection and dependance of the parts on each other, that they all agree to make the event not only probable, but even neceſſary. This is peculiarly admirable in his "Œdipus King of Thebes," and in this important point he is far ſuperior to every other dramatic writer.

The ingratitude of the children of Sophocles is well known. They wiſhed to become immediate maſters of their father's poſſeſſions; and therefore tired of his long life, they accuſed him before the Areopagus of infirmity. The only defence the poet made was to read his tragedy of Œdipus at Colonus, which he had juſt finiſhed; and then he aſked his judges, whether the an-

ther

Sophora Sorbus.

thor of such a performance could be taxed with infamy? The father upon this was acquitted, and the children returned home covered with shame and confusion. The seven tragedies of Sophocles which still remain, together with the Greek Scholia which accompany them, have been translated into Latin by Johnson, and into English by Dr Franklin and Mr Potter.

SOPHORA, in botany: A genus of plants belonging to the class of *decandria*, and to the order of *monogynia*; and in the natural system arranged under the 32d order, *Papilionacea*. The calyx is quinquedentate and gibbous above: the corolla is papilionaceous; the wings being of the same length with the vexillum: the seed is contained in a legumen. There are 16 species; the tetraptera, microphylla, flavescens, alopecuroides, tomentosa, occidentalis, capensis, aurea, japonica, genistoides, australis, tinctoria, alba, lupinoides, biflora, and hirsuta.

SOPORIFIC, or SOPORIFEROUS, a medicine that produces sleep. Such are opium, laudanum, the seed of poppies, &c. The word is formed from the Latin *sopor*, "sleep." The Greeks in place of it use the word *hypnotic*.

SORBONNE, or SORBON, the house or college of the faculty of theology established in the university of Paris. It was founded in 1252 by St Louis, or rather by Robert de Sorbon his confessor and almoner, first canon of Cambray, and afterwards of the church of Paris; who gave his own name to it, which he himself took from the village of Sorbon or Serbon, near Sens, where he was born. The foundation was laid in 1250; queen Blanche, in the absence of her husband, furnished him with a house which had formerly been the palace of Julian the apostate, of which some remains are still seen. Afterwards the king gave him all the houses he had in the same place, in exchange for some others. The college has been since magnificently rebuilt by the cardinal de Richelieu. The design of its institution was for the use of poor students in divinity. There are lodgings in it for 36 doctors, who are said to be of the *society of the Sorbonne*; those admitted into it without being doctors, are said to be of the *hospitality of the Sorbonne*. Six regent doctors formerly held lectures every day for an hour and a half each; three in the morning, and three in the afternoon.

SORBONNE, is also used in general for the whole faculty of theology at Paris; as the assemblies of the whole body are held in the house of the Sorbonne; and the bachelors of the other houses of the faculty, as the house of Navarre, &c. come hither to hold their *sorbonniques*, or act for being admitted doctor in divinity.

SORBUS, SERVICE-TREE, in botany; a genus of plants belonging to the class of *icosandria*, and to the order of *trigynia*. The calyx is quinquefid; the petals are five; the berry is below the flower, soft and containing three seeds. There are three species; the aucuparia, domestica, and hebrida.

1. The *aucuparia*, mountain-ash, quicken-tree, quick-beam, or roan-tree, rises with a straight upright stem and regular branching head, twenty or thirty feet high or more, covered with a smooth greyish brown bark; pinnated leaves of eight or ten pair of long, narrow, serrated folioles, and an odd one, smooth on both sides; and large umbellate clusters of white flowers at the sides and ends of the branches, succeeded by clusters of fine red berries, ripe in autumn and winter. There is a variety with yellow striped leaves. This species grows wild in many parts of Great Britain in mountainous places, woods, and hedge-rows, often growing to the size of timber; and is admitted into most ornamental plantations, for the beauty of its growth, foliage, flowers, and fruit; the latter, in particular, being produced in numerous red large bunches all over the tree, exhibit a fine appearance in autumn and winter, till devoured by the birds, especially the blackbird and thrush, which are so allured by this fruit as to flock from all parts and feed on it voraciously.—In the island of Jura the juice of the berries is employed as an acid for punch. It is probable that this tree was in high esteem with the Druids; for it is more abundant than any other tree in the neighbourhood of those Druidical circles of stones, so common in North Britain. It is still believed by some persons, that a branch of this tree can defend them from enchantment or witchcraft. Even the cattle are supposed to be preserved by it from danger. The dairy-maid drives them to the summer pastures with a rod of the roan-tree, and drives them home again with the same. In Strathspey, we are told, a hoop is made of the wood of this tree on the 1st of May, and all the sheep and lambs are made to pass through it.

2. The *domestica*, or cultivated service-tree, with eatable fruit, grows with an upright stem, branching 30 or 40 feet high or more, having a brownish bark, and the young shoots in summer covered with a mealy down; pinnated leaves of eight or ten pair of broadish deeply serrated lobes and an odd one, downy underneath, and large umbellate clusters of white flowers at the sides and ends of the branches, succeeded by bunches of large, fleshy, edible red fruit, of various shapes and sizes. This tree is a native of the southern warm parts of Europe, where its fruit is used at table as a desert, and it is cultivated in the north in many gardens, both as a fruit-tree and as an ornament to diversify hardy plantations.

3. The *hebrida*, or mongrel service-tree of Gothland, grows twenty or thirty feet high; it has half pinnated leaves, very downy underneath; and clusters of white flowers, succeeded by bunches of round reddish berries in autumn.

SORCERY, or MAGIC: the power which some persons were formerly supposed to possess of commanding the devil and the infernal spirits by skill in charms and invocations, and of soothing them by fumigations. Sorcery is therefore to be distinguished from witchcraft; an art which was supposed to be practised, not by commanding evil spirits, but by compact with the devil. As an instance of the power of bad smells over demons or evil spirits, we may mention the flight of the evil spirit mentioned in Tobit into the remote parts of Egypt, produced, it is said, by the smell of the burnt liver of a fish. Lilly informs us, that one Evans having raised a spirit at the request of Lord Bothwell and Sir Kenelm Digby, and forgetting a fumigation, the spirit, vexed at the disappointment, pulled him without the circle, and carried him from his house in the Minories into a field near Battersea Causeway.

King James, in his *Dæmonologia*, has given a very full account of the art of sorcery. "Two principal things (says he) cannot well in that errand be wanted: holy

Sorbus Sorcery

holy water (whereby the devill mockes the papists), and some present of a living thing unto him. There are likewise certaine dales and houres that they observe in this purpose. These things being all ready and prepared, circles are made, triangular, quadrangular, round, double, or single, according to the forme of the apparition they crave. When the conjured spirit appeares, which will not be while after many circumstances, long prayers, and much muttering and murmurings of the conjurors, like a papist priest dispatching a hunting masse—how soone, I say, he appeares, if they have missed one jote of all their rites; or if any of their feete once slyd over the circle, through terror of his fearfull apparition, he paies himself at that time, in his owne hand, of that due debt which they ought him, and otherwise would have delaied longer to have paid him: I mean, he carries them with him, body and soule." How the conjurors made triangular or quadrangular circles, his majesty has not informed us, nor does he seem to imagine there was any difficulty in the matter. We are therefore led to suppose, that he learned his mathematics from the same system as Dr Sacheverell, who, in one of his speeches or sermons, made use of the following simile: "They concur like parallel lines, meeting in one common centre."

Another mode of consulting spirits was by the beryl, by means of a speculator or seer; who, to have a complete sight, ought to be a pure virgin, a youth who had not known woman, or at least a person of irreproachable life and purity of manners. The method of such consultation is this: The conjuror having repeated the necessary charms and adjurations, with the litany or invocation peculiar to the spirits or angels he wishes to call (for every one has his particular form), the seer looks into a crystal, or beryl, wherein he will see the answer, represented either by types or figures; and sometimes, though very rarely, will hear the angels or spirits speak articulately. Their pronunciation is, as Lilly says, like the Irish, much in the throat. Lilly describes one of these beryls or crystals. It was, he says, as large as an orange, set in silver, with a cross at the top, and round about engraved the names of the angels Raphael, Gabriel, and Uriel. A delineation of another is engraved in the frontispiece to Aubery's Miscellanies.

These socerers or magicians do not always employ their art to do mischief; but, on the contrary, frequently exert it to cure diseases inflicted by witches; to discover thieves; recover stolen goods; to foretel future events, and the state of absent friends. On this account they are frequently called *white witches*. See MAGIC, WITCHCRAFT, &c.

Our forefathers were strong believers when they enacted, by statute 33 Hen. VIII. c. 8. all witchcraft and sorcery to be felony without benefit of clergy; and again, by statute 1 Jac. I. c. 12. that all persons invoking any evil spirit, or consulting, covenanting with, entertaining, employing, feeding, or rewarding any evil spirit; or taking up dead bodies from their graves to be used in any witchcraft, sorcery, charm, or inchantment; or killing or otherwise hurting any person by such infernal arts; should be guilty of felony without benefit of clergy, and suffer death. And if any person should attempt by sorcery to discover hidden treasure, or to restore stolen goods, or to provoke unlawful love, or to hurt any man or beast, though the same were not effected, he or she should suffer imprisonment and pillory, for the first offence, and death for the second. These acts continued in force till lately, to the terror of all ancient females in the kingdom; and many poor wretches were sacrificed thereby to the prejudice of their neighbours and their own illusions, not a few having by some means or other confessed the fact at the gallows. But all executions for this dubious crime are now at an end; the legislature having at length followed the wise example of Louis XIV. in France, who thought proper by an edict to restrain the tribunals of justice from receiving informations of witchcraft. And accordingly it is enacted, by statute 9 Geo. II. c. 5. that no prosecution shall for the future be carried on against any person for conjuration, witchcraft sorcery, or inchantment: But the misdemeanor of persons pretending to use witchcraft, tell fortunes, or discover stolen goods, by skill in the occult sciences, is still deservedly punished with a year's imprisonment, and standing four times in the pillory.

SOREX, the SHREW, in natural history; a genus of animals belonging to the class of *mammalia*, and order of *feræ*. It has two long fore-teeth in the upper jaw, which are divided into two points; in the lower jaw are two or four fore-teeth, the two middle ones, in the latter-case, being shorter than the others: On each side in both jaws are two or more tusks: The grinders are knobbed. The animals of this genus have in general thick clumsy bodies, and five toes on each of their feet; the head resembles that of the mole, being thick at the fore-head, much elongated, and ending in a conical snout, and having very small eyes; in other circumstances of general figure they resemble the murine tribe of quadrupeds. They burrow in the ground, some species living mostly about the sides of waters; and most of them feeding on worms and insects. There are 16 species; of which the most remarkable are,

1. The *araneus*, or field shrew-mouse, with short rounded ears; eyes small, and almost hid in the fur; nose long and slender, upper part the longest; head and upper part of the body of a brownish red; belly of a dirty white; length from nose to tail, two inches and a half; tail one and a half. Inhabits Europe: lives in old walls and heaps of stones, or holes in the earth; is frequently near hay-ricks, dung-hills, and necessary-houses; lives on corn, insects, and any filth; is often observed rooting in ordure like a hog; from its food, or the places it frequents, has a disagreeable smell; cats will kill, but not eat it: it brings four or five young at a time. The ancients believed it was injurious to cattle; an error now detected. There seems to be an annual mortality of these animals in August, numbers being then found dead in the paths.

2. The *fodiens*, or water-shrew, has a long slender nose; very minute ears; very small eyes, hid in the fur; colour of the head and upper part of the body black; throat, breast, and belly, of a light ash-colour; beneath the tail, a triangular dusky spot; much larger, than the last; length, from nose to tail, three inches three quarters; tail, two inches. Inhabits Europe: long since known in England, but lost till May 1768, when it was discovered in the fens near Revesley Abbey,

Sorites ‖ Sorrel.

bey, Lincolnſhire; burrows in the banks near the water; is called by the fenmen the *land mouſe*.

3. The *minutus*, or minute ſhrew, has a head near as big as the body: very ſlender noſe; broad ſhort naked ears; whiſkers reaching to the eyes; eyes ſmall, and capable of being drawn in; hair very fine and ſhining; grey above, white beneath; no tail; the leaſt of quadrupeds, according to Linnæus. Inhabits Siberia; lives in a neſt made of lichens, in ſome moiſt place beneath the roots of trees; feeds on ſeeds, digs, runs ſwiftly, and has the voice of a bat.

4. The *tucan*, or Mexican ſhrew, has a ſharp noſe; ſmall round ears; without ſight; two long fore-teeth above and below; thick, fat, and fleſhy body; ſhort legs, ſo that the belly almoſt touches the ground; long crooked claws; tawny hair; ſhort tail; length, from noſe to tail, nine inches. Inhabits Mexico; burrows, and makes ſuch a number of cavities, that travellers can ſcarce tread with ſafety; if it gets out of its hole, does not know how to return, but begins to dig another; grows very fat, and is eatable; feeds on roots, kidney-beans, and other ſeeds. M. de Buffon thinks it a mole; but it ſeems more properly to belong to the genus of ſorex.

SORITES, in logic, a ſpecies of reaſoning in which a great number of propoſitions are ſo linked together, that the predicate of the one becomes continually the ſubject of the next following, till at laſt a concluſion is formed by bringing together the ſubject of the firſt propoſition, and the predicate of the laſt. Such was that merry argument of Themiſtocles, to prove that his little ſon under ten years old governed the whole world. Thus: *My ſon governs his mother; his mother me; I the Athenians; the Athenians the Greeks; Greece commands Europe; Europe the whole world: therefore my ſon commands the whole world.* See Logic, n° 96. 97.

SORNING, in Scots law. See Law, N° clxxxvi. 30.

SORREL, in botany, a ſpecies of the RUMEX, which grows in paſtures and meadows, and is well known. The natives of Lapland boil large quantities of the leaves in water, and mix the juice when cold with the milk of their rein-deers which they eſteem an agreeable and wholeſome food. The Dutch are ſaid to cultivate this plant for its uſefulneſs in the dyeing of woollen cloths black; and we know that by means of the common broad-leaved ſorrel an excellent black colour is, in many places of Scotland, given to woollen ſtuffs without the aid of copperas. As this mode of dyeing does not in the ſmalleſt degree injure the texture of the cloth, which continues to the laſt ſoft and ſilky, without that hardneſs to the touch which it acquires when dyed black by means of copperas, our readers will probably thank us for the following receipt, with which we have been favoured by a learned phyſician:

Let the ſtuff to be dyed be well waſhed with ſoap and water, and afterwards completely dried. Then of the common broad-leaved ſorrel boil as much as ſhall make an acid decoction of ſufficient quantity to let the ſtuff to be dyed lie in it open and eaſy to be ſtirred. The greater quantity of ſorrel that is uſed, the better will the colour be; and therefore if the pot or cauldron will not hold enough at once, when part has been ſufficiently boiled, it muſt be taken out and wrung, and a freſh quantity be boiled in the ſame juice or decoction. When the liquor is made ſufficiently acid, ſtrain it from the ſorrel through a ſieve, put the cloth or yarn upon it, and let it boil for two hours, ſtirring it frequently. If ſtockings be among the ſtuff to be dyed, it will be expedient, after they have been an hour in the boiling liquor, to turn them inſide out, and at the end of the ſecond hour let the whole be poured into a tub or any other veſſel. The pot or cauldron muſt then be waſhed, and water put into it, with half a pound of logwood chips for every pound of dry yarn or cloth. The logwood and water ſhould boil ſlowly for four hours; and then the cloth or yarn being wrung from the four liquor, and put into the logwood decoction, the whole muſt be ſuffered to boil ſlowly for four hours, ſtockings, if there be any, being turned inſide out at the end of two hours. Of this laſt decoction there muſt as of the former be enough to let the cloth lie open and eaſy to be ſtirred while boiling. At the end of the four hours the cloth muſt be taken out, and among the boiling liquor, firſt removed from the fire, muſt be poured a Scotch pint or Engliſh gallon of ſtale urine for every pound of dry cloth or other ſtuff to be dyed. When this compound liquor has been ſtirred and become cold, the cloth muſt be put into it and ſuffered to remain well covered for 12 hours, and then dried in the ſhade; after which, to diveſt it of ſmell or any other impurity, it may be waſhed in cold water, and dried for uſe.

Wood-Sorrel, in botany. See Oxalis.

Sorrel Colour, in the manege, is a reddiſh colour, generally thought to be a ſign of a good horſe.

SORRENTO, a ſea-port town of the kingdom of Naples, with an archbiſhop's ſee. It is ſeated in a peninſula, on the bay of Naples, at the foot of a mountain of the ſame name, 17 miles ſouth eaſt of Naples. It is the birth-place of Torquato Taſſo. E. Long. 14. 24. N. Lat. 40. 36.

SORTILEGE (*Sortilegium*), a ſpecies of divination performed by means of *ſortes* or lots.

The *ſortes Preneſtinæ*, famous in antiquity, conſiſted in putting a number of letters, or even whole words, into an urn; and then, after ſhaking them together, they were thrown on the ground; and whatever ſentences could be made out from them, conſtituted the anſwer of the oracle. To this method of divination ſucceeded that which has been called the *ſortes Homerianæ* and *ſortes Virgilianæ*, a mode of inquiring into futurity, which undoubtedly took its riſe from a general cuſtom of the oracular prieſts of delivering their anſwers in verſe; it ſubſiſted a long time among the Greeks and Romans; and being from them adopted by the Chriſtians, it was not till after a long ſucceſſion of centuries that it became exploded. Among the Romans it conſiſted in opening ſome celebrated poet at random, and among the Chriſtians the Scriptures, and drawing, from the firſt paſſage which preſented itſelf to the eye, a prognoſtic of what would befal one's ſelf or others, or direction for conduct when under any exigency. There is good evidence that this was none of the vulgar errors; the greateſt perſons, philoſophers of the beſt repute, admitted this ſuperſtition. Socrates, when in priſon, hearing this line of Homer,

Within three days I Phthia's ſhore ſhall ſee,

immediately

immediately ſaid, within three days I ſhall be out of the world; gathering it from the double meaning of the word *Phthia*, which in Greek is both the name of a country and ſignifies corruption or death. This prediction, addreſſed to Æſchinus, was not eaſily forgotten, as it was verified.

When this ſuperſtition paſſed from Paganiſm into Chriſtianity, the Chriſtians had two methods of conſulting the divine will from the Scriptures; the one, caſually, to open the divine writings, and take their direction, as above mentioned; the other, to go to church with a purpoſe of receiving, as a declaration of the will of heaven, the words of the Scripture, which were ſinging at the inſtant of one's entrance.

This unwarrantable practice of inquiring into futurity prevailed very generally in England till the beginning of the preſent century; and ſometimes the books of Scripture, and ſometimes the poems, of Virgil, were conſulted for oracular reſponſes. One remarkable inſtance is that of King Charles I. who being at Oxford during the civil wars, went one day to ſee the public library, where he was ſhowed, among other books, a Virgil nobly printed and exquiſitely bound. The lord Falkland, to divert the king, would have his majeſty make a trial of his fortune by the *Sortes Virgilianæ*. Whereupon the king opening the book, the period which happened to come up was this:

At bello audacis populi vexatur, et armis,
Finibus extorris, complexu avulſus Iuli,
Auxilium imploret; videatque indigna ſuorum
Funera; nec, cum ſe ſub leges pacis iniquæ
Tradiderit, regno aut optata luce fruatur;
Sed cadat ante diem, mediaque inhumatus arena.
Æneid. lib. iv.

Yet let a race, untamed and haughty foes,
His peaceful entrance with dire arms oppoſe;
Oppreſſed with numbers in the unequal field,
His men diſcouraged, and himſelf expelled,
Let him for ſuccour ſue from place to place,
Torn from his ſubjects, and his ſon's embrace:
Let him ſee his friends in battle ſlain,
And their untimely fate lament in vain;
And when at length the cruel war ſhall ceaſe,
On hard conditions may he buy his peace.
Nor let him then enjoy ſupreme command,
But fall untimely by ſome hoſtile hand,
And lie unburied on the barren ſand.

Lord Falkland obſerving that the king was concerned at this accident, would likewiſe try his own fortune in the ſame manner, hoping he might fall upon ſome paſſage that would have no relation to his caſe, and thereby divert the King's thoughts from any impreſſion which the other might have upon him; but the place he ſtumbled upon was as much ſuited to his deſtiny as the other had been to the king's; being the lamentation of Evander for the untimely death of his ſon Pallas*: for this lords's eldeſt ſon, a young man of an amiable character, had been ſlain in the firſt battle of Newbury.

We have ourſelves known ſeveral whoſe devotion has not always been regulated by judgment purſue this method of divination; and have generally obſerved, that the conſequence has been deſpair or preſumption. To ſuch we beg leave to recommend one paſſage in Scripture which will never diſappoint them: *Thou ſhalt not tempt the Lord thy God.* Soteria Sound.

SOTERIA, in antiquity, ſacrifices offered to the gods for delivering a perſon from danger; as alſo poetical pieces compoſed for the ſame purpoſe.

SOUBISE, a town of France, in the department of Lower Charente, and late territory of Saintonge. It is ſeated on the river Charente, 22 miles ſouth of Rochelle, in W. Long. 1. 2. N. Lat. 45. 57.

SOUGH, among miners, denotes a paſſage dug under ground, to convey off waters from mines. See MINE.

SOVEREIGN, in matters of government, is applied to the ſupreme magiſtrate or magiſtrates of an independent government or ſtate; becauſe their authority is only bounded by the laws of God and the laws of the ſtate: ſuch are kings, princes, &c. See PREROGATIVE, &c.

Sovereign Power, or *Sovereignty*, is the power of making laws; for wherever that power reſides, all others muſt conform to it, and be directed by it, whatever appearance the outward form and adminiſtration of the government may put on. For it is at any time in the option of the legiſlature to alter that form and adminiſtration by a new edict or rule, and to put the execution of the laws into whatever hands it pleaſes: and all the other powers of the ſtate muſt obey the legiſlative power in the execution of their ſeveral functions, or elſe the conſtitution is at an end. In the Britiſh conſtitution the law aſcribes to the king the attribute of ſovereignty: but that is to be underſtood in a qualified ſenſe, *i. e.* as ſupreme magiſtrate, not as ſole legiſlator; as the legiſlative power is veſted in the king, lords, and commons, not in any of the three eſtates alone. Blackſt. Comment.

SOU. See SOL.

SOUL, the principle of perception, memory, intelligence, and volition, in man; which, ſince the earlieſt era of philoſophy, has furniſhed queſtions of difficult inveſtigation, and materials of keen and important controverſy (ſee METAPHYSICS, Part III. chap. ii. iii. iv. v.; and RESURRECTION, n° 42—48.) In the fourth volume of the Memoirs of the Literary and Philoſophical Society of Mancheſter, the reader will find a very valuable paper by Dr Ferrier, proving, by evidence apparently complete, that every part of the brain has been injured without affecting the act of thought. An abridgment of that memoir would weaken its reaſoning; which, built on matters of fact and experience, appears to us to have ſhaken the modern theory of the Materialiſts from its very foundation.

Soul of Brutes. See BRUTES.

SOUND, in phyſics, is a term of which it would be prepoſterous to offer any definition, as it may almoſt be ſaid to expreſs a ſimple idea: But when we conſider it as a SENSATION, and ſtill more when we conſider it as a PERCEPTION, it may not be improper to give a deſcription of it; becauſe this muſt involve certain relations of external things, and certain trains of events in the material world, which make it a proper object of philoſophical diſcuſſion. Sound is that primary information which we get of external things by means of the ſenſe of hearing. This, however, does not explain it: for were we in like manner to deſcribe our ſenſe of hearing, we ſhould find ourſelves obliged to ſay, that it is the faculty by which we perceive ſound. Languages

Sound. are not the invention of philoſopher : and we muſt not expect preciſion, even in the ſimpleſt caſes. Our methods of expreſſing the information given us by our different ſenſes are not ſimilar, as a philoſopher, cautiouſly contriving language, would make them. We have no word to expreſs the primary or generic object of our ſenſe of ſeeing ; for we believe, that even the vulgar conſider light as the medium, but not the object. This is certainly the caſe (how juſtly we do not ſay) with the philoſopher. On the other hand, the words ſmell, ſound, and perhaps taſte, are conceived by moſt perſons as expreſſing the immediate objects of the ſenſes of ſmelling, hearing, and taſting. Smell and ſound are haſtily conceived as ſeparate exiſtences, and as mediums of information and of intercourſe with the odoriferous and ſounding bodies ; and it is only the very cautious philoſopher who diſtinguiſhes between the ſmell which he feels and the perfume which fills the room. Thoſe of the ancients, therefore, who taught that ſounds were beings wafted through the air, and felt by our ears, ſhould not, even at this day, be conſidered as aukward obſervers of nature. It has required the long, patient, and ſagacious conſideration of the moſt penetrating genuſes, from Zeno the ſtoic to Sir Iſaac Newton, to diſcover that what we call ſound, the *immediate* external object of the ſenſe of hearing, is nothing but a particular agitation of the parts of ſurrounding bodies, acting by mechanical impulſe on our organs ; and that it is not any ſeparate being, nor even a ſpecific quality inherent in any particular thing, by which it can affect the organ, as we ſuppoſe with reſpect to a perfume, but merely a mode of exiſtence competent to every atom of matter. And thus the deſcription which we propoſed to give of ſound muſt be deſcription of that ſtate of external contiguous matter which is the *cauſe* of ſound. It is not therefore prefatory to any theory or ſet of doctrines on this ſubject ; but, on the contrary, is the ſum or reſult of them all.

To diſcover this ſtate of external body by which, without any farther intermedium of ſubſtance or of operation, it affects our ſenſitive faculties, muſt be conſidered as a great ſtep in ſcience. It will ſhow us at leaſt one way by which mind and body may be connected. It is ſuppoſed that we have attained this knowledge with reſpect to ſound. Our ſucceſs, therefore, is a very pleaſing gratification to the philoſophic mind. It is ſtill more important in another view : it has encouraged us to make ſimilar attempts in other caſes, and has ſupplied us with a fact to which an ingenious mind can eaſily fancy ſomething analogous in many abſtruſe operations of nature, and thus it enables us to give ſome ſort of explanation of them. Accordingly this uſe has been moſt liberally made of the mechanical theory of ſound ; and there is now ſcarcely any phenomenon, either of matter or mind that has not been explained in a manner ſomewhat ſimilar. But we are ſorry to ſay that theſe explanations have done no credit to philoſophy. They are, for the moſt part, ſtrongly marked with that precipitate and ſelf-conceited impatience which has always characteriſed the inveſtigations conducted ſolely by ingenious fancy. The conſequences of this procedure have been no leſs fatal to the progreſs of true knowledge in modern times than in the ſchools of ancient Greece ; and the ethereal philoſophers of this age, like the followers of Ariſtotle of old, have filled ponderous volumes with nonſenſe and error. It is ſtrange, however, that this ſhould be the effect of a great and a ſucceſsful ſtep in philoſophy : But the fault is in the philoſophers, not in the ſcience. Nothing can be more certain than the account which Newton has given of the propagation of a certain claſs of undulations in an elaſtic fluid. But this procedure of nature cannot be ſeen with diſtinctneſs and preciſion by any but well-informed mathematicians. They alone can reſt with unſhaken confidence on the concluſions legitimately deduced from the Newtonian theorems ; and even they can inſure ſucceſs only by treading with the moſt ſcrupulous caution the ſteps of this patient philoſopher. But few have done this ; and we may venture to ſay, that not one in ten of thoſe who employ the Newtonian doctrines of elaſtic undulations for the explanation of other phenomena have taken the trouble, or indeed were able, to go through the ſteps of the fundamental propoſition (Prin. II. 50, &c.) But the *general* reſults are ſo plain, and admit of ſuch impreſſive illuſtration, that they draw the aſſent of the moſt careleſs reader ; and all imagine that they underſtand the explanation, and perceive the whole procedure of nature. Emboldened therefore by this ſucceſsful ſtep in philoſophy, they, without heſitation, *fancy* ſimilar intermediums in other caſes ; and as air has been found to be a vehicle for ſound, they have ſuppoſed that ſomething which they call ether, ſomehow-reſembling air, is the vehicle of vision. Others have proceeded farther, and have held that ether, or another ſomething like air, is the vehicle of ſenſation in general, from the organ to the brain : nay, we have got a great volume called A Theory of Man, where all our ſenſations, emotions, affections, thoughts, and purpoſes or volitions, are ſaid to be ſo many vibrations of another ſomething equally unſeen, gratuitous and incompetent, and, to crown all, this exalted doctrine, when logically proſecuted, muſt terminate in the diſcovery of thoſe vibrations which pervade all others, and which conſtitute what we have been accuſtomed to venerate by the name Deity. Such *muſt* be the termination of this philoſophy ; and a truly philoſophical diſſertation on the attributes of the Divine Being *can be nothing elſe* than an accurate deſcription of theſe vibrations!

This is not a needleſs and declamatory rhapſody. If the explanation of ſound can be legitimately tranſferred to thoſe other claſſes of phenomena, there are certain reſults ; and if ſo, all the diſcoveries made by Newton are but the glimmerings of the morning, when compared with this meridian ſplendor. But if, on the other hand, ſound logic forbids us to make this tranſference of explanation, we muſt continue to believe, for a little while longer, that mind is ſomething different from vibrating matter, and that no kind of oſcillations will conſtitute infinite wiſdom.

It is of immenſe importance therefore to underſtand thoroughly this doctrine of ſound, that we may ſee clearly and preciſely in what it conſiſts, what are the phenomena of ſound that are fully explained, what are the data and the aſſumptions on which the explanations proceed, and what is the *preciſe mechanical fact* in which it terminates. For this, or a fact perfectly ſimilar, muſt terminate every explanation which we derive from this by analogy, however perfect the analogy may be. This *preciſion* knowledge muſt be completely poſſeſſed by eve-

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ry perſon who pretends to explain other phenomena in a ſimilar manner. Thus, and not till then, he is able to ſay what claſſes of phenomena will admit of the explanation: and, when all this is done, his explanation is tried on *hypotheſis*, till he is able to prove, from other indubitable forces, the exiſtence and agency of the ſame thing analogous to the elaſtic fluid, from which all is borrowed.

Such conſiderations would juſtify us for conſidering with great attention the nature of ſound. But a work like this will not give room for a full diſcuſſion; and we muſt refer our readers to the writers who treat it more at large. Much curious information may be got from the painſtaking authors of the laſt century; ſuch as Lord Bacon; Kircher; Merſennus; Cabeus in his great work *De Muſica antiqua*; Perrault in his *Diſſertations du Bruit*, Muſchenbroek in his great Syſtem of Natural Philoſophy, in 3 vols 4to, and in his *Eſſais de Phyſique*; and the writings of the celebrated phyſiologiſts of the preſent age. We alſo refer to what has been ſaid by us in the article Acoustics.

At preſent therefore we muſt content ourſelves with giving a ſhort hiſtory of the ſpeculations of philoſophers on this ſubject, tracing out the ſteps by which we have arrived at the knowledge which we have of it. We apprehend this to be of great importance; becauſe it ſhows us what kind of evidence we have for its truth, and the paths which we muſt ſhun if we wiſh to proceed further: and we truſt that the progreſs which we have made will appear to be ſo real, and the object to be attained ſo alluring to a truly philoſophical mind, that men of genius will be incited to exert their utmoſt efforts to paſs the preſent boundaries of our real progreſs.

In the infancy of philoſophy, ſound was held to be a ſeparate exiſtence, ſomething which would be, although no hearing animal exiſted. This was conceived as wafted through the air to our organ of hearing, which it was ſuppoſed to affect in a manner reſembling that in which our noſtrils are affected when they receive us the ſenſation of ſmell. It was one of the Platonic ſecrets, ſcarcely yet entirely exploded, which is the foundation of the ſoul's contemplation.

Not even in theſe early years of learning, there were ſome, and, in particular, the celebrated founder of the Ionic ſchool, who held that ſound, that is, the cauſe of ſound, was only the particular motion of external groſs matter, propagated to the ear, and there producing that agitation of the organ by which the ſoul is immediately affected with the ſenſation of ſound. Zeno, as quoted by Diogenes Laertius, ſays, "Hearing is produced by the air which intervenes between the thing ſounding and the ear. The air is agitated in a ſpherical form and moves off in waves, and falls on the ear, in the ſame manner as the water in a ciſtern undulates in circles when a ſtone is caſt down into it." The ancients were not remarkable for preciſion, either of conception or argument in their diſcuſſions, and they were contented with a general and vague view of things. Some followed the Platonic notions, and many the opinion of Zeno, but we meet with no further attempts to give a diſtinct conception of the explanation, or to compare it with experiment.

But in later times, during the ardent researches in the laſt century into the phenomena of nature, this became an intereſting ſubject of inquiry. The invention of the air-pump gave the firſt opportunity of deciding, by experiment whether the elaſtic undulations of air were the cauſe of ſound: and the trial fully eſtabliſhed this point; for a bell rung within a receiver found, and even many in condenſed air gave a very loud ſound. It was therefore received as a doctrine in general philoſophy that air was the vehicle of ſound.

The celebrated Galileo, the parent of mathematical philoſophy, diſcovered the nature of that connection between the lengths of muſical cords and the notes which they produced, which had been obſerved by Pythagoras, or learned by him in his travels in the eaſt, and which he made the foundation of a refined and beautiful ſcience, the theory of muſic. Galileo ſhowed, that the real connection ſubſiſted between the tones and the vibrations of theſe cords, and that their different degrees of acuteneſs correſponded to the different frequencies of their vibrations. The very elementary and familiar demonſtration which he gave of this connexion did not ſatisfy the curious mathematicians of that inquiſitive age, and the mechanical theory of muſical cords was proſecuted to a great degree of refinement. In the courſe of this inveſtigation, it appeared that the cord vibrated in a manner preciſely ſimilar to a pendulum vibrating in a cycloid. It muſt therefore agitate the air contiguous to it in the ſame manner; and that there is a particular kind of agitation which the air can receive and maintain, which is very intereſting.

Sir Iſaac Newton took up this queſtion as worthy of his notice; and endeavoured to aſcertain with mathematical preciſion the mechaniſm of this particular claſs of undulations, and gave us the fundamental theorems concerning the undulations of elaſtic fluids, which make the 47th, &c. propoſitions of Book II. of his Principles of Natural Philoſophy. They have been (perhaps haſtily) conſidered as giving the fundamental doctrines concerning the propagation of ſound. They are therefore given in this work in the article Acoustics; and a variety of facts are collected in the article Pneumatics to ſhow that ſuch undulations actually exiſt in the air of our atmoſphere, and are accompanied by a train of phenomena of ſound which preciſely tally or correſpond to all the mechanical circumſtances of theſe undulations. In the mean time, the anatomiſts and phyſiologiſts were buſily employed in examining the ſtructure of our organs of hearing. Impreſſed with the validity of this doctrine of aerial undulations being the cauſes of ſound, their reſearches were always carried with a view to diſcover thoſe circumſtances in the ſtructure of the ear which rendered it ſo exquiſitely ſenſible of variations from this cauſe; and they diſcovered many which appeared as contrivances for making a drum, on which the aerial undulations might make very ſenſible impreſſions, ſo as to produce vibrations ſimilar to theſe in the air contained within. Theſe therefore they conſidered as the immediate cauſes of ſound, or the immediate cauſes of hearing.

But ſome anatomiſts ſaw that this would not be a full account of the matter: for after a drum is ſtruck it has done all that it can do; it has produced a ſound. But a further proceſs goes on in the ear: There is beſides the membrane, which is the head of the drum, a curious muſcle, which can alter the ſtate of the membrane

Sound. of the membrane (the only thing acted on by the undulating air) to another chamber of moſt ſingular conſtruction, where the auditory nerve is greatly expanded. They conceive, therefore, that the organ called the *drum* does not act as a drum, but in ſome other way. Indeed it ſeems bad logic to ſuppoſe that it acts as a drum merely by producing a noiſe. This is in no reſpect different from the noiſe produced out of the ear; and if it is to be heard as a noiſe, we muſt have another ear by which it may be heard, and this ear muſt be another *ſelf* drum; and this muſt have another, and ſo on for ever. It is like the inaccurate notion that viſion is the contemplation of the picture on the retina. Theſe anatomiſts attended therefore to the ſtructure. Here they obſerved a prodigious unfolding of the auditory nerve of the ear, which is curiouſly diſtributed through every part of this cavity, lining its ſides, hung acroſs it like a curtain, and ſending off fibres in every direction, ſo as to leave hardly a point of it unoccupied. They thought the machinery contained in the drum peculiarly fitted for producing undulations of the air contained in this labyrinth, and that by theſe agitations of the air the contiguous fibres of the auditory nerve are impelled, and that thus we get the ſenſation of ſound.

The cavity intervening between the external air and this inner chamber appeared to theſe anatomiſts to have no other uſe than to allow a very free motion to the *ſtapes* or little piſton that is employed to agitate the air in the labyrinth. This piſton condenſes on a very ſmall ſurface the impulſe which it receives from a much larger ſurface, ſtrained by the malleus on the entry of the tympanum, on purpoſe to receive the gentle agitations of the external air in the outer canal. This membranous ſurface could not be agitated, unleſs completely detached from every thing round it: therefore all animals which have this mechaniſm have it in a cavity containing only air. But they held, that nature had even taken precautions to prevent this cavity from acting as a drum, by making it of ſuch an irregular rambling form; for it is by no means a cavity of a ſymmetrical ſhape, like a veſſel, but rather reſembles the rambling holes and blebs which are often ſeen in a piece of bread; ſcattered through the ſubſtance of the cranium, and communicating with each other by ſmall paſſages. The whole of theſe cavernulæ are lined with a ſoftiſh membrane, which ſtill farther unfits this cavity for producing ſound. This reaſoning is ſpecious, but not very concluſive. We might even aſſert, that this anfractuous form, with narrow paſſages, is well fitted for producing noiſe. If we place the ear cloſe to the ſmall hole in the ſide of a military drum, we ſhall hear the ſmalleſt tap of the drumſtick like a violent blow. The lining of the cavernulæ is nervous, and may therefore be ſtrongly affected in the numerous narrow paſſages between the cells.

While theſe ſpeculations were going on with reſpect to the ear of the breathing animals, obſervations were occaſionally made on other animals, ſuch as reptiles, ſerpents, and fiſhes, which give undoubted indications of hearing; and many very familiar facts were obſerved or recollected, where ſounds are communicated through or by means of ſolid bodies, or by water: therefore, without inquiring how or by what kind of mechaniſm it is brought about, it became a very general belief among phyſiologiſts, that all fiſhes, and perhaps all animals hear, and that water in particular is a vehicle of ſound. In 1767 or 1768 the writer of this article, at the ſuggeſtion of the late profeſſor of aſtronomy in the univerſity of Glaſgow, made an experiment in a lake in that neighbourhood, by ſtriking a large hand-bell under water, and heard it very diſtinctly and ſtrongly when his head was plunged in the water at the diſtance of more than 1200 feet. Many experiments are mentioned by Kircher and others on the communication of ſound through ſolid bodies, ſuch as maſts, yards, and other long beams of dry fir, with ſimilar reſults. Dr Monro has publiſhed a particular account of very curious experiments on the propagation of ſound through water in his Diſſertation on the Phyſiology of Fiſhes; ſo that it now appears that air is by no means the only vehicle of ſound. Sound.

In 1760 Cotunni publiſhed his important diſcovery, that the labyrinth or inmoſt cavity of the ear in animals is completely filled with water. This, after ſome conteſt, has been completely demonſtrated (ſee in particular Meckel Junior *de Labyrinthi Auris Contentis*, Argentor, 1777), and it ſeems now to be admitted by all.

This being the caſe, our notions of the immediate cauſe of ſound muſt undergo a great revolution, and a new reſearch muſt be made into the way in which the nerve is affected: for it is not enough that we ſubſtitute the undulations of water for thoſe of air in the labyrinth. The well informed mechanician will ſee at once, that the vivacity of the agitations of the nerve will be greatly increaſed by this ſubſtitution; for if water be perfectly elaſtic through the whole extent of the undulatory agitation which it receives, its effect will be greater in proportion to its ſpecific gravity: and this is confirmed by an experiment very eaſily made. Immerſe a table-bell in water contained in a large thin glaſs veſſel. Strike it with a hammer. The ſound will be heard as if the bell had been immediately ſtruck on the ſides of the veſſel. The filling of the labyrinth of the ear with water is therefore an additional mark of the wiſdom of the Great Artiſt. But this is not enough for informing us concerning the ultimate mechanical event in the proceſs of hearing. The manner in which the nerve is expoſed to theſe undulations muſt be totally different from what was formerly imagined. The filaments and membranes, which have been deſcribed by former anatomiſts, muſt have been found by them in a ſtate quite unlike to their ſituation and condition in the living animal. Accordingly the moſt eminent anatomiſts of Europe ſeem at preſent in great uncertainty as to the ſtate of the nerve, and are keenly occupied in obſervations to this purpoſe. The deſcriptions given by Monro, Scarpa, Camper, Comparetti, and others, are full of moſt curious diſcoveries, which make almoſt a total change in our notions of this ſubject, and will, we hope, be productive of moſt valuable information.

Scarpa has diſcovered that the ſolid cavity called the *labyrinth* contains a threefold expanſion of the auditory nerve. One part of it, the cochlea, contains it in a fibrillous ſtate, ramified in a moſt ſymmetrical manner through the whole of the *zona mollis* of the *lamina ſpiralis*, where it anaſtomoſes with another production of it diffuſed over the general lining of that cavity. Another department of the nerve, alſo in a fibrous ſtate, is ſpread over the external ſurface of a membranaceous

Sound. bag, which nearly fills that part of the veſtibule into which the ſemicircular canals open, and alſo that orifice which receives the impreſſions of the ſtapes. This bag ſends off tubular membranaceous ducts, which, in like manner, nearly fill theſe ſemicircular canals. A third department of the nerve is ſpread over the external ſurface of another membranaceous bag, which lies between the one juſt now mentioned and the cochlea, but having no communication with either, almoſt completely filling the remainder of the veſtibule. Thus the veſtibule and canals ſeem only a caſe for protecting this ſenſitive membranaceous veſſel, which is almoſt, but not altogether, in contact with the oſſeous caſe, being ſeparated by a delicate and almoſt fluid cellular ſubſtance. The faſciculous expanſion of the nerve is not indiſcriminately diffuſed over the ſurface of theſe faſciculi, but evidently directed to certain ſpots, where the fibres are conſtipated. And this is the laſt appearance of the fibrous ſtate of the nerve; for when the inſide of theſe faſciculi is inſpected, no fibres appear, but a pulp (judged to be nervous from its ſimilarity to other pulpy productions of the brain) adhering to the membranaceous coat, and not ſeparable from it by gently waſhing it. It is more abundant, that is, of greater thickneſs, oppoſite to the external fibrous ſpot. No organical ſtructure could be diſcovered in this pulp, but it probably is organiſed; for, beſides this adhering pulp, the water in the faſciculi was obſerved to be clammy or mucous; ſo that in all probability the vaſcular or fibrous ſtate of the nerve is ſucceeded by an uninterrupted production (perhaps columnar like baſalt, though not cohering); and this at laſt ends in ſimple diſſemination, ſymmetrical however, where water and nerve are alternate in every direction.

To theſe obſervations of Scarpa, Comparetti adds the curious circumſtances of another and regular tympanum in the foramen rotundum, the cylindric cavity of which is cloſed at both ends by a fine membrane. The membrane which ſeparates it from the cochlea appears to be in a ſtate of variable tenſion, being drawn up to an umbo by a cartilaginous ſpeck in its middle, which he thinks adheres to the lamina ſpiralis, and thus ſerves to ſtrain the drumhead, as the malleus ſtrains the great membrane known to all.

Theſe are moſt important obſervations, and muſt greatly excite the curioſity of a truly philoſophical mind, and deſerve the moſt careful inquiry into their juſtneſs. If theſe are accurate deſcriptions of the organ, they ſeem to conduct us farther into the ſecrets of nature than any thing yet known.

We think that they promiſe to give us the greateſt ſtep yet made in phyſiology, viz. to ſhew us the laſt mechanical fact which occurs in the long train interpoſed between the external body and the incitement of our ſenſitive ſyſtem. But there is, as yet, great and eſſential differences in the deſcription given by theſe celebrated naturaliſts. It cannot be otherwiſe. The containing labyrinth can be laid open to our view in no other way than by deſtroying it; and its moſt delicate contents are the firſt ſufferers in the ſearch. They are found in very different ſituations and conditions by different anatomiſts, according to their addreſs or their good fortune. Add to this, that the natural varieties are very conſiderable. Faithful deſcriptions muſt therefore give very different notions of the ultimate action and reaction between the unorganiſed matter in the labyrinth and the ultimate expanſion of the auditory nerve.

We muſt therefore wait with patience. Since this Work of ours was begun, the progreſs which has been made in many parts of natural ſcience has been great and wonderful; and perhaps before it be completed, we may be furniſhed with ſuch a collection of facts reſpecting the ſtructure and the contents of the organ of hearing, as might enable us to give a juſter theory of ſound than is yet to be found in the writings of philoſophers. There ſeems to be no abatement of ardour in the reſearches of the phyſiologiſts; and they will not remain long ignorant of the truth or miſtake in the accounts given by Scarpa and Comparetti. Should the reſult of their inquiries be what we expect, we ſhould be glad of a proper opportunity of laying it before our readers, together with ſome diſquiſition on the nature of hearing. A collection of accurate obſervations on the ſtructure of the ear would give us principles on which to proceed in explaining the various methods of producing external ſounds. The nature of *continued ſounds* might then be treated of, and would appear, we believe, very different from what it is commonly ſuppoſed. Under this head animal voices might be particularly conſidered, and the elements of human ſpeech properly aſcertained. When the production of continued ſounds is once ſhown to be a thing regulated by principle, it may be ſyſtematically treated, and this principle may be conſidered as combined with every mechanical ſtate of body that may be pointed out. This will ſuggeſt to us methods of producing ſound which have not yet been thought of, and may therefore give us ſounds with which we are unacquainted. Such an acquiſition is not to be deſpiſed or rejected. The bountiful Author of our being and of all our faculties has made it an object of moſt enchanting reliſh to the human mind. The Greeks, the moſt cultivated people who have ever figured on the ſtage of life, enjoyed the pleaſures of muſic with rapture. Even the poor negro, after toiling a whole day beneath the tropical ſun, will go ten miles in the dark to dance all night to the ſimple muſic of the balafoe, and return without ſleep to his next day's toil. The penetrating eye of the anatomiſt has diſcovered in the human larynx an apparatus evidently contrived for tempering the great movements of the glottis, ſo as to enable us to produce the intended note with the utmoſt preciſion. There is no doubt therefore that the conſummate Artiſt has not thought it unworthy of his attention. We ought therefore to receive with thankfulneſs this preſent from our Maker—this *laborum dulce lenimen*; and it is ſurely worthy the attention of the philoſopher to add to this innocent elegance of life. This, however, is not the time to enter upon the ſubject. From the jarring obſervations which have yet been made, we could only amuſe the curious reader by holding up to his view a ſpeculative theory; and we are not ſo deſirous of filling our Work with what is called *original matter*, as to attempt the attainment of that end by ſubſtituting fiction for fact and hypotheſis for ſcience.

Sound, in geography, denotes in general any ſtrait or inlet of the ſea between two headlands. It is given by way of eminence to the ſtrait between Sweden and Denmark,

Sounding. Denmark, joining the German ocean to the Baltic, being about three miles over. See DENMARK, n° 32. and ELSINORE.

SOUNDING, the operation of trying the depth of the ſea, and the nature of the bottom, by means of a plummet ſunk from a ſhip to the bottom.

There are two plummets uſed for this purpoſe in navigation; one of which is called the *hand lead*, weighing about 8 or 9 pounds; and the other the *deep ſea-lead*, which weighs from 25 to 30 pounds; and both are ſhaped like the fruſtum of a cone or pyramid. The former is uſed in ſhallow waters, and the latter at a great diſtance from the ſhore; particularly on approaching the land after a ſea-voyage. Accordingly the lines employed for this purpoſe are called the *deep-ſea lead-line*, and the *hand lead-line*.

The hand lead-line, which is uſually 20 fathoms in length, is marked at every two or three fathoms; ſo that the depth of the water may be aſcertained either in the day or night. At the depth of two and three fathoms, there are marks of black leather; at 5 fathoms, there is a white rag; at 7, a red rag; at 10, black leather; at 13, black leather; at 15, a white rag; and at 17, a red ditto.

Sounding with the hand lead, which is called *heaving the lead* by ſeamen, it generally performed by a man who ſtands in the main chains to windward. Having the line quite ready to run out without interruption, he holds it nearly at the diſtance of a fathom from the plummet; and having ſwung the latter backwards and forwards three of four times, in order to acquire the greater velocity, he ſwings it round his head, and thence as far forward as is neceſſary; ſo that, by the lead's ſinking whilſt the ſhip advances, the line may be almoſt perpendicular when it reaches the bottom. The perſon ſounding then proclaims the depth of the water in a kind of ſong reſembling the cries of hawkers in a city. Thus if the mark of five fathoms is cloſe to the ſurface of the water, he calls, 'By the mark five!' and as there is no mark at four, ſix, eight, &c. he eſtimates thoſe numbers, and calls, 'By the dip four,' &c. If he judges it to be a quarter or an half more than any particular number, he calls, 'And a quarter five! and a half four,' &c. If he conceives the depth to be three quarters more than a particular number, he calls it a quarter leſs than the next: thus, at four fathoms and three fourths he calls 'A quarter leſs five!' and ſo on.

The deep ſea-lead is marked with two knots at 20 fathoms, three at 30, four at 40, and ſo on to the end. It is alſo marked with a ſingle knot in the middle of each interval, as at 25, 35, 45 fathoms, &c. To uſe this lead more effectually at ſea, or in deep water on the ſea-coaſt, it is uſual previouſly to bring to the ſhip, in order to retard her courſe: the lead is then thrown as far as poſſible from the ſhip on the line of her drift, ſo that, as it ſinks, the ſhip drives more perpendicularly over it. The pilot, feeling the lead ſtrike the bottom, readily diſcovers the depth of the water by the mark on the line neareſt its ſurface. The bottom of the lead being alſo well rubbed over with tallow, retains the diſtinguiſhing marks of the bottom, as ſhells, ooze, gravel, &c. which naturally adhere to it.

The depth of the water, and the nature of the ground, which is called the *foundings*, are carefully marked in the log-book, as well to determine the diſtance of the place from the ſhore, as to correct the obſervations of former pilots.

Soup South. Chaptal's Chemiſtry.

SOUP, a ſtrong decoction of fleſh or other ſubſtances.

Portable or dry ſoup is a kind of cake formed by boiling the gelatinous parts of animal ſubſtances till the watery parts are evaporated. This ſpecies of ſoup is chiefly uſed at ſea, and has been found of great advantage. The following receipt will ſhow how it is prepared.

Of calves feet take 4; leg of beef 12 lbs.; knuckle of veal 3 lbs.; and leg of mutton 10 lbs. Theſe are to be boiled in a ſufficient quantity of water, and the ſcum taken off as uſual; after which the ſoup is to be ſeparated from the meat by ſtraining and preſſure. The meat is then to be boiled a ſecond time in other water; and the two decoctions, being added together, muſt be left to cool, in order that the fat may be exactly ſeparated. The ſoup muſt then be clarified with five or ſix whites of eggs, and a ſufficient quantity of common ſalt added. The liquor is then ſtrained through flannel, and evaporated on the water-bath to the conſiſtence of a very thick paſte; after which it is ſpread rather thin upon a ſmooth ſtone, then cut into cakes, and laſtly dried in a ſtove until it is become brittle: theſe cakes are kept in well cloſed bottles. The ſame proceſs may be uſed to make a portable ſoup of the fleſh of poultry; and aromatic herbs may be uſed as a ſeaſoning, if thought proper.

Theſe tablets or cakes may be kept four or five years. When intended to be uſed, the quantity of half an ounce is put into a large glaſs of boiling water, which is to be covered, and ſet upon hot aſhes for a quarter of an hour, or until the whole is entirely diſſolved. It forms an excellent ſoup, and requires no addition but a ſmall quantity of ſalt.

SOUR-CROUTE. See CROUTE.

Sour-Gourd or *African Calabaſh-tree*. See ADANSONIA.

SOUTH (Dr Robert), an eminent divine, was the ſon of Mr William South a merchant of London, and was born at Hackney near that city in 1633. He ſtudied at Weſtminſter ſchool, and afterwards in Chriſt-Church College, Oxford. In 1654, he wrote a copy of Latin verſes to congratulate Cromwell upon the peace concluded with the Dutch; and the next year a Latin poem, intitled *Muſica Incantans*. In 1660 he was elected public orator of the univerſity; and the next year became domeſtic chaplain to Edward earl of Clarendon, lord-high-chancellor of England. In 1663 he was inſtalled prebendary of Weſtminſter, admitted to the degree of Doctor of divinity, and had a ſinecure beſtowed on him in Wales by his patron the earl of Clarendon; after whoſe retirement into France in 1667 he became chaplain to the duke of York. In 1670 he was inſtalled canon of Chriſt-Church in Oxford; and in 1676 attended as chaplain to Laurence Hyde, Eſq; ambaſſador extraordinary to the king of Poland. In 1678 he was preſented to the rectory of Iſlip in Oxfordſhire; and in 1680 rebuilt the chancel of that church, as he afterwards did the rectory-houſe belonging to it. After the revolution he took the oath of allegiance to king William and queen Mary, though he excuſed himſelf from accepting a great dignity in the Church vacated by the perſonal refuſal of that oath. His health began to de-

South. cline several years before his death, which happened in 1716. He was interred in Westminster Abbey, where a monument is erected to his memory. He published, 1. Animadversions on Dr Sherlock's Vindication of the Holy and Ever Blessed Trinity. 2. A Defence of his Animadversions. 3. Sermons, 8 vols 8vo. And after his decease were published his *Opera Latina*, and his posthumous English works. Dr South was remarkable for his wit, which abounds in all his writings, and particularly in his sermons; but at the same time they equally abound in ill-humour, spleen, and satire. He was remarkable for being a time-server. During the life of Cromwell he was a stanch Presbyterian, and then railed against the Independents: at the Restoration he exerted his pulpit-eloquence against the Presbyterians; and in the reign of Queen Anne, was a warm advocate for Sacheverel.

South, one of the four cardinal points from which the winds blow.

South Sea, or *Pacific Ocean*, is that vast body of water interposed between Asia and America. It does not however, strictly speaking, reach quite to the continent of Asia, excepting to the northward of the peninsula of Malacca: for the water interposed between the eastern coast of Africa and the peninsula just mentioned has the name of the *Indian Ocean*. The South Sea then is bounded on one side by the western coast of America, through its whole extent, from the unknown regions in the north to the straits of Magellan and Terra del Fuego, where it communicates with the southern part of the Atlantic. On the other side, it is bounded by the coast of Asia, from the northern promontory of Tschukotskoi Noss, to the peninsula of Malacca already mentioned. Thence it is bounded to the southward by the northern coast of Borneo, Celebes, Macassar, New Guinea, New Holland, and the other islands in that quarter, which divide it from the Indian Ocean. Then, washing the eastern coast of the great island of New Holland, it communicates with that vast body of water encompassing the whole southern part of the globe, and which has the general name of the *Southern Ocean* all round. Thus does this vast ocean occupy almost the semicircumference of the globe, extending almost from one pole to the other, and about the equatorial parts extending almost 180° in longitude, or 12,500 of our miles.

The northern parts of the Pacific Ocean are entirely destitute of land; not a single island having yet been discovered in it from the latitude of 40° north and upwards, excepting such as are very near the coast either of Asia or America; but in the southern part there are a great number.

Till very lately the South Sea was in a great measure unknown. From the great extent of ice which covers the southern part of the globe, it was imagined that much more land existed there than in the northern regions: but that this could not be justly inferred merely from that circumstance, is plain from what has been advanced under the article America, n° 3—24; and the southern continent, long known by the name of *Terra Australis*, has eluded the search of the most expert navigators sent out from Britain and France by royal authority. See Terra Australis.

South Sea Company. See Company.

SOUTHAMPTON, a sea-port town of Hampshire in England. It is commodiously seated on an arm of the sea; is a place of good trade, and well inhabited. It is surrounded by walls and several watch-towers, and had a strong castle to defend the harbour, now in ruins. It is a corporation and a county of itself, with the title of an earldom, and sends two members to parliament. W. Long. 1. 26. N. Lat. 50. 55. Southampton. Sozomenus.

SOUTHERN (Thomas), an eminent dramatic writer, was born at Dublin in 1660, and received his education in the university there. He came young to London to study law; but instead of that devoted himself to poetry and the writing of plays. His Persian Prince, or Loyal Brother, was introduced in 1682, when the Tory interest was triumphant in England; and the character of the loyal brother being intended to compliment James duke of York, he rewarded the author when he came to the throne with a commission in the army. On the Revolution taking place, he retired to his studies, and wrote several plays, from which he is supposed to have derived a very handsome subsistence, being the first who raised the advantage of play-writing to a second and third night. The most finished of all his plays is Oroonoko, or the Royal Slave, which is built on a true story related in one of Mrs Behn's novels. Mr Southern died in 1746, in the 86th year of his age; the latter part of which he spent in a peaceful serenity, having, by his commission as a soldier, and the profits of his dramatic works, acquired a handsome fortune; and being an exact economist, he improved what fortune he gained to the best advantage. He enjoyed the longest life of all our poets; and died the richest of them, a very few excepted. His plays are printed in two vols 12mo.

Southern Continent. See America, n° 3—24. and *Terra Australis*.

SOUTHERNWOOD, in botany. See Artemisia.

SOUTHWARK, a town of Surry, and a suburb of the city of London, being separated from that metropolis only by the Thames. See London, n° 96.

SOW, in zoology. See Sus.

Sow, in the iron works, the name of the block or lump of metal they work at once in the iron furnace.

Sow-Thistle. See Sonchus.

SOWING, in agriculture and gardening, the depositing any kind of seed in the earth for a future crop See Agriculture.

Drill-Sowing. See *Drill-Sowing*.

SOY. See Dolichos.

SOZOMENUS (Hermias), an ecclesiastical historian of the 5th century, was born in Bethelia, a town of Palestine. He was educated for the law, and became a pleader at Constantinople. He wrote an Abridgment of Ecclesiastical History, in two books, from the ascension of our Saviour to the year 323. This compendium is lost; but a continuation of it in nine books, written at greater length, down to the year 440, is still extant. He seems to have copied Socrates, who wrote a history of the same period. The style of Sozomenus is perhaps more elegant; but in other respects he falls far short of that writer, displaying throughout his whole book an amazing credulity and a superstitious attachment to monks and the monastic life. The

Spa. lest edition of Sozomenus is that of Robert Stephens in 1544. He has been translated and published by Valesius, and republished with additional notes by Reading at London, 1720, in 3 vols folio.

SPA, a town of Germany, in the circle of Westphalia and bishopric of Liege, famous for its mineral waters, lies in E. Long. 5. 50. N. Lat. 50. 30. about 21 miles south-east from Liege, and 7 south-west from Lomburg. It is situated at one end of a deep valley on the banks of a small rivulet, and is surrounded on all sides by high mountains. The sides of these mountains next to Spa are rude and uncultivated, presenting a rugged appearance as if shattered by the convulsions of earthquakes; but as they are strewed with tall oaks and abundance of shrubs, the country around forms a wild, romantic, and beautiful landscape. The access to the town is very beautiful. The road winds over the mountains till it descends to their bottom, when it runs along a smooth valley for a mile or a mile and a half.

The town consists of four streets in form of a cross, and contains about 400 inhabitants. Spa has no wealth to boast of. It can scarcely furnish the necessaries of life to its own inhabitants during the winter, and almost all the luxuries which are requisite for the great concourse of affluent visitors during the summer are carried from Liege by women. Its only source of wealth is its mineral waters. No sooner does the warm season commence, than crowds of valetudinarians arrive, as well as many other persons who are attracted solely by the love of amusement, and some from less honourable motives. The inhabitants, who spend seven or eight months of the year without seeing the face of a stranger, wait for the return of this period with impatience. The welcome sound of the carriages brings multitudes from the town, either to gratify their curiosity, or to offer their services in the hopes of securing your employment while you remain at Spa. Immediately after your arrival your name and designation is added to the printed list of the annual visitors; for which you pay a stated sum to the bookseller, who has a patent for this purpose from the prince bishop of Liege. This list not only enables one to know at a glance whether any friends or acquaintance are residing there, but also to distinguish persons of rank and fashion from adventurers, who seldom have the effrontery to insert their names.

There are two different ways of accommodating the visitors at Spa with lodging and necessaries. People may either lodge at an hotel, where every thing is furnished them in a splendid and expensive style; or they may take up their residence in private lodgings, from which they may send for provisions to a cook's shop. Spa.

Among the people who visit Spa, there are many persons of the first rank and fashion in Europe. Perhaps indeed there is no place in Europe to which so many kings and princes resort; but it is also visited by many self-created nobility, who, under the titles of counts, barons, marquises, and knights, contrive by their address and artifices, to prey upon the rich and unexperienced.

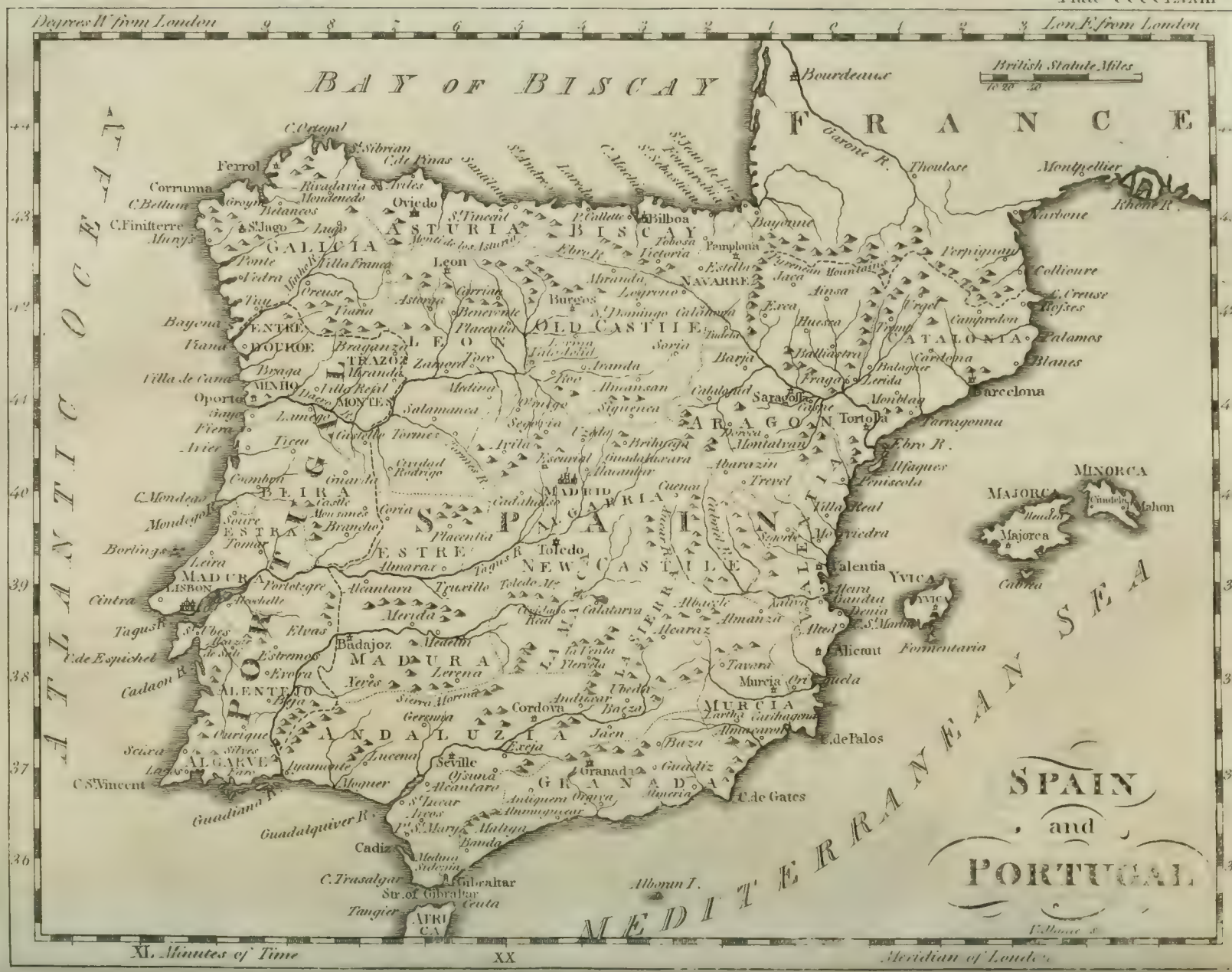
The manners established at Spa are conducive both to health and amusement. Every body rises early in the morning, at six o'clock or before it, when a great many horses stand ready saddled for those who choose to drink the Sauveniere or Geronstere waters at a little distance from Spa. After this healthy exercise a part of the company generally breakfast together at Vauxhall, a magnificent and spacious building. At this place a number of card-tables are opened every forenoon, round which many persons assemble and play for stakes to a very considerable amount. A ball too is generally held once a week at Vauxhall, besides two balls at the assembly rooms near the Pouhon in the middle of the town.

The most remarkable waters at Spa are, 1. The Pouhon, situated in the middle of the town; 2. The Sauveniere, a mile and a half east from it; 3. Groisbeck, near to the Sauveniere; 4. Tonnelet, situated a little to the left of the road which leads to the Sauveniere; 5. Geronstere, two miles south from Spa; 6. Wartroz, near to the Tonnelet; 7. Sarts or Nivefet, in the district of Sarts; 8. Chevron or Bru, in the principality of Slavelot; 9. Couve; 10. Beverse; 11. Sige; 12. Geremont. These four last are near Malmedy.

Dr Brownrigg was the first person who discovered that fixed air, or, as it is now generally called, *carbonic acid gas*, forms a principal ingredient in the composition of the Spa waters, and actually separated a quantity of this elastic fluid, by exposing it to different degrees of heat from 110° to 170° of Fahrenheit. From 20 ounces 7 drams and 14 grains apothecaries weight of the Pouhon water, he obtained 8 ounces 2 drams and 50 grains. Since June 1765, when Dr Brownrigg read a paper on this subject before the Royal Society of London, the waters of Spa have been often analysed, but perhaps by none with more accuracy than by Dr Ash, who published a book on the chemical and medicinal properties of these waters in 1788. We shall present his analysis of the five principal springs in the following table.

Fountains.	Quantity of Water.	Ounce measures of Gas.	Solid contents.	Aerated Lime.	Aerated Magnesia.	Aerated Mineral Alkali.	Aerated Iron.	Selenite.	Aerated Vegetab. Alkali.
	Ounces.		Grains.						
Pouhon	33	35.75	16.25	2.75	9.50	2.25	1.75	—	—
Geronstere	32.75	24.75	5.50	2.50	—	1.75	0.75	0.50	—
Sauveniere	32.50	33.50	3.75	1.50	—	0.75	0.50	—	1.
Groisbeck	32.25	35.50	5.25	1.50	—	1.	0.75	—	2.
Tonnelet	32.	40.75	2.00	0.25	—	0.75	1.	—	—

The


Degrees W from London
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British Statute Miles
BAY OF BISCAY
ATLANTIC OCEAN
MEDITERRANEAN SEA
FRANCE
SPAIN
and
PORTUGAL
Bourdeaux
Garone R.
Toulouse
Montpellier
Rhone R.
Narbone
Perpignan
Collioure
Rosses
Palamos
Blanes
Barcelona
Tarragonna
Ebro R.
Alfaques
Peniscola
MINORCA
MAJORCA
Ciudadela
Mahon
Majorca
Cabrea
Valentia
Yvica
Alicant
Formentaria
Murcia
C.de Palos
C.de Gates
Gibraltar
Str. of Gibraltar
Albonn I.
Tangier
AFRICA
Cadiz
C.Trasalgar
Seville
Granada
Cordova
Badajoz
Lisbon
Oporto
Ferrol
Corruna
Oviedo
Bilboa
Pamplona
Jaca
Huesca
Lerida
Saragossa
Tortosa
Madrid
Toledo
Valladolid
Burgos
Leon
Salamanca
Placentia
Zamora
Toro
Evora
Elvas
Merida
Estremos
Portalegre
Alcantara
Truxillo
Almaraz
Talavera
Aranjuez
Cuenca
Guadalaxara
Segovia
Arevalo
Medina
Tordesillas
Benevente
Astorga
Lugo
Santiago
Corunna
Ferrol
Rivadavia
Mondonedo
Betanzos
Ponte Vedra
Villa Franca
Orense
Tuy
Bayona
Viana
Braga
Villa de Cama
Barcellos
Lamego
Viseu
Aveiro
Coimbra
Guarda
Castello Branco
Castello Novo
Thomar
Leiria
Santarem
Cintra
Setuval
Borlinga
C.Mondego
C.Finisterre
C.Ortegal
C.Bellum
C.St.Vincent
C.de Espichel
Tagus R.
Douro R.
Minho R.
Cadaon R.
Guadiana R.
Guadalquiver R.
Ebro R.
Xucar R.
Segura R.
Xucar
Sierra Morena
Sierra de los Estrellas
Sierra de Cuenca
Sierra de Guadarrama
Sierra de Gredos
Sierra de Toledo
Sierra de Alcaraz
Sierra de Segura
Sierra de Ronda
Sierra de Xeres
Sierra de Monchique
Sierra de Caldeirao
Sierra de Estrella
Sierra de Gata
Sierra de Francia
Sierra de Guadalupe
Sierra de Alcudia
Sierra de Morena
Sierra de Aracena
Sierra de Aroche
Sierra de Constantina

Spa. The Pouhon ſpring riſes from the hill to the north of Spa, which conſiſts of argillaceous ſchistus and terraginous ſlate. The other fountains riſe from the ſurrounding hills to the ſouth-eaſt, ſouth, weſt, and north-weſt of the town; and this ridge of mountains is formed of calcareous earths mixed with ſilicious ſubſtances. The ſurface of the mountains is covered with woods, interſperſed with large boggy ſwamps filled with mud and water. The Pouhon is conſidered as the principal ſpring at Spa, being impregnated with a greater quantity of iron than any of the reſt, and containing more fixed air than any except the Tonnelet. It is from this ſpring that the Spa water for exportation is bottled; for which the demand is ſo great, that, according to the beſt information which Mr. Thickneſſe could obtain, the quantity exported amounts to 200,000 or 250,000 bottles annually. This exported water is inferior in its virtue to that which is drunk on the ſpot; for the veſſels in which it is collected are injudiciouſly expoſed to the ſun, rain, wind, and duſt, for ſeveral hours before they are corked, by which means a conſiderable part of its volatile ingredients muſt be evaporated; for it has been found by experiment, that by expoſing it to a gentle heat, air-bubbles aſcend in great numbers. It is in its greateſt perfection when collected in cold dry weather; it is then pellucid, colourleſs, and without ſmell, and almoſt as light as diſtilled water. It varies in its heat from 52° or 53 to 67° of Fahrenheit's thermometer.

The Geronſere is a much weaker chalybeate water than the Pouhon; and as it is exceedingly nauſeous, and taſtes and ſmells like rotten eggs, it certainly contains ſome hepatic gas. This is a circumſtance which Dr Aſh ſeems not to have attended to ſufficiently. The Sauveniere water alſo, when newly taken from the well, ſmells a little of ſulphur. The Groisbeck contains more alkal, and almoſt as much gas as the Pouhon, and has been celebrated for its good effects in the cauſe of calculous concretions. The Tonnelet contains more gas than any of the reſt. So ſmall is the quantity of any foſſil body held in ſuſpenſion by the aerial acid in it, and ſo volatile is the gas, that it begins to paſs off very rapidly the moment it is taken out of the well, and in a ſhort time is entirely gone. Dr Aſh informs us, that in the neighbourhood of this well, the cellars, on any approaching change of weather, are found to contain much fixed air; and the beſt prognoſtic which they have of rain is the averſion which cats ſhow to be carried into theſe cellars.

The Spa waters are diuretic, and ſometimes purgative. They exhilarate the ſpirits with an influence much more benign than wine or ſpirituous liquors, and they are more cooling, and allay thirſt more effectually than common water. They are found beneficial in caſes of weakneſs and relaxation, either partial or univerſal; in nervous diſorders; in obſtructions of the liver and ſpleen; in caſes where the blood is too thin and putreſcent; in caſes of exceſſive diſcharges proceeding from weakneſs; in the gravel and ſtone; and in moſt caſes where a ſtrengthening remedy is wanted. But they are hurtful in confirmed obſtructions attended with fever, where there is no free outlet to the matter, as in ulcerations of the lungs. They are alſo injurious to bilious and plethoric conſtitutions, when uſed before the body is cooled by proper evacuations.

SPACE. See Metaphysics, Part II. Chap. iv. Sect. I.

SPACE, in geometry, denotes the area of any figure, or that which fills the interval or diſtance between the lines that terminate it.

SPADIX, in botany, anciently ſignified the ſpathe or huſk of the palms. It is now uſed to ſignify every flower-ſtalk that is protruded out of a ſpathe or huſk.

The ſpadix of the palms is branched; that of all other plants ſimple. This laſt caſe admits of ſome variety: in calla, dracontium, and pothos, the flowers cover it on all ſides; in arum, they are diſpoſed on the lower part only; and in zoſtera on one ſide.

SPAGIRIC ART, a name given by authors to that ſpecies of chemiſtry which works on metals, and is employed in the ſearch of the philoſopher's ſtone.

SPAHIS, horſemen in the Ottoman army, chiefly raiſed in Aſia. The great ſtrength of the grand ſeignior's army conſiſts in the janiſaries, who are the foot; and the ſpahis, who are the horſe.

SPAIN, a country of Europe, famous both in ancient and modern hiſtory, ſituated in that large peninſula which forms the ſouth-weſtern part of Europe. It is bounded on the ſouth and eaſt by the Mediterranean ſea and ſtraits of Gibraltar, on the north and weſt by the Bay of Biſcay and Atlantic Ocean, on the ſouth-weſt by Portugal, and on the north-eaſt by the Pyrenees.

1 Different names of Spain.

The moſt ancient name of Spain was *Iberia*, ſuppoſed by ſome to be derived from the *Iberians*, a people inhabiting Mount Caucaſus, a colony of whom ſettled in this country. Others derive it from the Phenician word *Ebra* or *Ibra*, ſignifying a paſſage or limit. By the Romans it was called *Spania* or *Hiſpania*, from the Phenician name *Sphanim*; and this again from *ſhaphan*, a Phenician word ſignifying a rabbit, becauſe the weſtern part of Spain abounded with thoſe animals.

Spain, as well as the reſt of Europe, was probably peopled by the Celtes; but the Spaniſh hiſtorians derive the origin of their nation from Tubal the fifth ſon of Japhet, aſſerting that Spain had been a monarchy for 2226 years before the coming of the Celtes into it.

2 Conqueſts of the Carthaginians in Spain.

Till the coming of the Carthaginians into Spain, however, nothing certain can be affirmed of the Spaniards; and this happened not long before the commencement of the firſt Punic war. Their ſucceſs in reducing the country, and their final expulſion by the Romans, has already been related under the article ROME and CARTHAGE; we have here, therefore, only, to take notice of the ſtate of Spain under the Roman government, until the Romans were in their turn expelled by the northern barbarians.

3 Exceeding great riches of the country.

At the time of the Roman conqueſt, Spain, though prodigious quantities of ſilver had been carried out of it by the Carthaginians and Tyrians, was yet a very rich country. In the moſt ancient times, indeed, its riches are ſaid to have exceeded what is related of the moſt wealthy country in America. Ariſtotle aſſures us, that when the Phenicians firſt arrived in Spain, they exchanged their naval commodities for ſuch immenſe quantities of ſilver, that their ſhips could neither contain nor ſuſtain its load, though they uſed it for ballaſt, and made their anchors and other implements of ſilver. When the Carthaginians firſt came to Spain, they found the quantity of ſilver nothing leſſened, ſince the inhabitants at that time made all their utenſils, and even

Spain.

mangers, of that precious metal. In the time of the Romans this amazing plenty was very much diminished; however, their gleanings were by no means defpicable, fince in the fpace of nine years they carried off 111,542 pounds of filver, and 4095 of gold, befides an immenfe quantity of coin and other things of value. The Spaniards were always remarkable for their bravery, and fome of Hannibal's beft troops were brought from thence. But as the Romans penetrated farther into the country than the Carthaginians had done, they met with nations whofe love of liberty was equal to their valour, and whom the whole ftrength of their empire was fcarce able to fubdue. Of thefe the moft formidable were the Numatines, Cantabrians, and Afturians.

4 Viriathus oppofes the Roman power with fuccefs.

In the time of the third Punic war, one Viriathus, a celebrated hunter, and afterwards the captain of a gang of banditti, took upon him the command of fome nations who had been in alliance with Carthage, and ventured to oppofe the Roman power in that part of Spain called *Luftania*, now Portugal. The prætor, named *Vetilius*, who commanded in thofe parts, marched againft him with 10,000 men; but was defeated and killed, with the lofs of 4000 of his troops. The Romans immediately difpatched another prætor mith 10,000 foot and 1300 horfe: but Viriathus having firft cut off a detachment of 4000 of them, engaged the reft in a pitched battle; and having entirely defeated them, reduced great part of the country. Another prætor, who was fent with a new army, met with the fame fate; fo that, after the deftruction of Carthage, the Romans thought proper to fend a conful named *Quintus Fabius*, who defeated the Lufitanians in feveral battles, and regained two important places which had long been in the hands of the rebels. After the expiration of Fabius's conſulate, Viriathus continued the war with his ufual fuccefs, till the fenate thought proper to fend againft him the conful Q. Cæcilius Metellus, an officer of great valour and experience. With him Viriathus did not chooſe to venture a pitched battle, but contented himfelf with acting on the defenfive; in conſequence of which the Romans recovered a great many cities, and the whole of Tarraconian Spain was obliged to fubmit to their yoke. The other conful, named *Servilianus*, did not meet with the fame fuccefs; his army was defeated in the field and his camp was nearly taken by Viriathus. Notwithftanding the good fortune of Metellus, however, he could not withftand the intrigues of his countrymen againft him, and he was not allowed to finifh the war he had begun with fo much fuccefs. In reſentment for this he took all imaginable pains to weaken the army under his command: he difbandoned the flower of his troops, exhaufted the magazines, let the elephants die, broke in pieces the arrows which had been provided for the Cretan archers, and threw them into a river. Yet, after all, the army which he gave up to his fucceffor Q. Pompeius, conſiſting of 30,000 foot and 2000 horfe, was fufficient to have cruſhed Viriathus if the general had known how to uſe it. But, inſtead of oppoſing Viriathus with fuccefs, the imprudent conſul procured much more formidable enemies. The Termantines and Numantines, who had hitherto kept themſelves independent, offered very advantageous terms of peace and alliance with Rome; but Pompeius inſiſted upon their delivering up their arms. Upon this, war was immediately commenced. The conſul with great confidence inveſted Numantia; but being repulſed with conſiderable loſs, he ſat down before Termantia, where he was attended with ſtill worſe ſucceſs. The very firſt day, the Termantines killed 700 of his legionaries; took a great convoy which was coming to the Roman camp; and having defeated a conſiderable body of their horſe, puſhed them from poſt to poſt till they came to the edge of a precipice, where they all tumbled down, and were daſhed to pieces. In the mean time Servilian, who had been continued in his command with the title of *proconſul*, managed matters ſo ill, that Viriathus ſurrounded him on all ſides, and obliged him to ſue for peace. The terms offered to the Romans were very moderate; being only that Viriathus ſhould keep the country he at that time poſſeſſed, and the Romans remain maſters of all the reſt. This peace the proconſul was very glad to ſign, and afterwards got it ſigned by the ſenate and people of Rome.

Spain.

7 The Romans ſurrounded on all ſides, and forced to conclude a peace with Viriathus.

The next year Q. Pompeius was continued in his command againſt the Numantines in Farther Spain, while Q. Servilius Cæpio, the new conſul, had for his province Hither Spain, where Viriathus had eſtabliſhed his new ſtate. Pompeius undertook to reduce Numantia by turning aſide the ſtream of the Durius, now the Douro, by which it was ſupplied with water; but, in attempting this, ſuch numbers of his men were cut off, that, finding himſelf unable to contend with the enemy, he was glad to make peace with them on much worſe terms than they had offered of their own accord. The peace, however, was ratified at Rome; but in the mean time Cæpio, deſirous of ſhowing his proweſs againſt the renowned Viriathus, prevailed upon the Romans to declare war againſt him without any provocation. As Cæpio commanded an army greatly ſuperior to the Luſitanians, Viriathus thought proper to ſue for peace; but finding that Cæpio would be ſatisfied with nothing leſs than a ſurrender at diſcretion, he reſolved to ſtand his ground. In the mean time, the latter having bribed ſome of the intimate companions of Viriathus to murder him in his ſleep, he by that infamous method put an end to a war which had laſted 14 years, very little to the honour of the republic.

5 Is reduced to great Straits by Metellus.

8 Viriathus treacherouſly murdered.

After the death of Viriathus, the Romans with like treachery ordered their new conſul Popilius to break the treaty with the Numantines. His infamous conduct met with the reward it deſerved; the Numantines ſallying out, put the whole Roman army to flight with ſuch ſlaughter, that they were in no condition to act during the whole campaign. Mancinus, who ſucceeded Popilius, met with ſtill worſe ſucceſs; his great army, conſiſting of 30,000 men, was utterly defeated by 4000 Numantines, and 20,000 of them killed in the purſuit. The remaining 10,000, with their general, were pent up by the Numantines in ſuch a manner that they could neither advance nor retreat, and would certainly have been all put to the ſword or made priſoners, had not the Numantines, with a generoſity which their enemies never poſſeſſed, offered to let them depart upon condition that a treaty ſhould be concluded with them upon very moderate terms. This the conſul very willingly promiſed, but found himſelf unable to perform. On the contrary, the people, not ſatisfied with declaring his treaty null and void, ordered him to be delivered up to the Numantines. The latter refuſed to accept him, unleſs

9 The Romans defeated by the Numantines.

6 War between the Romans and Numantines.

Spain. less he had along with him the 10,000 men whom they had relieved as above related. At laſt, after the conſul had remained a whole day before the city, his ſucceſſor Furius, thinking this a ſufficient recompenſe to the Numantines for breaking the treaty, ordered him to be received again into the camp. However, Furius did not chooſe to engage with ſuch a deſperate and reſolute enemy as the Numantines had ſhowed themſelves; and the war with them was diſcontinued till the year 133 B. C. when Scipio Æmilianus, the deſtroyer of Carthage, was ſent againſt them. Againſt this renowned commander the Numantines with all their valour were not able to cope. Scipio, having with the utmoſt care introduced ſtrict diſcipline among his troops, and reformed the abuſes which his predeceſſors had ſuffered in their armies, by degrees brought the Romans to face their enemies, which at his arrival they had abſolutely refuſed to do. Having then ravaged all the country round about the town, it was ſoon blocked up on all ſides, and the inhabitants began to feel the want of proviſions. At laſt they reſolved to make one deſperate attempt for their liberty, and either to break through their enemies, or periſh in the attempt. With this view they marched out in good order by two gates, and fell upon the works of the Romans with the utmoſt fury. The Romans, unable to ſtand this deſperate ſhock, were on the point of yielding; but Scipio, haſtening to the places attacked, with no fewer than 20,000 men, the unhappy Numantines were at laſt driven into the city, where they ſuſtained for a little longer the miſeries of famine. Finding at laſt, however, that it was altogether impoſſible to hold out, it was reſolved by the majority to ſubmit to the pleaſure of the Roman commander. But this reſolution was not univerſally approved. Many that themſelves up in their houſes, and died of hunger, while even thoſe who had agreed to ſurrender repented their offer, and ſetting fire to their houſes, periſhed in the flames with their wives and children, ſo that not a fingle Numantine was left alive to grace the triumph of the conqueror of Carthage.

9 Scipio Æmilianus marches againſt them.

10 Miſerable end of the people.

After the deſtruction of Numantia the whole of Spain ſubmitted to the Roman yoke; and nothing remarkable happened till the times of the Cimbri, when a prætorian army was cut off in Spain by the Luſitanians. From this time nothing remarkable occurs in the hiſtory of Spain till the civil war between Marius and Sylla. The latter having cruſhed the Marian faction, as related under the article Rome, proſcribed all thoſe that had ſided againſt him whom he could not immediately deſtroy. Among theſe was Sertorius, a man of conſummate valour and experience in war. He had by Marius been appointed prætor of Spain; and upon the overthrow of Marius, retired to that province. Sylla no ſooner heard of his arrival in that country, than he ſent thither one Caius Annius with a powerful army to drive him out. As Sertorius had but few troops along with him, he diſpatched one Julius Salinator with a body of 6000 men to guard the paſſes of the Pyrenees, and to prevent Annius from entering the country. But Salinator having been treacherouſly murdered by aſſaſſins hired by Annius for that purpoſe, he no longer met with any obſtacle; and Sertorius was obliged to embark for the coaſt of Africa with 3000 men, being all he had now remaining. With theſe he landed in Mauritania; but as his men were ſtraggling careleſsly about, great numbers of them were cut off by the Barbarians. This new misfortune obliged Sertorius to re-embark for Spain; but finding the whole coaſt lined with the troops of Annius, he put to ſea again, not knowing what courſe to ſteer. In this new voyage he met with a ſmall fleet of Cilician pirates; and having prevailed with them to join him, he made a deſcent on the coaſt of Yvica, overpowered the garriſon left there by Annius, and gained a conſiderable booty. On the news of this victory Annius ſet ſail for Yvica, with a conſiderable ſquadron, having 5000 land forces on board. Sertorius, not intimidated by the ſuperiority of the enemy, prepared to give them battle. But a violent ſtorm ariſing, moſt of the ſhips were driven on ſhore and daſhed to pieces, Sertorius himſelf with great difficulty eſcaping with the ſmall remains of his fleet. For ſome time he continued in great danger, being prevented from putting to ſea by the fury of the waves, and from landing by the enemy; at laſt, the ſtorm abating, he paſſed the ſtreights of Gades, now Gibraltar, and landed near the mouth of the river Bætis. Here he met with ſome ſeamen newly arrived from the Atlantic or Fortunate Iſlands; and was ſo taken with the account which they gave him of thoſe happy regions, that he reſolved to retire thither to ſpend the reſt of his life in quiet and happineſs. But having communicated this deſign to the Cilician pirates, they immediately abandoned him, and ſet ſail for Africa, with an intention to aſſiſt one of the barbarous kings againſt his ſubjects who had rebelled. Upon this Sertorius ſailed thither alſo, but took the oppoſite ſide; and having defeated the king named *Aſdrubal*, obliged him to ſhut himſelf up in the city of Tingis, now Tangier, which he cloſely beſieged. But in the mean time Pacianus, who had been ſent by Sylla to aſſiſt the king, advanced with a conſiderable army againſt Sertorius. Upon this the latter, leaving part of his forces before the city, marched with the reſt to meet Pacianus, whoſe army, though greatly ſuperior to his own in number, he entirely defeated; killed the general, and took all his forces priſoners.—The fame of this victory ſoon reached Spain; and the Luſitanians, being threatened with a new war from Annius, invited Sertorius to head their armies. With this requeſt he very readily complied, and ſoon became very formidable to the Romans. Titus Didius, governor of that part of Spain called *Bætica*, firſt entered the liſts with him; but he being defeated, Sylla next diſpatched Metellus, reckoned one of the beſt commanders in Rome, to ſtop the progreſs of this new enemy. But Metellus, notwithſtanding all his experience, knew not how to act againſt Sertorius, who was continually changing his ſtation, putting his army into new forms, and contriving new ſtratagems. On his firſt arrival he ſent for L. Domitius, then prætor of Hither Spain, to his aſſiſtance; but Sertorius being informed of his march, detached Hirtuleius, or Herculeius, his quæſtor, againſt him, who gave him a total overthrow. Metellus then diſpatched Lucius Lollius prætor of Narbonne Gaul againſt Hirtuleius; but he met with no better ſucceſs, being utterly defeated, and his lieutenant-general killed.

11 Sertorius appears in the Luſitanian faction in Spain.

12 Is driven out, and undergoes many hardſhips.

13 Lands in Africa and carries on a ſucceſsful war in that country.

14 Returns to Spain, and defeats the Romans there.

The fame of theſe victories brought to the camp of Sertorius ſuch a number of illuſtrious Roman citizens of the Marian faction, that he formed a deſign of erecting Luſitania into a republic in oppoſition to that of Rome. Sylla was continually ſending freſh ſupplies to Metellus;

15 Erects Luſitania into a republic.

Spain. Metellus; but Sertorius with an handful of men, accuſtomed to range about the mountains, to endure hunger and thirſt, and to be expoſed to the inclemency of the weather, ſo harraſſed the Roman army, that Metellus himſelf began to be quite diſcouraged. At laſt, Sertorius, hearing that Metellus had ſpoken diſreſpectfully of his courage, challenged his antagoniſt to end the war by ſingle combat; but Metellus very prudently declined the combat, as being advanced in years; yet this refuſal brought upon him the contempt of the unthinking multitude, upon which Metellus reſolved to retrieve his reputation by ſome ſignal exploit, and therefore laid ſiege to Lacobrigi, a conſiderable city in theſe parts. Thus he hoped to reduce in two days, as there was but one well in the place; but Sertorius, having previouſly removed all thoſe who could be of no ſervice during the ſiege, and conveyed 6000 ſkins full of water into the city, Metellus continued a long time before it without making any impreſſion. At laſt, his proviſions being almoſt ſpent, he ſent out Aquinus at the head of 6000 men to procure a new ſupply; but Sertorius falling unexpectedly upon them, cut in pieces or took the whole detachment; the commander himſelf being the only man who eſcaped to carry the news of the diſaſter; upon which Metellus was obliged to raiſe the ſiege with diſgrace.

16 Obliges Metellus to raiſe the ſiege of Lacobriga.

And now Sertorius, having gained ſome intervals of eaſe in conſequence of the many advantages he had obtained over the Romans, began to civilize his new ſubjects. Their ſavage and furious manner of fighting he changed for the regular order and diſcipline of a well-formed army; he beſtowed liberally upon them gold and ſilver to adorn their arms, and by converſing familiarly with them, prevailed upon them to lay aſide their own dreſs for the Roman *toga*. He ſent for all the children of the principal people, and placed them in the great city of Oſca, now Hereſca, in the kingdom of Arragon, where he appointed them maſters to inſtruct them in the Roman and Greek learning, that they might, as he pretended, be capable of ſharing with him the government of the republic. Thus he made them really hoſtages for the good behaviour of their parents; however, the latter were greatly pleaſed with the care he took of their children, and all Luſitania were in the higheſt degree attached to their new ſovereign. This attachment he took care to heighten by the power of ſuperſtition; for having procured a young hind of a milk-white colour, he made it ſo tame that it followed him wherever he went; and Sertorius gave out to the ignorant multitude, that this hind was inſpired by Diana, and revealed to him the deſigns of his enemies, of which he always took care to be well informed by the great numbers of ſpies he employed.

17 Civilizes the Luſitanians.

While Sertorius was thus employed in eſtabliſhing his authority, the republic of Rome, alarmed at his ſucceſs, reſolved to cruſh him at all events. Sylla was now dead, and all the eminent generals in Rome ſolicited this honourable though dangerous employment. After much debate a decree was paſſed in favour of Pompey the Great, but without recalling Metellus. In the mean time, the troops of one Perperna, or Perperna, had, in ſpite of all that their general could do, abandoned him and taken the oath of allegiance to Sertorius. This was a moſt ſignal advantage to Sertorius; for Perperna commanded an army of 33,000 men, and had come into Spain with a deſign to ſettle there as Sertorius had done; but as he was deſcended from one of the firſt families in Rome, he thought it below his dignity to ſerve under any general, however eminent he might be. But the troops of Perperna were of a different opinion; and therefore declaring that they would ſerve none but a general who could defend himſelf, they to a man joined Sertorius; upon which Perperna himſelf, finding he could do no better, conſented to ſerve alſo as a ſubaltern.

18 Pompey the Great ſent againſt him.

On the arrival of Pompey in Spain, ſeveral of the cities which had hitherto continued faithful to Sertorius began to waver; upon which the latter reſolved, by ſome ſignal exploit, to convince them that Pompey could no more ſcreen them from his reſentment than Metellus. With this view he laid ſiege to Lauron, now Liria, a place of conſiderable ſtrength. Pompey, not doubting but he ſhould be able to raiſe the ſiege, marched quite up to the enemy's lines, and found means to inform the garriſon that thoſe who beſieged them were themſelves beſieged, and would ſoon be obliged to retire with loſs and diſgrace. On hearing this meſſage, "I will teach Sylla's diſciple (ſaid Sertorius), that it is the duty of a general to look behind as well as before him." Having thus ſpoken, he ſent orders to a detachment of 6000 men, who lay concealed among the mountains, to come down and fall upon his rear if he ſhould offer to force the lines. Pompey, ſurpriſed at their ſudden appearance, durſt not ſtir out of his camp; and in the mean time the beſieged, deſpairing of relief, ſurrendered at diſcretion; upon which Sertorius granted them their lives and liberty, but reduced their city to aſhes.

19 Sertorius beſieges Lauron.

20 Takes and burns it in the ſight of Pompey.

While Sertorius was thus ſucceſsfully contending with Pompey, his quæſtor Hirtuleius was entirely defeated by Metellus, with the loſs of 20,000 men; upon which Sertorius advanced with the utmoſt expedition to the banks of the Sucro in Tarraconian Spain, with a deſign to attack Pompey before he could be joined by Metellus. Pompey, on his part, did not decline the combat; but, fearing that Metellus might ſhare the glory of the victory, advanced with the greateſt expedition. Sertorius put off the battle till towards the evening; Pompey, though he knew that the night would prove diſadvantageous to him, whether vanquiſhed or victorious, becauſe his troops were unacquainted with the country, reſolved to venture an engagement, eſpecially as he feared that Metellus might arrive in the mean time, and rob him of part of the glory of conquering ſo great a commander. Pompey, who commanded his own right wing, ſoon obliged Perperna, who commanded Sertorius's left, to give way. Hereupon Sertorius himſelf taking upon him the command of that wing, brought back the fugitives to the charge, and obliged Pompey to fly in his turn. In his flight he was overtaken by a gigantic African, who had already lifted up his hand to diſcharge a blow at him with his broad ſword; but Pompey prevented him by cutting off his right hand at one blow. As he ſtill continued his flight, he was wounded and thrown from his horſe; ſo that he would certainly have been taken priſoner, had not the Africans who purſued him quarreled about the rich furniture of his horſe. This gave an opportunity to the general to make his eſcape; ſo that at length he reached his camp with much difficulty.

21 Defeats Pompey on the banks of the Sucro.

Spain. ty. But in the mean time Afranius, who commanded the left wing of the Roman army, had entirely defeated the wing which Sertorius had left, and even pursued them so close that he entered the camp along with them. Sertorius, returning suddenly, found the Romans busy in plundering the tents; when, taking advantage of their situation, he drove them out with great slaughter, and retook his camp. Next day he offered battle a second time to Pompey; but Metellus then coming up with all his forces, he thought proper to decline an engagement with both commanders. In a few days, however, Pompey and Metellus agreed to attack the camp of Sertorius. Metellus attacked Perperna, and Pompey fell upon Sertorius. The event was similar to that of the former battle; Metellus defeated Perperna, and Sertorius routed Pompey. Being then informed of Perperna's misfortune, he hastened to his relief; rallied the fugitives, and repulsed Metellus in his turn, wounded him with his lance, and would certainly have killed him, had not the Romans, ashamed to leave their general in distress, hastened to his assistance, and renewed the fight with great fury. At last Sertorius was obliged to quit the field, and retire to the mountains. Pompey and Metellus hastened to besiege him; but while they were forming their camp, Sertorius broke through their lines, and escaped into Lusitania. Here he soon raised such a powerful army, that the Roman generals, with their united forces, did not think proper to venture an engagement with him. They could not, however, resist the perpetual attacks of Sertorius, who now drove them from place to place, till he obliged them to separate, the one went into Gaul, and the other to the foot of the Pyrenees.

Thus did this celebrated commander triumph over all the power of the Romans; and there is little doubt but he would have continued to make head against all the other generals whom the republic could have sent; had he not been assassinated at an entertainment by the infamous treachery of Perperna, in 73 B. C. after he had made head against the Roman forces for almost ten years. Pompey was no sooner informed of his death, than, without waiting for any new succours, he marched against the traitor, whom he easily defeated and took prisoner; and having caused him to be executed, thus put an end, with very little glory, to a most dangerous war.

Many of the Spanish nations, however, still continued to bear the Roman yoke with great impatience; and as the civil wars which took place first between Julius Cæsar and Pompey, and afterwards between Octavianus and Antony, diverted the attention of the republic from Spain, by the time that Augustus had become sole master of the Roman empire, they were again in a condition to assert their liberty. The CANTABRIANS and ASTURIANS were the most powerful and valiant nations at that time in Spain; but, after incredible efforts, they were obliged to lay down their arms, or rather were almost exterminated, by Agrippa, as is related under these articles. From this time the Spaniards continued in quiet subjection to the Romans; but on the decline of the empire they were attacked by the northern nations, who put an end to the Roman name in the west. As the inhabitants had by that time entirely lost their ancient valour, the barbarians met with no resistance but from one another. In the reign of the emperor Honorius, the Vandals, Alans, and Suevians, entered this country; and having made themselves masters of it, divided the provinces among themselves. In 444 the Romans made one effort more to recover their power in this part of the world; but being utterly defeated by the Suevians, the latter established a kingdom there which lasted till the year 584, when it was utterly overthrown by the Visigoths under Leovigilde. The Gothic princes continued to reign over a considerable part of Spain till the beginning of the 8th century, when their empire was entirely overthrown by the Saracens. During this period, they had entirely expelled the eastern emperors from what they possessed in Spain, and even made considerable conquests in Barbary; but towards the end of the 7th century the Saracens overran all that part of the world with a rapidity which nothing could resist; and having soon possessed themselves of the Gothic dominions in Barbary, they made a descent upon Spain about the year 711 or 712. The king of the Goths at that time was called *Roderic*, and by his bad conduct had occasioned great disaffection among his subjects. He therefore determined to put all to the issue of a battle, knowing that he could not depend upon the fidelity of his own people if he allowed the enemy time to tamper with them. The two armies met in a plain near Xeres in Andalusia. The Goths began the attack with great fury; but though they fought like men in despair, they were at last defeated with excessive slaughter, and their king himself was supposed to have perished in the battle, being never more heard of.

By this battle the Moors in a short time rendered themselves masters of almost all Spain. The poor remains of the Goths were obliged to retire into the mountainous parts of Asturias, Burgos, and Biscay: the inhabitants of Arragon, Catalonia, and Navarre, though they might have made a considerable stand against the enemy, chose for the most part to retire into France. In 718, however, the power of the Goths began again to revive under Don Pelagio or Pelayo, a prince of the royal blood, who headed those that had retired to the mountains after the fatal battle of Xeres. The place where he first laid the foundation of his government was in the Asturias, in the province of Liebana, about nine leagues in length and four in breadth. This is the most inland part of the country, full of mountains enormously high, and so much fortified by nature, that its inhabitants are capable of resisting almost any number of invaders. Alakor the Saracen governor was no sooner informed of this revival of the Gothic kingdom, than he sent a powerful army, under the command of one Alchaman, to crush Don Pelagio before he had time to establish his power. The king, though his forces were sufficiently numerous (every one of his subjects arrived at man's estate being a soldier), did not think proper to venture a general engagement in the open field; but taking post with part of them himself in a cavern in a very high mountain, he concealed the rest among precipices, giving orders to them to fall upon the enemy as soon as they should perceive him attacked by them. These orders were punctually executed, though indeed Don Pelagio himself had repulsed his enemies, but not without a miracle, as the Spanish historians pretend. The slaughter was dreadful; for the troops who lay in ambuscade joining their,

Spain. 26 Seized by the Goths, and the decline of the western empire.

27 The Gothic kingdom overthrown by the Saracens

28 The power of the Goths revives under Pelagio.

29 He gives the Saracens a dreadful overthrow

Spain. reſt, and rolling down huge ſtones from the mountains upon the Moors (the name by which the Saracens were known in Spain), no fewer than 124,000 of theſe unhappy people periſhed in one day. The remainder fled till they were ſtopped by a river, and beginning to count it, part of a mountain ſuddenly fell down, ſtopped up the channel of the river, and either cruſhed or drowned, by the ſudden riſing of the water, almoſt every one of that vaſt army.

30 Another army cut in pieces or taken.

The Moors were not ſo much diſheartened by this diſaſter, but that they made a ſecond attempt againſt Don Pelagio. Their ſucceſs was as bad as ever, the greateſt part of their army being cut in pieces or taken; in conſequence of which, they loſt all the Aſturias, and never dared to enter the liſts with Pelagio afterwards. Indeed, their bad ſucceſs had in a great meaſure taken from them the deſire of conquering a country where little or nothing was to be got; and therefore they rather directed their force againſt France, where they hoped for more plunder. Into this country they poured in prodigious multitudes; but were utterly defeated, in 732, by Charles Martel, with the loſs of 300,000 men, as the hiſtorians of thoſe times pretend.

31 The Saracens utterly defeated by Charles Martel.

Don Pelagio died in 737, and ſoon after his death ſuch inteſtine diviſions broke out among the Moors, as greatly favoured the increaſe of the Chriſtian power. In 745 Don Alonſo the Catholic, ſon-in-law to Pelagio, in conjunction with his brother Froila, paſſed the mountains, and fell upon the northern part of Galicia; and meeting with little reſiſtance, he recovered almoſt the whole of that province in a ſingle campaign. Next year he invaded the plains of Leon and Caſtile; and before the Moors could aſſemble any force to oppoſe him, he reduced Aſtorgas, Leon, Saldagna, Montes de Oca, Amaya, Alava, and all the country at the foot of the mountains. The year following he puſhed his conqueſts as far as the borders of Portugal, and the next campaign ravaged the country as far as Caſtile. Being ſenſible, however, that he was yet unable to defend the flat country which he had conquered, he laid the whole of it waſte, obliged the Chriſtians to retire to the mountains, and carried off all the Moors for ſlaves. Thus ſecured by a deſert frontier, he met with no interruption for ſome years; during which time, as his kingdom advanced in ſtrength, he allowed his ſubjects gradually to occupy part of the flat country, and to rebuild Leon and Aſtorgas, which he had demoliſhed. He died in 757, and was ſucceeded by his ſon Don Froila. In his time Abdelrahman, the khaliff's viceroy in Spain, threw off the yoke, and rendered himſelf independent, fixing the ſeat of his government at Cordova. Thus the inteſtine diviſions among the Moors were compoſed; yet their ſucceſs ſeems to have been little better than before; for, ſoon after, Froila encountered the Moors with ſuch ſucceſs, that 54,000 of them were killed on the ſpot, and their general taken priſoner. Soon after he built the city of Oviedo, which he made the capital of his dominions, in order to be in a better condition to defend the flat country, which he now determined to people.

32 Conqueſts of the Chriſtians.

33 The Saracens in Spain throw off the yoke of the khaliff.

In the year 758 the power of the Saracens received another blow by the riſe of the kingdom of Navarre. This kingdom, we are told, took its origin from an accidental meeting of gentlemen, to the number of 600, at the tomb of an hermit named *John*, who had died among the Pyrenees. At this place, where they had met on account of the ſuppoſed ſanctity of the deceaſed, they took occaſion to converſe on the cruelty of the Moors, the miſeries to which the country was expoſed, and the glory that would reſult from throwing off their yoke; which, they ſuppoſed, might eaſily be done, by reaſon of the ſtrength of their country. On mature deliberation, the project was approved; and Don Garcia Ximenes was appointed king as being of illuſtrious birth, and looked upon as a perſon of great abilities. He recovered Ainſa, one of the principal towns of the country, out of the hands of the infidels, and his ſucceſſor Don Garcia Iniguas extended his territories as far as Biſcay; however, the Moors ſtill poſſeſſed Portugal, Murcia, Andaluſia, Valentia, Granada, Toledo, with the interior part of the country as far as the mountains of Caſtile and Saragoſſa. Their internal diſſenſions, which revived after the death of Abdelrahman, contributed greatly to reduce the power of the infidels in general. In 778, Charles the Great being invited by ſome diſcontented Moriſh governors, entered Spain with two great armies; one paſſing through Catalonia, and the other through Navarre, where he puſhed his conqueſts as far as the Ebro. On his return he was attacked and defeated by the Moors; though this did not hinder him from keeping poſſeſſion of all thoſe places he had already reduced. At this time he ſeems to have been maſter of Navarre: however, in 831 count Azner, revolting from Pepin ſon to the emperor Louis, again revived the independency of Navarre; but the ſovereigns did not aſſume the title of kings till the time of Don Garcia, who began to reign in 857.

34 Hiſtory of the kingdom of Navarre.

35 Conqueſts of Charles the Great.

In the mean time, the kingdom founded by Don Pelagio, now called the kingdom of *Leon* and *Oviedo*, continued to increaſe rapidly in ſtrength, and many advantages were gained over the Moors, who having two enemies to contend with, loſt ground every day. In 921, however, they gained a great victory over the united forces of Navarre and Leon, by which the whole force of the Chriſtians in Spain muſt have been entirely broken, had not the victors conducted their affairs ſo wretchedly, that they ſuffered themſelves to be almoſt entirely cut in pieces by the remains of the Chriſtian army. In ſhort, the Chriſtians became at length ſo terrible to the Moors, that it is probable they could not long have kept their footing in Spain, had not a great general, named *Mohammed Ebn Amir Almanzor*, appeared, in 979, to ſupport their ſinking cauſe. This man was viſir to the king of Cordova, and being exceedingly provoked againſt the Chriſtians on account of what his countrymen had ſuffered from them, made war with the moſt implacable fury. He took the city of Leon, murdered the inhabitants, and reduced the houſes to aſhes. Barcelona ſhared the ſame fate; Caſtile was reduced to a deſert; Galicia and Portugal ravaged; and he is ſaid to have overcome the Chriſtians in fifty different engagements. At laſt, having taken and demoliſhed the city of Compoſtella, and carried off in triumph the gates of the church of St James, a flux happened to break out among his troops, which the ſuperſtitious Chriſtians ſuppoſed to be a divine judgement on account of his ſacrilege. Taking it for granted, therefore, that the Moors were now entirely deſtitute of all heavenly aid they fell upon them with

36 Exploits of Almanzor a Saracen general.

Spain.

37 He is defeated, and starves himself to death.

such fury in the next engagement, that all the valour and conduct of Almanzor could not prevent a defeat. Overcome with shame and despair at this misfortune, he desired his followers to shift for themselves, while he himself retired to Medina Cœli, and put an end to his life by abstinence in the year 998.

38 History of the kingdom of Castile.

During this period a new Christian principality appeared in Spain, namely that of Castile, which is now divided into the Old and New Castile. The Old Castile was recovered long before that called the *New*. It was separated from the kingdom of Leon on one side by some little rivers; on the other, it was bounded by the Asturias, Biscay, and the province of Rioja. On the south it had the mountains of Segovia and Avila; thus lying in the middle between the Christian kingdom of Leon and Oviedo, and the Moorish kingdom of Cordova. Hence this district soon became an object of contention between the kings of Leon and those of Cordova; and as the former were generally victorious, some of the principal Castilian nobility retained their independency under the protection of the Christian kings, even when the power of the Moors was at its greatest height. In 884 we first hear of Don Rodriguez assuming the title of *count of Castile*, though it does not appear that either his territory or title were given him by the king of Leon. Nevertheless, this monarch having taken upon him to punish some of the Castilian lords as rebels, the inhabitants made a formal renunciation of their allegiance, and set up a new kind of government. The supreme power was now vested in two persons of quality styled *judges*; however, this method did no long continue to give satisfaction, and the sovereignty was once more vested in a single person. By degrees Castile fell entirely under the power of the kings of Leon and Oviedo; and, in 1035, Don Sanchez bestowed it on his eldest son Don Ferdinand, with the title of *king*; and thus the territories of Castile were first firmly united to those of Leon and Oviedo, and the sovereigns were thenceforth styled *kings of Leon and Castile*.

39 History of Arragon.

Besides all these, another Christian kingdom was set up in Spain about the beginning of the 11th century. This was the kingdom of Arragon. The inhabitants were very brave, and lovers of liberty, so that it is probable they had in some degree maintained their independency, even when the power of the Moors was greatest. The history of Arragon, however, during its infancy, is much less known than that of any of the others hitherto mentioned. We are only assured, that about the year 1035, Don Sanchez, surnamed the *Great*, king of Navarre, erected Arragon into a kingdom in favour of his son Don Ramira, and afterwards it became very powerful. At this time, then, we may imagine the continent of Spain divided into two unequal parts by a straight line drawn from east to west, from the coasts of Valentia to a little below the mouth of the Duro. The country north of this belonged to the Christians, who, as yet, had the smallest and least valuable share, and all the rest to the Moors. In point of wealth and real power, both by land and sea, the Moors were greatly superior; but their continual dissensions greatly weakened them, and every day facilitated the progress of the Christians. Indeed, had either of the parties been united, the other must soon have yielded; for though the Christians did not make war upon each other constantly as the Moors did, their mutual feuds were yet sufficient to have ruined them, had their adversaries made the least use of the advantages thus afforded them. But among the Moors almost every city was a kingdom; and as these petty sovereignties supported one another very indifferently, they fell a prey one after another to their enemies. In 1080, the king of Toledo was engaged in a war with the king of Seville, another Moorish potentate; which being observed by Alphonso king of Castile, he also invaded his territories; and in four years made himself master of the city of Toledo, with all the places of importance in its neighbourhood; from thenceforth making Toledo the capital of his dominions. In a short time the whole province of New Castile submitted; and Madrid, the present capital of Spain, fell into the hands of the Christians, being at that time but a small place.

40 State of Spain in the beginning of the 11th century.

41 Toledo and Madrid taken by the Christians.

The Moors were so much alarmed at these conquests, that they not only entered into a general confederacy against the Christians, but invited to their assistance Mahomet Ben Joseph the sovereign of Barbary. He accordingly came, attended by an incredible multitude; but was utterly defeated by the Christians in the defiles of the Black Mountain, or Sierra Morena, on the borders of Andalusia. This victory happened on the 16th of July 1212, and the anniversary is still celebrated at Toledo. This victory was not improved; the Christian army immediately dispersed themselves, while the Moors of Andalusia were strengthened by the remains of the African army; yet, instead of being taught, by their past misfortunes, to unite among themselves, their dissensions became worse than ever, and the conquests of the Christians became daily more rapid. In 1236, Don Ferdinand of Castile and Leon took the celebrated city of Cordova, the residence of the first Moorish kings; at the same time that James I. of Arragon dispossessed them of the island of Majorca, and drove them out of Valentia. Two years after, Ferdinand made himself master of Murcia, and took the city of Seville; and in 1303 Ferdinand IV. reduced Gibraltar.

42 A signal victory gained over the Moors.

43 England interferes in the Spanish affairs.

In the time of Edward III. we find England, for the first time, interfering in the affairs of Spain, on the following occasion. In the year 1284 the kingdom of Navarre had been united to that of France by the marriage of Donna Joanna queen of Navarre with Philip the Fair of France. In 1328, however, the kingdoms were again separated, though the sovereigns of Navarre were still related to those of France. In 1350, Charles, surnamed the *Wicked*, ascended the throne of Navarre, and married the daughter of John king of France. Notwithstanding this alliance, and that he himself was related to the royal family of France, he secretly entered into a negotiation with England against the French monarch, and even drew into his schemes the dauphin Charles, afterwards surnamed *the Wise*. The young prince, however, was soon after made fully sensible of the danger and folly of the connections into which he had entered; and, by way of atonement, promised to sacrifice his associates. Accordingly he invited the king of Navarre, and some of the principal nobility of the same party, to a feast at Rouen, where he betrayed them to his father. The most obnoxious were executed, and the king of Navarre was thrown into prison. In this extremity, the party of the King of Navarre had recourse to England. The prince of Wales, surnamed *the*

44 The king of Navarre imprisoned by John king of France.

Spain. *the Black Prince*, invaded France, defeated king John at Poictiers, and took him prifoner †; which unfortunate event produced the moft violent diſturbances in that kingdom. The dauphin, now about 19 years of age, naturally aſſumed the royal power during his father's captivity: but poſſeſſed neither experience nor authority ſufficient to remedy the prevailing evils. In order to obtain ſupplies, he aſſembled the ſtates of the kingdom: but that aſſembly, inſtead of ſupporting his adminiſtration, laid hold of the preſent opportunity to demand limitations of the prince's power, the puniſhment of paſt malverſations, and the liberty of the king of Navarre. Marcel, provoſt of the merchants of Paris, and firſt magiſtrate of that city, put himſelf at the head of the unruly populace, and puſhed them to commit the moſt criminal outrages againſt the royal authority. They detained the dauphin in a kind of captivity, murdered in his preſence Robert de Clermont and John de Conflans, mareſchals of France; threatened all the other miniſters with the like fate; and when Charles, who had been obliged to temporize and diſſemble, made his eſcape from their hands, they levied war againſt him, and openly rebelled. The other cities of the kingdom, in imitation of the capital, ſhook off the dauphin's authority, took the government into their own hands, and ſpread the contagion into every province.

†See France n° 44.

45 Eſcapes, and heads the French malecontents.

Amidſt theſe diſorders, the king of Navarre made his eſcape from priſon, and preſented a dangerous leader to the furious malecontents. He revived his pretenſions to the crown of France: but in all his operations he acted more like a leader of banditti than one who aſpired to be the head of a regular government, and who was engaged by his ſtation to endeavour the re eſtabliſhment of order in the community. All the French, therefore, who wiſhed to reſtore peace to their country, turned their eyes towards the dauphin; who, though not remarkable for his military talents, daily gained by his prudence and vigilance the aſcendant over his enemies. Marcel, the ſeditious provoſt of Paris, was ſlain in attempting to deliver that city to the king of Navarre. The capital immediately returned to its duty: the moſt conſiderable bodies of the mutinous peaſants were diſperſed or put to ſword; ſome bands of military robbers underwent the ſame fate; and France began once more to aſſume the appearance of civil government.

John was ſucceeded in the throne of France by his ſon Charles V. a prince educated in the ſchool of adverſity, and well qualified, by his prudence and experience, to repair the loſſes which the kingdom had ſuſtained from the errors of his predeceſſors. Contrary to the practice of all the great princes of thoſe times, who held nothing in eſtimation but military courage, he ſeems to have laid it down as a maxim, never to appear at the head of his armies; and he was the firſt European monarch that ſhewed the advantage of policy and foreſight over a rash and precipitate valour.

46 Is defeated and obliged to ſubmit to the terms preſcribed by Char. V. of France.

Before Charles could think of counterbalancing ſo great a power as England, it was neceſſary for him to remedy the many diſorders to which his own kingdom was expoſed. He accordingly turned his arms againſt the king of Navarre, the great diſturber of France during that age; and he defeated that prince, and reduced him to terms, by the valour and conduct of Bertrand du Gueſclin, one of the moſt accompliſhed captains of thoſe times, whom Charles had the diſcernment to chooſe as the inſtrument of his victories. He alſo ſettled the affairs of Brittany, by acknowledging the title of Mountfort, and receiving homage for his dominions. But much was yet to be done. On the concluſion of the peace of Bretigni, the many military adventurers who had followed the fortunes of Edward, being diſperſed into the ſeveral provinces, and poſſeſſed of ſtrong holds, refuſed to lay down their arms, or relinquiſh a courſe of life to which they were now accuſtomed, and by which alone they could earn a ſubſiſtence. They aſſociated themſelves with the banditti, who were already inured to the habits of rapine and violence; and, under the name of *companies* and *companions*, became a terror to all the peaceable inhabitants. Some Engliſh and Gaſcon gentlemen of character were not aſhamed to take the command of theſe ruffians, whoſe number amounted to near 40,000, and who bore the appearance of regular armies rather than bands of robbers. As Charles was not able by power to redreſs ſo enormous a grievance, he was led by neceſſity, as well as by the turn of his character, to correct it by policy; to diſcover ſome method of diſcharging into foreign countries this dangerous and inteſtine evil; and an occaſion now offered.

Spain.

47 Account of the banditti called companies or companions.

48 Reign of Peter the Cruel, king of Caſtile.

Alphonſo XI. king of Caſtile, who took the city of Algezira from the Moors, after a famous ſiege of two years, during which artillery are ſaid firſt to have been uſed by the beſieged, had been ſucceeded by his ſon Peter I. ſurnamed *the Cruel*; a prince equally perfidious, debauched, and bloody. He began his reign with the murder of his father's miſtreſs Leonora de Guſman: his nobles fell every day the victims of his ſeverity: he put to death his couſin and one of his natural brothers, from groundleſs jealouſy; and he cauſed his queen Blanche de Bourbon, of the blood of France, to be thrown into priſon, and afterwards poiſoned, that he might enjoy in quiet the embraces of Mary de Padella, with whom he was violently enamoured.

Henry count of Traſtamara, the king's natural brother, alarmed at the fate of his family, and dreading his own, took arms againſt the tyrant; but having failed in the attempt, he fled to France, where he found the minds of men much inflamed againſt Peter, on account of the murder of the French princeſs. He aſked permiſſion of Charles to enliſt the *companies* in his ſervice, and to lead them into Caſtile againſt his brother. The French king, charmed with the project, employed du Gueſclin in negotiating with the leaders of theſe banditti. The treaty was ſoon concluded; and du Gueſclin having completed his levies, led the army firſt to Avignon, where the Pope then reſided, and demanded, ſword in hand, abſolution for his ruffian ſoldiers, who had been excommunicated, and the ſum of 200,000 livres for their ſubſiſtence. The firſt was readily promiſed him; but ſome difficulty being made with regard to the ſecond, du Gueſclin replied, "My fellows, I believe, may make a ſhift to do without your abſolution, but the money is abſolutely neceſſary." His Holineſs then extorted from the inhabitants of the city and its neighbourhood the ſum of 100,000 livres, and offered it to du Gueſclin. "It is not my purpoſe (cried that generous warrior) to oppreſs the innocent people. The pope and his cardinals can ſpare me double the ſum from their own pockets. I therefore inſiſt that, that

49 The Compan panies em ployed a gainſt hi

Spain.

this money be reſtored to the owners; and if I hear they are defrauded of it, I will myſelf return from the other ſide of the Pyrenees, and oblige you to make them reſtitution." The pope found the neceſſity of ſubmitting, and paid from his own treaſury the ſum demanded.

50 He is driven out, but aſſiſted by the Black Prince.

A body of experienced and hardy ſoldiers, conducted by ſo able a general, eaſily prevailed over the king of Caſtile, whoſe ſubjects were ready to join the enemy againſt their oppreſſor. Peter fled from his dominions, took ſhelter in Guienne, and craved the protection of the prince of Wales, whom his father had inveſted with the ſovereignty of the ceded provinces, under the title of the *principality of Aquitaine*. The prince promiſed his aſſiſtance to the dethroned monarch; and having obtained his father's conſent, he levied an army, and ſet out on his enterprize.

The firſt loſs which Henry of Traſtamara ſuffered from the interpoſition of the prince of Wales, was the recalling of the companies from his ſervice; and ſo much reverence did they pay to the name of Edward, that great numbers of them immediately withdrew from Spain, and liſted under his ſtandard. Henry, however, beloved by his new ſubjects, and ſupported by the king of Arragon, was able to meet the enemy with an army of 100,000 men, three times the number of thoſe commanded by the Black Prince: yet du Gueſclin, and all his experienced officers, adviſed him to delay a deciſive action; ſo high was their opinion of the valour and conduct of the Engliſh hero! But Henry, truſting to his numbers, ventured to give Edward battle on the banks of the Ebro, between Najara and Navarette; where the French and Spaniards were defeated, with the loſs of above 20,000 men, and du Gueſclin and other officers of diſtinction taken priſoners. All Caſtile ſubmitted to the victor; Peter was reſtored to the throne, and Edward returned to Guienne with his uſual glory; having not only overcome the greateſt general of his age, but reſtrained the moſt blood-thirſty tyrant from executing vengeance on his priſoners.

51 The Spaniards defeated and Peter reſtored.

This gallant warrior had ſoon reaſon to repent of his connections with a man like Peter, loſt to all ſenſe of virtue and honour. The ungrateful monſter refuſed the ſtipulated pay to the Engliſh forces. Edward abandoned him: he treated his ſubjects with the utmoſt barbarity; their animoſity was rouſed againſt him; and du Gueſclin having obtained his ranſom, returned to Caſtile with the count of Traſtamara, and ſome forces levied anew in France. They were joined by the Spaniſh malecontents; and having no longer the Black Prince to encounter, they gained a complete victory over Peter in the neighbourhood of Toledo. The tyrant now took refuge in a caſtle, where he was ſoon after beſieged by the victors and taken priſoner in endeavouring to make his eſcape. He was conducted to his brother Henry; againſt whom he is ſaid to have ruſhed in a tranſport of rage, diſarmed as he was. Henry ſlew him with his own hand, in reſentment of his cruelties; and, though a baſtard, was placed on the throne of Caſtile, which he tranſmitted to his poſterity.

52 Again driven out, defeated, and put to death.

After the death of Peter the Cruel, nothing remarkable happened in Spain for almoſt a whole century; but the debaucheries of Henry IV. of Caſtile rouſed the reſentment of his nobles, and produced a moſt ſingular inſurrection which led to the aggrandizement of the Spaniſh monarchy.

Spain.

53 Reign of Henry the Impotent.

This prince, ſurnamed the *Impotent*, though continually ſurrounded with women, began his unhappy reign in 1454. He was totally enervated by his pleaſures; and every thing in his court conſpired to ſet the Caſtilians an example of the moſt abject flattery and moſt abandoned licentiouſneſs. The queen, a daughter of Portugal, lived as openly with her paraſites and her gallants as the king did with his minions and his miſtreſſes. Pleaſure was the only object, and effeminacy the only recommendation to favour: the affairs of the ſtate went every day into diſorder; till the nobility, with the archbiſhop of Toledo at their head, combining againſt the weak and flagitious adminiſtration of Henry, arrogated to themſelves, as one of the privileges of their order, the right of trying and paſſing ſentence on their ſovereign, which they executed in a manner unprecedented in hiſtory.

54 He is formally depoſed.

All the malecontent nobility were ſummoned to meet at Avila: a ſpacious theatre was erected in a plain without the walls of the town: an image, repreſenting the king, was ſeated on a throne, clad in royal robes, with a crown on its head, a ſceptre in its hand, and the ſword of juſtice by its ſide. The accuſation againſt Henry was read, and the ſentence of depoſition pronounced, in preſence of a numerous aſſembly. At the cloſe of the firſt article of the charge, the archbiſhop of Toledo advanced, and tore the crown from the head of the image; at the cloſe of the ſecond, the Conde de Placentia ſnatched the ſword of juſtice from its ſide; at the cloſe of the third, the Conde de Benavente wreſted the ſceptre from its hand; and at the cloſe of the laſt, Don Diego Lopez de Stuniga tumbled it headlong from the throne. At the ſame inſtant, Don Alphonſo, Henry's brother, a boy of about twelve years of age, was proclaimed king of Caſtile and Leon in his ſtead.

This extraordinary proceeding was followed by a civil war, which did not ceaſe till ſome time after the death of the young prince, on whom the nobles had beſtowed the kingdom. The archbiſhop and his party then continued to carry on war in the name of Iſabella the king's ſiſter, to whom they gave the title of *Infanta*; and Henry could not extricate himſelf out of theſe troubles, nor remain quiet upon his throne till he had ſigned one of the moſt humiliating treaties ever extorted from a ſovereign; he acknowledged his ſiſter Iſabella the only lawful heireſs of his kingdom, in prejudice to the rights of his reputed daughter Joan, whom the malecontents affirmed to be the offſpring of an adulterous commerce between the queen and Don la Cueva. The grand object of the malecontent party now was the marriage of the princeſs Iſabella, upon which, it was evident, the ſecurity of the crown and the happineſs of the people muſt in a great meaſure depend. The alliance was ſought by ſeveral princes: the king of Portugal offered her his hand; the king of France demanded her for his brother, and the king of Arragon for his ſon Ferdinand. The malecontents very wiſely preferred the Arragonian prince, and Iſabella prudently made the ſame choice: articles were drawn up; and they were privately married by the archbiſhop of Toledo.

55 Is obliged to acknowledge his ſiſter Iſabella to be heireſs to the kingdom.

56 She is married to Ferdinand of Arragon.

Spain.

Henry was enraged at this alliance, which he foreſaw would utterly ruin his authority, by furniſhing his rebellious ſubjects with the ſupport of a powerful neighbouring prince. He diſinherited his ſiſter, and eſtabliſhed the rights of his daughter. A furious civil war deſolated the kingdom. The names of Joan and Iſabella reſounded from every quarter, and were everywhere the ſummons to arms. But peace was at length brought about. Henry was reconciled to his ſiſter and Ferdinand; though it does not appear that he ever renewed Iſabella's right to the ſucceſſion: for he affirmed in his laſt moments, that he believed Joan to be his own daughter. The queen ſwore to the ſame effect; and Henry left a teſtamentary deed, tranſmitting the crown to this princeſs, who was proclaimed queen of Caſtile at Placentia. But the ſuperior fortune and ſuperior arms of Ferdinand and Iſabella prevailed: the king of Portugal was obliged to abandon his niece and intended bride, after many ineffectual ſtruggles, and ſeveral years of war. Joan retired into a convent; and the death of Ferdinand's father, which happened about this time, added the kingdoms of Arragon and Sicily to thoſe of Leon and Caſtile.

57 Union of the kingdoms of Arragon and Sicily with Leon and Caſtile.

Ferdinand and Iſabella were perſons of great prudence, and, as ſovereigns, highly worthy of imitation but they do not ſeem to have merited all the praiſes beſtowed upon them by the Spaniſh hiſtorians. They did not live like man and wife, having all things in common under the direction of the huſband; but like two princes in cloſe alliance; they neither loved nor hated each other; were ſeldom in company together; had each a ſeparate council; and were frequently jealous of one another in the adminiſtration. But they were inſeparably united in their common intereſts; always acting upon the ſame principles, and forwarding the ſame ends. Their firſt object was the regulation of their government, which the civil wars had thrown into the greateſt diſorder. Rapine, outrage, and murder, were become ſo common, as not only to interrupt commerce, but in a great meaſure to ſuſpend all intercourſe between one place and another. Theſe evils the joint ſovereigns ſuppreſſed by their wiſe policy, at the ſame time that they extended the royal prerogative.

58 Adminiſtration of Ferdinand and Iſabella.

About the middle of the 13th century, the cities in the kingdom of Arragon, and after their example thoſe in Caſtile, had formed themſelves into an aſſociation, diſtinguiſhed by the name of the *Holy Brotherhood*. They exacted a certain contribution from each of the aſſociate towns; they levied a conſiderable body of troops, in order to protect travellers and purſue criminals; and they appointed judges, who opened courts in various parts of the kingdom. Whoever was guilty of murder, robbery, or any act that violated the public peace, and was ſeized by the troops of the Brotherhood, was carried before their judges; who, without paying any regard to the excluſive juriſdiction which the lord of the place might claim, who was generally the author or abettor of the injuſtice, tried and condemned the criminals. The nobles often murmured againſt this ſalutary inſtitution; they complained of it as an encroachment on one of their moſt valuable privileges, and endeavoured to get it aboliſhed. But Ferdinand and Iſabella, ſenſible of the beneficial effects of the Brotherhood, not only in regard to the police of their kingdom, but in its tendency to abridge, and by degrees annihilate, the territorial juriſdiction of the nobility countenanced the inſtitution upon every occaſion, and ſupported it with the whole force of royal authority; by which means the prompt and impartial adminiſtration of juſtice was reſtored, and with it tranquillity and order returned.

59 Inſtitution of the Holy Brotherhood.

Spain.

But at the ſame time that their Catholic majeſties (for ſuch was the title they now bore) were giving vigour to their civil government, and ſecuring their ſubjects from violence and oppreſſion, an intemperate zeal led them to eſtabliſh an eccleſiaſtical tribunal, equally contrary to the natural rights of humanity and the mild ſpirit of the Goſpel. This was the court of inquiſition; which decides upon the honour, fortune, and even the life, of the unhappy wretch who happens to fall under the ſuſpicion of hereſy, or a contempt of any thing preſcribed by the church, without his knowing, or being confronted with his accuſers, or permitted either defence or appeal. Six thouſand perſons were burnt by order of this ſanguinary tribunal within four years after the appointment of Torquemada, the firſt inquiſitor-general; and upwards of 100,000 felt its fury. The ſame furious and blinded zeal which led to the depopulation of Spain, led alſo to its aggrandizement.

60 And of the Inquiſition.

The kingdom of Granada now alone remained of all the Mahometan poſſeſſions in Spain. Princes equally zealous and ambitious were naturally diſpoſed to turn their eyes to that fertile territory, and to think of increaſing their hereditary dominions, by expelling the enemies of Chriſtianity, and extending its doctrines. Every thing conſpired to favour their project: the Mooriſh kingdom was a prey to civil wars; when Ferdinand, having obtained the bull of Sixtus IV. authorizing a cruſade, put himſelf at the head of his troops, and entered Granada. He continued the war with rapid ſucceſs: Iſabella attended him in ſeveral expeditions; and they were both in great danger at the ſiege of Malaga; an important city, which was defended with great courage, and taken in 1487. Baza was reduced in 1489, after the loſs of 20,000 men. Guadix and Almeria were delivered up to them by the Mooriſh king Alzalgel, who had firſt dethroned his brother Alboacen, and afterwards been chaſed from his capital by his nephew Abdali. That prince engaged in the ſervice of Ferdinand and Iſabella; who, after reducing every other place of eminence, undertook the ſiege of Granada. Abdali made a gallant defence; but all communication with the country being cut off, and all hopes of relief at an end, he capitulated, after a ſiege of eight months, on condition that he ſhould enjoy the revenue of certain places in the fertile mountains of Alpujarros; that the inhabitants ſhould retain the undiſturbed poſſeſſion of their houſes, goods, and inheritances; the uſe of their laws, and the free exerciſe of their religion. Thus ended the empire of the Arabs in Spain, after it had continued about 800 years. They introduced the arts and ſciences into Europe at a time when it was loſt in darkneſs; they poſſeſſed many of the luxuries of life, when they were not even known among the neighbouring nations; and they ſeem to have given birth to that romantic gallantry which ſo eminently prevailed in the ages of chivalry, and which, blending itſelf with the veneration of the northern nations for the ſofter ſex, ſtill particularly diſtinguiſhes ancient from modern man-

61 Conqueſt of Granada.

Bers.

Spain.

ners. But the Moors, notwithſtanding theſe advantages, and the eulogies beſtowed upon them by ſome writers, appear always to have been deſtitute of the eſſential qualities of a poliſhed people, humanity, generoſity, and mutual ſympathy.

62 ...ves exiled from ...ain.

The conqueſt of Granada was followed by the expulſion, or rather the pillage and puniſhment, of the Jews, who had engroſſed all the wealth and commerce of Spain. The inquiſition exhauſted its rage againſt theſe unhappy people, many of whom pretended to embrace Chriſtianity, in order to preſerve their property. About the ſame time their Catholic majeſties concluded an alliance with the emperor Maximilian, and a treaty of marriage for their daughter Joan with his ſon Philip, archduke of Auſtria and ſovereign of the Netherlands. About this time alſo the contract was concluded with Chriſtopher Columbus for the diſcovery of new countries; and the counties of Rouſſillon and Cerdagne were agreed to be reſtored by Charles VIII. of France, before his expedition into Italy. The diſcovery of America was ſoon followed by extenſive conqueſts in that quarter, as is related under the articles MEXICO, PERU, CHILI, &c. which tended to raiſe the Spaniſh monarchy above any other in Europe.

63 ...overy ...ntri- &c.

64 ...ction Charles

On the death of Iſabella, which happened in 1506, Philip archduke of Auſtria came to Caſtile in order to take poſſeſſion of that kingdom as heir to his mother-in-law; but he dying in a ſhort time after, his ſon Charles V. afterwards emperor of Germany, became heir to the crown of Spain. His father at his death left the king of France governor to the young prince, and Ferdinand at his death left cardinal Ximenes ſole regent of Caſtile, till the arrival of his grandſon. This man, whoſe character is no leſs ſingular than illuſtrious, who united the abilities of a great ſtateſman with the abject devotion of a ſuperſtitious monk, and the magnificence of a prime miniſter with the ſeverity of a mendicant, maintained order and tranquillity in Spain, notwithſtanding the diſcontents of a turbulent and high-ſpirited nobility. When they diſputed his right to the regency, he coolly ſhowed them the teſtament of Ferdinand, and the ratification of that deed by Charles; but theſe not ſatisfying them, and argument proving ineffectual, he led them inſenſibly towards a balcony, whence they had a view of a large body of troops under arms, and a formidable train of artillery. "Behold (ſaid the cardinal) the powers which I have received from his Catholic majeſty: by theſe I govern Caſtile; and will govern it, till the King, your maſter and mine, ſhall come to take poſſeſſion of his kingdom." A declaration ſo bold and determined ſilenced all oppoſition; and Ximenes maintained his authority till the arrival of Charles in 1517.

65 ...grace ...d death ...cardinal ...nenes.

The young king was received with univerſal acclamations of joy; but Ximenes found little cauſe to rejoice. He was ſeized with a violent diſorder, ſuppoſed to be the effect of poiſon; and when he recovered, Charles, prejudiced againſt him by the Spaniſh grandees and his Flemiſh courtiers, ſlighted his advice, and allowed him every day to ſink into neglect. The cardinal did not bear this treatment with his uſual fortitude of ſpirit. He expected a more grateful return from a prince to whom he delivered a kingdom more flouriſhing than it had been in any former age, and authority more extenſive and better eſtabliſhed than the moſt illuſtrious of his anceſtors had ever poſſeſſed. Conſcious of his own integrity and merit, he could not therefore reſrain from giving vent, at times, to indignation and complaint. He lamented the fate of his country, and foretold the calamities to which it would be expoſed from the inſolence, the rapaciouſneſs, and the ignorance of ſtrangers. But in the mean time, he received a letter from the king, diſmiſſing him from his councils, under pretence of eaſing his age of that burden which he had ſo long and ſo ably ſuſtained. This letter proved fatal to the miniſter; for he expired in a few hours after reading it.

Spain.

...ns ... ...ment ... to get Charles ... elected ...peror.

While Charles was taking poſſeſſion of the throne of Spain, in conſequence of the death of one grandfather, another was endeavouring to obtain for him the imperial crown. With this view Maximilian aſſembled a diet at Augſburg, where he cultivated the favour of the electors by many acts of beneficence in order to engage them to chooſe that young prince as his ſucceſſor. But Maximilian himſelf never having been crowned by the pope, a ceremony deemed eſſential in that age, as well as in the preceding, he was conſidered only as king of the Romans, or emperor elect; and no example occurring in hiſtory of any perſon being choſen ſucceſſor to a king of the Romans, the Germans, always tenacious of their forms, obſtinately refuſed to confer upon Charles a dignity for which their conſtitution knew no name.

But though Maximilian could not prevail upon the German electors to chooſe his grandſon of Spain king of the Romans, he had diſpoſed their minds in favour of that prince; and other circumſtances, on the death of the emperor, conſpired to the exaltation of Charles. The imperial crown had ſo long continued in the Auſtrian line, that it began to be conſidered as hereditary in that family; and Germany, torn by religious diſputes, ſtood in need of a powerful emperor, not only to preſerve its own internal tranquillity, but alſo to protect it againſt the victorious arms of the Turks, who under Selim I. threatened the liberties of Europe. This fierce and rapid conqueror had already ſubdued the Mamalukes, and made himſelf maſter of Egypt and Syria. The power of Charles appeared neceſſary to oppoſe that of Selim. The extenſive dominions of the houſe of Auſtria, which gave him an intereſt in the preſervation of Germany; the rich ſovereignity of the Netherlands and Franche Compte; the entire poſſeſſion of the great and warlike kingdom of Spain, together with that of Naples and Sicily, all united to hold him up to the firſt dignity among Chriſtian princes; and the new world ſeemed only to be called into exiſtence that its treaſures might enable him to defend Chriſtendom againſt the infidels. Such was the language of his partiſans.

Francis I. aſpires to the ſame dignity.

Francis I. however, no ſooner received intelligence of the death of Maximilian, than he declared himſelf a candidate for the empire; and with no leſs confidence of ſucceſs than Charles. He truſted to his ſuperior years and experience; his great reputation in arms; and it was farther urged in his favour, that the impetuoſity of the French cavalry added to the firmneſs of the German infantry, would prove irreſiſtible, and not only be ſufficient under a warlike emperor, to ſet limits to the ambition of Selim, but to break entirely the Ottoman power, and prevent it from ever becoming dangerous again to Germany.

Both claims were plauſible. The dominions of Fran-

Spain. cis were less extensive, but more united than those of Charles. His subjects were numerous, active, brave, lovers of glory, and lovers of their king. There were strong arguments in favour of his power, so necessary at this juncture: but he had no natural interest in the Germanic body; and the electors, hearing so much of military force on each side, became more alarmed for their own privileges than the common safety. They determined to reject both candidates, and offered the imperial crown to Frederic, surnamed the *Wise*, duke of Saxony. But he, undazzled by the splendour of an object courted with so much eagerness by two mighty monarchs, rejected it with a magnanimity no less singular than great.

63 Speech of Frederic duke of Saxony in favour of Charles.

"In times of tranquillity (said Frederic), we wish for an emperor, who has no power to invade our liberties; times of danger demand one who is able to secure our safety. The Turkish armies, led by a warlike and victorious monarch, are now assembling: they are ready to pour in upon Germany with a violence unknown in former ages. New conjunctures call for new expedients. The imperial sceptre must be committed to some hand more powerful than mine or that of any other German prince. We possess neither dominions, nor revenues, nor authority, which enable us to encounter such a formidable enemy. Recourse must be had, in this exigency, to one of the rival monarchs. Each of them can bring into the field forces sufficient for our defence. But as the king of Spain is of German extraction, as he is a member and prince of the empire by the territories which descend to him from his grandfather, and as his dominions stretch along that frontier which lies most exposed to the enemy, his claim, in my opinion, is preferable to that of a stranger to our language, to our blood, and to our country." Charles was elected in consequence of this speech in the year 1520.

64 He is elected in consequence of this speech.

The two candidates had hitherto conducted their rivalship with emulation, but without enmity. They had even mingled in their competition many expressions of friendship and regard. Francis in particular declared with his usual vivacity, that his brother Charles and he were fairly and openly suitors to the same mistress: "The most assiduous and fortunate (added he) will win her; and the other must rest contented." But the preference was no sooner given to his rival, than Francis discovered all the passions natural to disappointed ambition. He could not suppress his chagrin and indignation at being baulked in his favourite pursuit, and rejected, in the face of all Europe, for a youth yet unknown to fame. The spirit of Charles resented such contempt; and from this jealousy, as much as from opposition of interest, arose that emulation between those two great monarchs which involved them in almost perpetual hostilities, and kept their whole age in movement.

65 A mutual hatred takes place between Charles and Francis.

Charles and Francis had many interfering claims in Italy; and the latter thought himself bound in honour to restore the king of Navarre to his dominions, unjustly seized by the crown of Spain. They immediately began to negotiate; and as Henry VIII. of England was the third prince of the age in power and in dignity, his friendship was eagerly courted by each of the rivals. He was the natural guardian of the liberties of Europe. Sensible of the consequence which his situation gave him, and proud of his pre-eminence, Henry knew it to be his interest to keep the balance even between the contending powers, and to restrain both, by not joining entirely with either; but he was seldom able to reduce his ideas to practice. Vanity and resentment were the great springs of all his undertakings; and his neighbours, by touching these, found an easy way to draw him into their measures, and force him upon many rash and inconsiderate enterprises.

71 Both court the friendship of Henry VIII. of England.

Spain.

All the impolitic steps in Henry's government must not, however, be imputed to himself; many of them were occasioned by the ambition and avarice of his prime minister and favourite cardinal Wolsey. This man, who, by his talents and accomplishments, had risen from one of the lowest conditions in life to the highest employments both in church and state, enjoyed a greater degree of power and dignity than any English subject ever possessed, and governed the haughty, presumptuous, and untractable spirit of Henry, with absolute authority. Francis was equally well acquainted with the character of Henry and of his minister. He had successfully flattered Wolsey's pride by honouring him with particular marks of his confidence, and bestowing upon him the appellation of *Father*, *Tutor*, and *Governor*; and he had obtained the restitution of Tournay, by adding a pension to those respectful titles. He now solicited an interview with the king of England near Calais; in hopes of being able, by familiar conversation, to attach him to his friendship and interest, while he gratified the cardinal's vanity, by affording him an opportunity of displaying his magnificence in the presence of two courts, and of discovering to the two nations his influence over their monarchs. Charles dreaded the effects of this projected interview between two gallant princes, whose hearts were no less susceptible of friendship than their manners were of inspiring it. Finding it impossible, however, to prevent a visit, in which the vanity of all parties was so much concerned, he endeavoured to defeat its purpose, and to pre-occupy the favour of the English monarch, and of his minister, by an act of complaisance still more flattering and more uncommon. Relying wholly upon Henry's generosity for his safety, he landed at Dover, in his way from Spain to the Low Countries. The king of England, who was on his way to France, charmed with such an instance of confidence, hastened to receive his royal guest; and Charles, during his short stay, had the address not only to give Henry favourable impressions of his character and intentions, but to detach Wolsey entirely from the interest of Francis. The tiara had attracted the eye of that ambitious prelate; and as the emperor knew that the papacy was the sole point of elevation, beyond his present greatness, at which he could aspire, he made him an offer of his interest on the first vacancy.

72 An interview projected between Francis a Henry.

73 Charles visits Henry in England.

The day of Charles's departure, Henry went over to Calais with his whole court, in order to meet Francis. Their interview was in an open plain between Guisnes and Ardres; where the two kings and their attendants displayed their magnificence with such emulation and profuse expence, as procured it the name of the *Field of the Cloth of Gold*. Here Henry erected a spacious house of wood and canvas, framed in London, on which, under the figure of an English archer, was the following motto: "He prevails whom I favour;" alluding to his own political situation, as holding in his hands

74 Henry visits Francis i France.

hands the balance of power among the potentates of Europe. Feats of chivalry however, parties of gallantry, and such exercises as were in that age reckoned manly or elegant, rather than serious business, occupied the two courts during the time that they continued together, which was 18 days.

After taking leave of this scene of dissipation, the king of England paid a visit to the emperor and Margaret of Savoy at Gravelines, and engaged them to go along with him to Calais; where the artful and polite Charles completed the impression which he had begun to make on Henry and his favourite, and effaced all the friendship to which the frank and generous nature of Francis had given birth. He renewed his assurances of assisting Wolsey in obtaining the papacy; and he put him in present possession of the revenues belonging to the sees of Badajox and Palencia in Spain. He flattered Henry's pride, by convincing him of his own importance, and of the justness of the motto which he had chosen; offering to submit to his sole arbitration any difference that might arise between him and Francis.

The important point being secured, Charles repaired to Aix-la-Chapelle, where he was solemnly invested with the crown and sceptre of Charlemagne, in presence of a more splendid and numerous assembly than had appeared on any former inauguration. About the same time Solyman the Magnificent, one of the most accomplished, enterprising, and victorious of the Turkish princes, and a constant and formidable rival to the emperor, ascended the Ottoman throne.

The first act of Charles's administration was to appoint a diet of the empire, to be held at Worms, in order to concert with the princes proper measures for checking the progress of "those new and dangerous opinions which threatened to disturb the peace of Germany, and to overturn the religion of their ancestors." The opinions propagated by Luther and his followers were here meant. But all his efforts for that purpose were insufficient, as is related under the articles Luther and Reformation.

In 1521, the Spaniards, dissatisfied with the departure of their sovereign, whose election to the empire they foresaw would interfere with the administration of his own kingdom, and incensed at the avarice of the Flemings, to whom the direction of public affairs had been committed since the death of cardinal Ximenes, several grandees, in order to shake off this oppression, entered into an association, to which they gave the name of the *Santa Junta*; and the sword was appealed to as the means of redress. This seemed to Francis a favourable juncture for reinstating the family of John d'Albert in the kingdom of Navarre. Charles was at a distance from that part of his dominions, and the troops usually stationed there had been called away to quell the commotions in Spain. A French army, under Andrew de Foix, speedily conquered Navarre; but that young and inexperienced nobleman, pushed on by military ardour ventured to enter Castile. The Spaniards, though divided among themselves, united against a foreign enemy, routed his forces, took him prisoner, and recovered Navarre in a shorter time than he had spent in subduing it.

Hostilities thus begun in one quarter, between the rival monarchs, soon spread to another. The king of France encouraged the duke of Bouillon to make war against the emperor, and to invade Luxembourg. Charles, after humbling the duke, attempted to enter France; but was repelled and worsted before Mezieres by the famous chevalier Bayard, distinguished among his cotemporaries by the appellation of *The knight without fear and without reproach*; and who united the talents of a great general to the punctilious honour and romantic gallantry of the heroes of chivalry. Francis broke in to the Low Countries, where, by an excess of caution, an error not natural to him, he left an opportunity of cutting off the whole imperial army; and, what was of still more consequence, he disgusted the constable Bourbon, by giving the command of the van to the duke of Alençon. Spain.

During these operations in the field, an unsuccessful congress was held at Calais, under the mediation of Henry VIII. It served only to exasperate the parties which it was intended to reconcile. A league was soon after concluded, by the intrigues of Wolsey, between the pope, Henry, and Charles, against France. Leo had already entered into a separate league with the emperor, and the French were fast losing ground in Italy.

The insolence and exactions of Marshal de Lautrec, governor of Milan, had totally alienated the affections of the Milanese from France. They resolved to expel the troops of that nation, and put themselves under the government of Francis Sforza, brother to Maximilian their late duke. In this resolution, they were encouraged by the pope, who excommunicated Lautrec, and took into his pay a considerable body of Swiss. The papal army, commanded by Prosper Colonna, an experienced general, was joined by supplies from Germany and Naples: while Lautrec, neglected by his court, and deserted by the Swiss in its pay, was unable to make head against the enemy. The city of Milan was betrayed by the inhabitants to the confederates; Parma and Placentia were united to the ecclesiastical state; and of their conquests in Lombardy, only the town of Cremona, the castle of Milan, and a few inconsiderable forts, remained in the hands of the French. 77 Rapid conquest of Charles.

Leo X. received the accounts of this rapid success with such transports of joy, as are said to have brought on a fever, which occasioned his death. The spirit of the confederacy was broken, and its operations suspended by this accident. The Swiss were recalled; some other mercenaries disbanded for want of pay; and only the Spaniards, and a few Germans in the emperor's service, remained to defend the duchy of Milan. But Lautrec, who with the remnant of his army had taken shelter in the Venetian territories, destitute both of men and money, was unable to improve this favourable opportunity as he wished. All his efforts were rendered ineffectual by the vigilance and ability of Colonna and his associates.

Meantime much discord prevailed in the conclave. Wolsey's name, notwithstanding all the emperor's magnificent promises, was scarcely mentioned there. Julio de Medici, Leo's nephew, thought himself sure of the election; when, by an unexpected turn of fortune, cardinal Adrian of Utrecht, Charles's preceptor, who at that time governed Spain in the emperor's name, was unanimously raised to the papacy, to the astonishment of all Europe and the great disgust of the Italians.

Francis...

Spain
-8
Francis invades Italy.

Francis, roused by the rising consequence of his rival, resolved to exert himself with fresh vigour, in order to wrest from him his late conquests in Lombardy. Lautrec received a supply of money, and a reinforcement of 10,000 Swiss. With this reinforcement he was enabled once more to act offensively, and even to advance within a few miles of the city of Milan; when money again failing him, and the Swiss growing mutinous, he was obliged to attack the imperialists in their camp at Bicocca, where he was repulsed with great slaughter, having lost his bravest officers and best troops. Such of the Swiss as survived set out immediately for their own country; and Lautrec, despairing of being able to keep the field, retired into France. Genoa, which still remained subject to Francis, and made it easy to execute any scheme for the recovery of Milan, was soon after taken by Colonna: the authority of the emperor and his faction was everywhere established in Italy. The citadel of Cremona was the sole fortress which remained in the hands of the French

The affliction of Francis for such a succession of misfortunes was augmented by the unexpected arrival of an English herald, who in the name of his sovereign declared war against France. The courage of this excellent prince, however, did not forsake him; though his treasury was exhausted by expensive pleasures, no less than by hostile enterprises, he assembled a considerable army, and put his kingdom in a posture of defence for resisting this new enemy, without abandoning any of the schemes which he was forming against the emperor. He was surprised, but not alarmed, at such a denunciation.

79
Charles visits England a second time.

Meanwhile Charles, willing to draw as much advantage as possible from so powerful an ally, paid a second visit to the court of England in his way to Spain, where his presence was become necessary. His success exceeded his most sanguine expectations. He not only gained the entire friendship of Henry, who publicly ratified the treaty of Bruges; but disarmed the resentment of Wolsey, by assuring him of the papacy on Adrian's death; an event seemingly not distant, by reason of his age and infirmities. In consequence of these negotiations an English army invaded France, under the command of the earl of Surrey; who, at the end of the campaign, was obliged to retire, with his forces greatly reduced, without being able to make himself master of one place within the French frontier. Charles was more fortunate in Spain: he soon quelled the tumults which had there arisen in his absence.

While the Christian princes were thus wasting each other's strength, Solyman the Magnificent entered Hungary, and made himself master of Belgrade, reckoned the chief barrier of that kingdom against the Turkish power. Encouraged by this success, he turned his victorious arms against the Island of Rhodes, at that time the seat of the knights of St John of Jerusalem; and though every prince in that age acknowledged Rhodes to be the great bulwark of Christendom in the east, so violent was their animosity against each other, that they suffered Solyman without disturbance to carry on his operations against that city and island. Lisle Adam, the grandmaster, made a gallant defence; but, after incredible efforts of courage, patience, and military conduct, during a siege of six months, he was obliged to surrender the place, having obtained an honourable capitulation from the sultan, who admired and respected his heroic qualities (See RHODES and MALTA). Charles and Francis were equally ashamed of having occasioned such a loss to Christendom by their contests; and the emperor, by way of reparation, granted to the knights of St John the small island of Malta, where they fixed their residence, and continued long to retain their ancient spirit, though much diminished in power and splendour.

80
Rhodes taken by Solyman.

Adrian VI. though the creature of the emperor, and devoted to his interest, endeavoured to assume the impartiality which became the common father of Christendom, and laboured to reconcile the contending princes, that they might unite in a league against Solyman, whose conquest of Rhodes rendered him more formidable than ever to Europe. The Italian states were no less desirous of peace than the pope: and so much regard was paid by the hostile powers to the exhortations of his holiness, and to a bull which he issued, requiring all Christian princes to consent to a truce for three years, that the imperial, the French, and the English ambassadors at Rome, were empowered to treat of that matter; but while they wasted their time in fruitless negociations, their masters were continuing their preparations for war; and other negociations soon took place. The confederacy against France became more formidable than ever.

8
A powerful confederacy against France

The Venetians, who had hitherto adhered to the French interest, formed engagements with the emperor for securing Francis Sforza in the possession of the duchy of Milan; and the pope, from a persuasion that the ambition of the French monarch was the only obstacle to peace, acceded to the same alliance. The Florentines, the dukes of Ferrara and Mantua, and all the Italian powers, followed this example. Francis was left without a single ally, to resist the efforts of a multitude of enemies, whose armies everywhere threatened, and whose territories encompassed his dominions. The emperor in person menaced France with an invasion on the side of Guienne; the forces of England and the Netherlands hovered over Picardy, and a numerous body of Germans was preparing to ravage Burgundy.

The dread of so many and such powerful adversaries, it was thought, would have obliged Francis to keep wholly on the defensive, or at least have prevented him from entertaining any thoughts of marching into Italy. But before his enemies were able to strike a blow, Francis had assembled a great army, with which he hoped to disconcert all the emperor's schemes, by marching it in person into Italy: and this bold measure, the more formidable because unexpected, could scarcely have failed of the desired effect, had it been immediately carried into execution. But the discovery of a domestic conspiracy, which threatened the destruction of his kingdom, obliged Francis to stop short at Lyons.

8
Francis marches towards Italy, but is obliged to turn back to domestic conspiracy

Charles duke of Bourbon, lord high constable of France, was a prince of the most shining merit: his great talents equally fitted him for the council or the field, while his eminent services to the crown intitled him to its first favour. But unhappily Louisa duchess of Angouleme, the king's mother, had contracted a violent aversion against the house of Bourbon, and had taught her son, over whom she had acquired an absolute ascendant, to view all the constable's actions with a jealous eye. After repeated affronts he retired from court, and

Spain. and began to liſten to the advances of the emperor's miniſters. Meantime the ducheſs of Bourbon died; and as the conſtable was no leſs amiable than accompliſhed, the ducheſs of Angoulême, ſtill ſuſceptible of the tender paſſions, formed the ſcheme of marrying him. But Bourbon, who might have expected every thing to which an ambitious mind can aſpire, from the dotating fondneſs of a woman who governed her ſon and the kingdom, incapable of imitating Louiſa in her ſudden tranſition from hate to love, or of meanly counterfeiting a paſſion for one who had ſo long purſued him with unprovoked malice, rejected the match with diſdain and turned the propoſal into ridicule. At once deſpiſed, and inſulted by the man whom love only could have made her ceaſe to perſecute, Louiſa was filled with all the rage of diſappointed woman; ſhe reſolved to ruin, ſince ſhe could not marry, Bourbon. For this purpoſe ſhe commenced an iniquitous ſuit againſt him; and by the chicanery of chancellor du Prat, the conſtable was ſtripped of his whole family eſtate. Driven to deſpair by ſo many injuries, he entered into a ſecret correſpondence with the emperor and the king of England; and he propoſed, as ſoon as Francis ſhould have croſſed the Alps, to raiſe an inſurrection among his numerous vaſſals, and introduce foreign enemies into the heart of France.

Happily Francis got intimation of this conſpiracy before he left the kingdom; but not being ſufficiently convinced of the Conſtable's guilt, he ſuffered ſo dangerous a foe to eſcape; and Bourbon entering into the emperor's ſervice, employed all the force of his enterpriſing genius, and his great talents for war, to the prejudice of his prince and his native country.

In conſequence of the diſcovery of this plot, and the eſcape of the powerful conſpirator, Francis relinquiſhed his intention of leading his army in perſon into Italy. He was ignorant how far the infection had ſpread among his ſubjects, and afraid that his abſence might encourage them to make ſome deſperate attempt in favour of a man ſo much beloved. He did not, however, abandon his deſign on the Milaneſe, but ſent forward an army of 30,000 men, under the command of admiral Bonnivet. Colonna, who was entruſted with the defence of that duchy, was in no condition to reſiſt ſuch a force; and the city of Milan, on which the whole territory depends, muſt have fallen into the hands of the French, had not Bonnivet, who poſſeſſed none of the talents of a general, waſted his time in frivolous enterpriſes, till the inhabitants recovered from their conſternation. The imperial army was reinforced; Colonna died; and Lannoy, viceroy of Naples, ſucceeded him in the command: but the chief direction of military operations was committed to Bourbon and the marquis de Peſcara, the greateſt generals of their age. Bonnivet, deſtitute of troops to oppoſe this new army and ſtill more of the talents which could render him a match for its leaders, after various movements and encounters, was reduced to the neceſſity of attempting a retreat into France. He was followed by the imperial generals, and routed at Biagraſſa, where the famous chevalier Bayard was killed.

83 French my enters aly.

84 eated at graſſa.

The emperor and his allies were leſs ſucceſsful in their attempts upon France. They were baffled in every quarter: and Francis, though ſtripped of his Italian dominions, might ſtill have enjoyed in ſafety the glory of having defended his native kingdom againſt one half of Europe, and have bid defiance to all his enemies; but underſtanding that the king of England, diſcouraged by his former fruitleſs enterpriſes, and diſguſted with the emperor, was making no preparations for any attempt on Picardy, his ancient ardour fired him for the conqueſt of Milan, and he determined, notwithſtanding the advanced ſeaſon, to march into Italy.

Spain.

85 Francis determines to enter Italy in perſon.

The French army no ſooner appeared in Piedmont, than the whole Milaneſe was thrown into confternation. The capital opened its gates. The troops of the emperor and Sforza retired to Lodi: and had Francis been ſo fortunate as to purſue them, they muſt have abandoned that poſt, and been totally diſperſed; but an evil genius led him to beſiege Pavia, a town of conſiderable ſtrength, well garriſoned, and defended by Antonio de Leyva, one of the braveſt officers in the Spaniſh ſervice; before which place he was defeated and taken priſoner on the twenty-fourth day of February 1524.

86 Defeated and taken priſoner at Pavia.

The captivity of Francis filled all Europe with alarm. Almoſt the whole French army was cut off; Milan was immediately abandoned; and in a few weeks not a Frenchman was left in Italy. The power of the emperor, and ſtill more his ambition, become an object of univerſal terror; and reſolutions were everywhere taken to ſet bounds to it. Meanwhile Francis, deeply impreſſed with a ſenſe of his misfortune, wrote to his mother Louiſa, whom he had left regent of the kingdom, the following ſhort but expreſſive letter: "All, Madam, is loſt but honour." The ſame courier that carried this letter, carried alſo diſpatches to Charles; who received the news of the ſignal and unexpected ſucceſs which had crowned his arms with the moſt hypocritical moderation. He would not ſuffer any public rejoicings to be made on account of it; and ſaid, he only valued it, as it would prove the occaſion of reſtoring peace to Chriſtendom. Louiſa, however, did not truſt to thoſe appearances; if ſhe could not preſerve what was yet left, ſhe determined at leaſt that nothing ſhould be loſt through her negligence or weakneſs. Inſtead of giving herſelf up to ſuch lamentations as were natural to a woman ſo remarkable for maternal tenderneſs, ſhe diſcovered all the foreſight, and exerted all the activity, of a conſummate politician. She took every poſſible meaſure for putting the kingdom in a poſture of defence, while ſhe employed all her addreſs to appeaſe the reſentment and to gain the friendſhip of England; and a ray of comfort from that quarter ſoon broke in upon the French affairs.

87 Hypocritical conduct of Charles.

Though Henry VIII. had not entered into the war againſt France from any concerted political views, he had always retained ſome imperfect idea of that balance of power which it was neceſſary to maintain between Charles and Francis; and the preſervation of which he boaſted to be his peculiar office. By his alliance with the emperor, he hoped to recover ſome part of thoſe territories on the continent which had belonged to his anceſtors; and therefore willingly contributed to give him the aſcendency above his rival; but having never dreamt of any event ſo deciſive and fatal as the victory at Pavia, which ſeemed not only to have broken, but to have annihilated the power of Francis, he now became ſenſible of his own danger, as well as that of all Europe, from the loſs of a proper counterpoiſe to the power of

Spain.

Charles. Inſtead of taking advantage of the diſtreſſed condition of France, Henry therefore determined to aſſiſt her in her preſent calamities. Some diſguſts alſo had taken place between him and Charles, and ſtill more between Charles and Wolſey. The elevation of the cardinal of Medici to St Peter's chair, on the death of Adrian, under the name of Clement VII. had made the Engliſh miniſter ſenſible of the inſincerity of the emperor's promiſes, while it extinguiſhed all his hopes of the papacy; and he reſolved on revenge. Charles, too, had ſcarce ſupported the appearance of moderation which he aſſumed, when firſt informed of his good fortune, that he had already changed his uſual ſtyle to Henry; and inſtead of writing to him with his own hand, and ſubſcribing himſelf "your affectionate ſon and coſin," he dictated his letters to a ſecretary, and ſimply ſubſcribed himſelf "Charles." Influenced by all theſe motives, together with the glory of raiſing a fallen enemy, Henry liſtened to the flattering ſubmiſſions of Louiſa; entered into a defenſive alliance with her as regent of France, and engaged to uſe his beſt offices in order to procure the deliverance of her ſon from a ſtate of captivity.

88 France aſſiſted by Henry VIII.

89 Francis ſeverely uſed by his conqueror.

Meanwhile Francis was rigorouſly confined; and ſevere conditions being propoſed to him as the price of his liberty, he drew his dagger, and, pointing it at his breaſt, cried, "'Twere better that a king ſhould die thus! His hand was with-held: and flattering himſelf, when he grew cool, that ſuch propoſitions could not come directly from Charles, he deſired that he might be removed to Spain, where the emperor then reſided. His requeſt was complied with; but he languiſhed long before he obtained a ſight of his conqueror. At laſt he was favoured with a viſit; and the emperor dreading a general combination againſt him, or that Francis, as he threatened, might, in the obſtinacy of his heart, reſign his crown to the dauphin, agreed to abate ſomewhat of his former demands. A treaty was accordingly concluded at Madrid; in conſequence of which Francis obtained his liberty. The chief article in this treaty was, that Burgundy ſhould be reſtored to Charles as the rightful inheritance of his anceſtors, and that Francis's two eldeſt ſons ſhould be immediately delivered up as hoſtages for the performance of the conditions ſtipulated. The exchange of the captive monarch for his children was made on the borders between France and Spain. The moment that Francis entered his own dominions, he mounted a Turkiſh horſe, and putting it to its ſpeed, waved his hand, and cried aloud ſeveral times, "I am yet a king! I am yet a king!"

90 Is at laſt releaſed.

91 Refuſes to execute the conditions of his releaſe.

Francis never meant to execute the treaty of Madrid: he had even left a proteſt in the hands of notaries before he ſigned it, that his conſent ſhould be conſidered as an involuntary deed, and be deemed null and void. Accordingly, as ſoon as he arrived in France, he aſſembled the ſtates of Burgundy, who proteſted againſt the article relative to their province; and Francis coldly replied to the imperial ambaſſadors, who urged the immediate execution of the treaty, that he would religiouſly perform the articles relative to himſelf, but in thoſe affecting the French monarchy, he muſt be directed by the ſenſe of the nation. He made the higheſt acknowledgments to the king of England for his friendly interpoſition, and offered to be entirely guided by his counſels. Charles and his miniſters ſaw that they were over-reached in thoſe very arts of negociation in which they ſo much excelled, while the Italian ſtates obſerved with pleaſure, that Francis was reſolved not to execute a treaty which they conſidered as dangerous to the liberties of Europe. Clement abſolved him from the oath which he had taken at Madrid; and the kings of France and England, the Pope, the Swiſs, the Venetians, the Florentines, and the duke of Milan, entered into an alliance, to which they gave the name of the *Holy League*, becauſe his Holineſs was at the head of it, in order to oblige the emperor to deliver up Francis's two ſons on the payment of a reaſonable ranſom, and to re-eſtabliſh Sforza in the quiet poſſeſſion of the Milaneſe. Spain

In conſequence of this league, the confederate army took the field, and Italy once more became the ſcene of war. But Francis, who it was thought would have infuſed ſpirit and vigour into the whole body, had gone through ſuch a ſcene of diſtreſs, that he was become diffident of himſelf, diſtruſtful of his fortune, and deſirous of tranquillity. He flattered himſelf, that the dread alone of ſuch a confederacy would induce Charles to liſten to what was equitable, and therefore neglected to ſend due reinforcements to his allies in Italy. Meantime the duke of Bourbon, who commanded the Imperialiſts, had made himſelf maſter of the whole Milaneſe of which the emperor had promiſed him the inveſtiture; and his troops beginning to mutiny for want of pay, he led them to Rome, and promiſed to enrich them with the ſpoils of that city. He was as good as his word; for though he himſelf was ſlain in planting a ſcaling ladder againſt the walls, his ſoldiers, rather enraged than diſcouraged by his death, mounted to the aſſault with the utmoſt ardour, animated by the greatneſs of the prize, and, entering the city ſword in hand, plundered it for ſeveral days.

92 Rome taken by the imperialiſts

Never did Rome in any age ſuffer ſo many calamities, not even from the Barbarians, by whom ſhe was often ſubdued, the Huns, Vandals, or Goths, as now from the ſubjects of a Chriſtian and Catholic monarch. Whatever was reſpectable in modeſty, or ſacred in religion, ſeemed only the more to provoke the rage of the ſoldiery. Virgins ſuffered violation in the arms of their parents, and upon thoſe altars to which they had fled for ſafety. Venerable prelates, after enduring every indignity and every torture, were thrown into dungeons, and menaced with the moſt cruel death, in order to make them reveal their ſecret treaſures. Clement himſelf, who had neglected to make his eſcape in time, was taken priſoner, and found that the ſacredneſs of his character could neither procure him liberty nor reſpect. He was confined till he ſhould pay an enormous ranſom impoſed by the victorious army, and ſurrender to the emperor all the places of ſtrength belonging to the church.

93 And moſt cruelly plundered.

94 The Pope confined.

Charles received the news of this extraordinary event with equal ſurpriſe and pleaſure; but in order to conceal his joy from his Spaniſh ſubjects, who were filled with horror at the inſult offered to the ſovereign pontiff, and to leſſen the indignation of the reſt of Europe, he expreſſed the moſt profound ſorrow for the ſucceſs of his arms. He put himſelf and his court into mourning; ſtopped the rejoicings for the birth of his ſon Philip, and ordered prayers to be put up in all the churches of Spain for the recovery of the pope's liberty, which

95 Shameful hypocriſy of Charles.

Spain. which he could immediately have procured by a letter to his generals.

The concern expreſſed by Henry and Francis for the calamity of their ally was more ſincere. Alarmed at the progreſs of the imperial arms, they had, even before the ſacking of Rome, entered into a cloſe alliance, and agreed to invade the Low Countries with a powerful army; but no ſooner did they hear of the Pope's captivity, than they changed, by a new treaty, the ſcene of the projected war from the Netherlands to Italy, and reſolved to take the moſt vigorous meaſures for reſtoring him to liberty. Henry, however, contributed only money. A French army entered Italy, under the command of Marſhal Lautrec; Clement obtained his freedom; and war was for a time carried on by the confederates with ſucceſs; but the death of Lautrec, and the revolt of Andrew Doria, a Genoeſe admiral in the ſervice of France, entirely changed the face of affairs. The French army was utterly ruined; and Francis, diſcouraged and almoſt exhauſted by ſo many unſucceſsful enterpriſes, began to think of peace, and of obtaining the releaſe of his ſons by conceſſions, not by the terror of his arms.

96 French army enters Italy, but utterly ruined.

At the ſame time Charles, notwithſtanding the advantages he had gained, had many reaſons to wiſh for an accommodation. Sultan Solyman having over-run Hungary, was ready to break in upon the Auſtrian territories with the whole force of the Eaſt; and the progreſs of the Reformation in Germany threatened the tranquillity of the empire. In conſequence of this ſituation of affairs, though pride made both parties conceal or diſſemble their real ſentiments, two ladies were permitted to reſtore peace to Europe. Margaret of Auſtria, Charles's aunt, and Louiſa, Francis's mother, met in 1529 at Cambray, and ſettled the terms of accommodation between the French king and the emperor. Francis agreed to pay two millions of crowns as the ranſom of his two ſons, to reſign the ſovereignty of Flanders and Artois, and to forego all his Italian claims; and Charles ceaſed to demand the reſtitution of Burgundy.

97 Peace concluded at Cambray.

All the ſteps of this negociation had been communicated to the king of England; and Henry was, on that occaſion, ſo generous to his friend and ally Francis, that he ſent him an acquittal of near ſix hundred thouſand crowns, in order to enable him to fulfil his agreement with Charles. But Francis's Italian confederates were leſs ſatisfied with the treaty of Cambray. They were almoſt wholly abandoned to the will of the emperor; and ſeemed to have no other means of ſecurity left but his equity and moderation. Of theſe, from his paſt conduct, they had not formed the moſt advantageous idea. But Charles's preſent circumſtances, more eſpecially in regard to the Turks, obliged him to behave with a generoſity inconſiſtent with his character. The Florentines alone, whom he reduced under the dominion of the family of Medici, had reaſon to complain of his ſeverity. Sforza obtained the inveſtiture of Milan and his pardon; and every other power experienced the lenity of the conqueror.

98 Returns into Germany.

After having received the imperial crown from the hands of the Pope at Bologna, Charles proceeded on his journey to Germany, where his preſence was become highly neceſſary; for although the conduct and valour of his brother Ferdinand, on whom he had conferred the hereditary dominions of the houſe of Auſtria, and who had been elected king of Hungary, had obliged Solyman to retire with infamy and loſs, his return was to be feared, and the diſtractions in religion were daily increaſing: an account of which, and of the emperor's tranſactions with the Proteſtants, is given under the article Reformation.

Spain.

99 He conſiders againſt the piratical ſtates of Africa.

Charles having exerted himſelf as much as he could againſt the reformers, undertook his firſt expedition againſt the piratical ſtates of Africa. Barbary, or that part of the African continent lying along the coaſt of the Mediterranean ſea, was then nearly in the ſame condition which it is at preſent. Morocco, Algiers, and Tunis, were its principal ſtates; and the two firſt were neſts of pirates. Barbaroſſa, a famous Corſair, had ſucceeded his brother in the kingdom of Algiers, which he had formerly aſſiſted him to uſurp. He regulated with much prudence the interior police of his kingdom, carried on his piracies with great vigour, and extended his conqueſts on the continent of Africa; but perceiving that the natives ſubmitted to his government with impatience, and fearing that his continual depredations would one day draw upon him a general combination of the Chriſtian powers, he put his dominions under the protection of the grand ſeignior. Solyman, flattered by ſuch an act of ſubmiſſion, and charmed with the boldneſs of the man, offered him the command of the Turkiſh fleet. Proud of this diſtinction, Barbaroſſa repaired to Conſtantinople, and made uſe of his influence with the ſultan to extend his own dominion. Partly by force, partly by treachery, he uſurped the kingdom of Tunis; and being now poſſeſſed of greater power he carried on his depredations againſt the Chriſtian ſtates with more deſtructive violence than ever.

Daily complaints of the piracies and ravages committed by the galleys of Barbaroſſa were brought to the emperor by his ſubjects, both in Spain and Italy; and all Chriſtendom ſeemed to look up to him, as its greateſt and moſt fortunate prince, for relief from this new and odious ſpecies of oppreſſion. At the ſame time Muley Haſcen, the exiled king of Tunis, finding none of the African princes able or willing to ſupport him in recovering his throne, applied to Charles for aſſiſtance againſt the uſurper. Equally deſirous of delivering his dominions from the dangerous neighbourhood of Barbaroſſa, of appearing as the protector of an unfortunate prince, and of acquiring the glory annexed in that age to every expedition againſt the Mahometans, the emperor readily concluded a treaty with Muley Haſcen, and ſet ſail for Tunis with a formidable armament. The Goletta, a ſea-port town, fortified with 300 pieces of cannon, was taken, together with all Barbaroſſa's fleet: he was defeated in a pitched battle, and 10,000 Chriſtian ſlaves, having knocked off their fetters, and made themſelves maſters of the citadel, Tunis was preparing to ſurrender. But while Charles was deliberating on the conditions, his troops fearing that they would be deprived of the booty which they had expected, broke ſuddenly into the town, and pillaged and maſſacred without diſtinction. Thirty thouſand perſons periſhed by the ſword, and 10,000 were made priſoners. The ſceptre was reſtored to Muley Haſcen, on condition that he ſhould acknowledge himſelf a vaſſal of the crown of Spain, put into the emperor's hands all the fortified ſea ports in the kingdom of Tunis, and

10 Tunis taken, and the inhabitants cruelly maſſacred.

Spain. pay annually 12,000 crowns for the fubfiftence of the Spanifh garrifon in the Goletta. Thefe points being fettled, and 20,000 Chriftian flaves freed from bondage either by arms or by treaty, Charles returned to Europe, where his prefence was become neceffary; while Barbaroffa, who had retired to Bona, recovered new ftrength, and again became the tyrant of the ocean.

101 Francis attempts in vain to revive his pretenfions to Italy.

The king of France took advantage of the emperor's abfence to revive his pretenfions in Italy. The treaty of Cambray had covered up but not extinguifhed the flames of difcord. Francis in particular, who waited only for a favourable opportunity of recovering the territories and reputation which he had loft, continued to negotiate againft his rival with different courts. But all his negociations were difconcerted by unforefeen accidents. The death of Clement VII. (whom he had gained by marrying his fon the duke of Orleans, afterwards Henry II. to Catharine of Medici, the niece of that pontiff), deprived him of all the fupport which he hoped to receive from the court of Rome. The king of England, occupied with domeftic cares and projects, declined engaging in the affairs of the continent; and the Proteftant princes, affociated by the league of Smalkalde, to whom Francis had alfo applied, and who feemed difpofed at firft to liften to him, filled with indignation and refentment at the cruelty with which fome of their reformed brethren had been treated in France, refufed to have any connection with the enemy of their religion.

Francis was neither cruel nor bigotted: he was too indolent to concern himfelf about religious difputes; but his principles becoming fufpected, at a time when the emperor was gaining immortal glory by his expedition againft the Infidels, he found it neceffary to vindicate himfelf by fome extraordinary demonftration of reverence for the eftablifhed faith. The indifcreet zeal of fome Proteftant converts furnifhed him with the occafion. They had affixed to the gates of the Louvre and other public places papers containing indecent reflections on the rites of the Romifh church. Six of the perfons concerned in this rafh action were feized; and the king, pretending to be ftruck with horror at their blafphemies, appointed a folemn proceffion, in order to avert the wrath of heaven. The holy facrament was carried through the city of Paris in great pomp: Francis walked uncovered before it, bearing a torch in his hand; the princes of the blood fupported the canopy over it; the nobles walked behind. In prefence of this numerous affembly, the king declared, that if one of his hands were infected with herefy, he would cut it off with the other; "and I would facrifice (added he) even my own children, if found guilty of that crime." As an awful proof of his fincerity, the fix unhappy perfons who had been feized were publicly burnt, before the proceffion was finifhed, and in the moft cruel manner. They were fixed upon a machine which defcended into the flames, and retired alternately, until they expired.—No wonder that the Proteftant princes were incenfed at fuch barbarity!

102 His barbarity to the Proteftants

103 Charles an army march towards Italy.

But Francis, though unfupported by any ally, commanded his army to advance towards the frontiers of Italy, under pretence of chaftifing the duke of Milan for a breach of the law of nations, in putting to death his ambaffador. The operations of war, however, foon took a new direction. Inftead of marching directly to the Milanefe, Francis commenced hoftilities againft the duke of Savoy, with whom he had caufe to be diffatisfied, and on whom he had fome claims; and before the end of the campaign, that feeble prince faw himfelf ftripped of all his dominions, except the provinces of Piedmont. To complete his misfortunes, the city of Geneva, the fovereignty of which he claimed, and where the reformed opinions had already got footing, threw off his yoke; and its revolt drew along with it the lofs of the adjacent territory. Geneva was then an imperial city, and has ever fince remained entirely free.

Spain.

104 Geneva throws off the yoke of the duke of Savoy

In this extremity the duke of Savoy faw no refource but in the emperor's protection; and as his misfortunes were chiefly occafioned by his attachment to the imperial intereft, he had a title to immediate affiftance. But Charles, who was juft returned from his African expedition, was not able to lend him the neceffary fupport. His treafury was entirely drained, and he was obliged to difband his army till he could raife new fupplies. Mean time the death of Sforza duke of Milan entirely changed the nature of the war, and afforded the emperor full leifure to prepare for action. The French monarch's pretext for taking up arms was at once cut off; but as the duke died without iffue, all Francis's rights to the duchy of Milan, which he had yielded only to Sforza and his defcendants, returned to him in full force. He inftantly renewed his claim to it; and if he had ordered his army immediately to advance, he might have made himfelf mafter of it. But he unfortunately wafted his time in fruitlefs negotiations, while his more politic rival took poffeffion of the duchy as a vacant fief of the empire; and though Charles feemed ftill to admit the equity of Francis's claim, he delayed granting the inveftiture under various pretences, and was fecretly taking every poffible meafure to prevent him from regaining footing in Italy.

105 Charles takes poffeffion of Milan.

During the time gained in this manner Charles had recruited his finances, and of courfe his armies; and finding himfelf in a condition for war, he at laft threw off the mafk under which he had fo long concealed his defigns from the court of France. Entering Rome with great pomp, he pronounced before the pope and cardinals, aflembled in full conliftory, a violent invective againft Francis, by way of reply to his propofitions concerning the inveftiture of Milan. Yet Francis, by an unaccountable fatality, continued to negotiate, as if it had been ftill poffible to terminate their differences in an amicable manner; and Charles, finding him fo eager to run into the fnare, favoured the deception, and, by feeming to liften to his propofals, gained yet more time for the execution of his ambitious projects.

106 Weaknefs of Francis.

If misfortunes had rendered Francis too diffident, fuccefs had made Charles too fanguine. He prefumed on nothing lefs than the fubverfion of the French monarchy; nay, he conlidered it as an infallible event. Having chafed the forces of his rival out of Piedmont and Savoy, he puflied forward at the head of 50,000 men, contrary to the advice of his moft experienced miniflers and generals, to invade the fouthern provinces of France; while other two armies were ordered to enter it, the one on the fide of Picardy, the other on the fide of Champagne. He thought it impoffible that Francis could refift fo many unexpected attacks on fuch different quarters; but he found himfelf miftaken.

107 Charles attempts to fubvert the French monarchy.

The French monarch fixed upon the moft effectual plan

Spain. 108 But is disappointed in his designs.

plan for defeating the invaſion of a powerful enemy; and he prudently perſevered in following it, though contrary to his own natural temper and to the genius of his people. He determined to remain altogether upon the defenſive, and to deprive the enemy of ſubſiſtence by laying waſte the country before them. The execution of this plan was committed to the mareſchal Montmorency its author, a man happily fitted for ſuch a truſt by the inflexible ſeverity of his diſpoſition. He made choice of a ſtrong camp, under the walls of Avignon, at the confluence of the Rhone and Durance, where he aſſembled a conſiderable army; while the king, with another body of troops, encamped at Valence, higher up the Rhone. Marſeilles and Arles were the only towns he thought it neceſſary to defend; and each of theſe he furniſhed with a numerous garriſon of his beſt troops. The inhabitants of the other towns were compelled to abandon their habitations: the fortifications of ſuch places as might have afforded ſhelter to the enemy were thrown down; corn, forage, and proviſions of every kind, were carried off or deſtroyed; the mills and ovens were ruined, and the wells filled up or rendered uſeleſs.

This devaſtation extended from the Alps to Marſeilles, and from the ſea to the confines of Dauphiny; ſo that the emperor, when he arrived with the van of his army on the confines of Provence, inſtead of that rich and populous country which he expected to enter, beheld nothing but one vaſt and deſert ſolitude. He did not, however, deſpair of ſucceſs, though he ſaw that he would have many difficulties to encounter; and as an encouragement to his officers, he made them liberal promiſes of lands and honours in France. But all the land which any of them obtained was a grave, and their maſter loſt much honour by this raſh and preſumptuous enterprize. After unſucceſsfully inveſting Marſeilles and Arles, after attempting in vain to draw Montmorency from his camp at Avignon, and not daring to attack it, Charles having ſpent two inglorious months in Provence, and loſt one half of his troops by diſeaſe or by famine, was under the neceſſity of ordering a retreat; and though he was ſome time in motion before the enemy ſuſpected his intention, it was conducted with ſo much precipitation and diſorder, as to deſerve the name of a flight, ſince the light troops of France turned it into a perfect rout. The invaſion of Picardy was not more ſucceſsful: the imperial forces were obliged to retire without effecting any conqueſt of importance.

Charles had no ſooner conducted the ſhattered remains of his army to the frontiers of Milan, than he ſet out for Genoa; and unwilling to expoſe himſelf to the ſcorn of the Italians after ſuch a reverſe of fortune, he embarked directly for Spain.

109 Violent animoſity between Charles and Francis.

Meanwhile Francis gave himſelf up to that vain reſentment which had formerly diſgraced the proſperity of his rival. They had frequently, in the courſe of their quarrels, given each other the lie, and mutual challenges had been ſent; which, though productive of no ſerious conſequences between the parties, had a powerful tendency to encourage the pernicious practice of duelling. Charles, in his invective pronounced at Rome, had publicly accuſed Francis of perfidy and breach of faith; Francis now exceeded Charles in the indecency of his accuſations. The Dauphin dying ſuddenly, his death was imputed to poiſon: Montecuculi his cup-bearer was put to the rack; and that unhappy nobleman, in the agonies of torture, accuſed the emperor's generals Gonzaga and de Leyva, of inſtigating him to the deteſtable act. The emperor himſelf was ſuſpected; nay, this extorted confeſſion, and ſome obſcure hints, were conſidered as inconteſtable proofs of his guilt; though it was evident to all mankind, that neither Charles nor his generals could have any inducement to perpetrate ſuch a crime, as Francis was ſtill in the vigour of life himſelf, and had two ſons beſides the dauphin, grown up to a good age.

Spain.

But the incenſed monarch's reſentment did not ſtop here. Francis was not ſatisfied with endeavouring to blacken the character of his rival by an ambiguous teſtimony which led to the moſt injurious ſuſpicions, and upon which the moſt cruel conſtructions had been put; he was willing to add rebellion to murder. For this purpoſe he went to the parliament of Paris; where being ſeated with the uſual ſolemnities, the advocate-general appeared, and accuſed Charles of Auſtria (ſo he affected to call the emperor) of having violated the treaty of Cambray, by which he was freed from the homage due to the crown of France for the counties of Artois and Flanders; adding, that this treaty being now void, he was ſtill to be conſidered as a vaſſal of France, and conſequently had been guilty of rebellion in taking arms againſt his ſovereign. The charge was ſuſtained, and Charles was ſummoned to appear before the parliament of Paris at a day fixed. The term expired; and no perſon appearing in the emperor's name, the parliament gave judgment, and Charles of Auſtria had forfeited, by rebellion and contumacy, the counties of Flanders and Artois, and declared theſe fiefs reunited to the crown of France.

110 Charles ſummoned to appear at Paris.

Francis, ſoon after this vain diſplay of his animoſity, marched into the Low Countries, as if he had intended to execute the ſentence pronounced by his parliament; but a ſuſpenſion of arms took place, through the interpoſition of the queens of France and Hungary, before any thing of conſequence was effected: and this ceſſation of hoſtilities was followed by a truce, concluded at Nice, through the mediation of the reigning pontiff Paul III. of the family of Farneſe, a man of a venerable character and pacific diſpoſition.

Each of theſe rival princes had ſtrong reaſons to incline them to peace. The finances of both were exhauſted; and the emperor, the moſt powerful of the two, was deeply impreſſed with the dread of the Turkiſh arms, which Francis had drawn upon him by a league with Solyman. In conſequence of this league, Barbaroſſa with a great fleet appeared on the coaſt of Naples; filled that kingdom with conſternation; landed without reſiſtance near Taranto; obliged Caſtro, a place of ſome ſtrength, to ſurrender; plundered the adjacent country; and was taking meaſures for ſecuring and extending his conqueſts, when the unexpected arrival of Doria, the famous Genoeſe admiral, together with the pope's galleys and a ſquadron of the Venetian fleet, made it prudent for him to retire. The Turks forces alſo invaded Hungary, where Mahmet the Turkiſh general, after gaining ſeveral inferior advantages, defeated the Germans in a great battle at Luck on the Drave. Happily for Charles and Europe it was not in Francis's power at this juncture either to join the Turks or aſſemble

111 Francis leagues with the Turks.

Spain.

semble an army strong enough to penetrate into the Milanese. The emperor, however, was sensible that he could not long resist the efforts of two such powerful confederates, nor expect that the same fortunate circumstances would concur a second time in his favour; he therefore thought it necessary, both for his safety and reputation, to give his consent to a truce: and Francis chose rather to run the risk of disobliging his new ally the sultan, than to draw on his head the indignation, and perhaps the arms, of all Christendom, by obstinately obstructing the re-establishment of tranquillity, and contributing to the agrandizement of the Infidels.

112 A truce concluded.

These considerations inclined the contending monarchs to listen to the arguments of the holy father; but he found it impossible to bring about a final accommodation between them, each inflexibly persisting in asserting his own claims. Nor could he prevail on them to see one another, though both came to the place of rendezvous: so great was the remains of distrust and rancour, or such the difficulty of adjusting the ceremonial! Yet, improbable as it may seem, a few days after signing the truce, the emperor, in his passage to Barcelona, being driven on the coast of Provence, Francis invited him to come ashore; frankly visited him on board his galley, and was received and entertained with the warmest demonstrations of esteem and affection. Charles, with an equal degree of confidence, paid the king next day a visit at Aigues-mortes; where these two hostile rivals and vindictive enemies, who had accused each other of every kind of baseness, conversing together with all the cordiality of brothers, seemed to vie with each other in expressions of respect and friendship.

113 Interview between Francis and Charles.

Besides the glory of having restored tranquillity to Europe, the pope gained a point of much consequence to his family. He obtained for his grandson, Margaret of Austria, the emperor's natural daughter, formerly wife of Alexander de Medici, whom Charles had raised to the supreme power in Florence. Lorenzo de Medici, the kinsman and intimate companion of Alexander, had assassinated him by one of the blackest treasons recorded in history. Under pretence of having secured him an assignation with a lady of the highest rank and great beauty, he drew him into a secret apartment of his house, and there stabbed him as he lay carelessly on a couch, expecting the embrace of the lovely fair, whom he had often solicited in vain. Lorenzo, however, did not reap the fruits of his crime; for though some of his countrymen extolled him as a third Brutus, and endeavoured to seize this occasion for recovering their liberties, the government of Florence passed into the hands of Cosmo II. another kinsman of Alexander. Cosmo was desirous of marrying the widow of his predecessor; but the emperor chose rather to oblige the pope, by bestowing his daughter upon Octavio Farnese, son of the duke of Parma.

114 Advantage gained by the pope from this pacification.

Charles had soon farther cause to be sensible of his obligations to the holy father for bringing about the treaty of Nice. His troops everywhere mutinied for want of pay, and the ability of his generals only could have prevented a total revolt. He had depended, as his chief resource for discharging the arrears due to his soldiers, upon the subsidies which he expected from his Castilian subjects. For this purpose he assembled the Cortes of Castile at Toledo; and having represented to them the great expence of his military operations, he proposed to levy such supplies as the present exigency of affairs demanded, by a general excise on commodities; but the Spaniards, who already felt themselves oppressed by a load of taxes unknown to their ancestors, and who had often complained that their country was drained of its wealth and inhabitants, in order to prosecute quarrels in which they had no interest, determined not to add voluntarily to their own burdens. The nobles, in particular, inveighed with great vehemence against the imposition proposed, as an encroachment on the valuable and distinguishing privilege of their order, that of being exempted from the payment of any tax. After employing arguments and promises in vain, Charles dismissed the assembly with indignation; and from that period neither the nobles nor the prelates have been called to the Cortes, on pretence that such as pay no part of the public taxes should not claim a vote in laying them on. These assemblies have since consisted merely of the procurators or representatives of 18 cities, two from each; in all 36 members, who are absolutely at the devotion of the crown.

115 Charles distressed.

116 The Spaniards refuse to assist him with money.

The citizens of Ghent, still more bold, broke out not long after into open rebellion against the emperor's government, on account of a tax which they judged contrary to their ancient privileges, and a decision of the council of Mechlin in favour of the imperial authority. Enraged at an unjust imposition, and rendered desperate on seeing their rights betrayed by that very court which was bound to protect them, they flew to arms, seized several of the emperor's officers, and drove such of the nobility as resided among them out of the city. Sensible, however, of their inability to support what their zeal had prompted them to undertake, and desirous of securing a protector against the formidable forces with which they might expect soon to be attacked, they offered to acknowledge the king of France as their sovereign, to put him into immediate possession of their city, and to assist him in recovering those provinces in the Netherlands which had anciently belonged to his crown. True policy directed Francis to comply with this proposal. The counties of Flanders and Artois were more valuable than the duchy of Milan, for which he had so long contended; and their situation in regard to France made it more easy to conquer or to defend them. But Francis over-rated the Milanese. He had lived in friendship with the emperor ever since their interview at Aigues-mortes, and Charles had promised him the investiture of that duchy. Forgetting, therefore, all his past injuries, and the deceitful promises by which he had been so often duped, the credulous, generous Francis, not only rejected the propositions of the citizens of Ghent, but communicated to the emperor his whole negociation with the malecontents.

117 Inhabitants of Ghent rebel.

118 Extreme credulity of Francis.

Judging of Charles's heart by his own, Francis hoped by this seemingly disinterested proceeding to obtain at once the investiture of Milan; and the emperor, well acquainted with the weakness of his rival, flattered him in this apprehension, for his own selfish purposes. His presence being necessary in the Netherlands, he demanded a passage through France. It was immediately granted him; and Charles, to whom every moment was precious, set out, notwithstanding the remonstrances of his council and the fears of his Spanish subjects, with a small

119 He allows Charles to pass thro' his dominions.

Spain. small but splendid train of 100 persons. He was met on the frontiers of France by the dauphin and the duke of Orleans, who offered to go into Spain, and remain there as hostages, till he should reach his own dominions; but Charles replied, that the king's honour was sufficient for his safety, and prosecuted his journey without any other security. The king entertained him with the utmost magnificence at Paris, and the two young princes did not take leave of him till he entered the Low Countries; yet he still found means to evade his promise, and Francis continued to believe him sincere.

120 ...ney of ...rles to ...city of ...ent.

The citizens of Ghent, alarmed at the approach of the emperor, who was joined by three armies, sent ambassadors to implore his mercy, and offered to throw open their gates. Charles only condescended to reply, "That he would appear among them as a sovereign and a judge, with the sceptre and the sword." He accordingly entered the place of his nativity on the anniversary of his birth; and instead of that lenity which might have been expected, exhibited an awful example of his severity. Twenty-six of the principal citizens were put to death; a greater number were banished; the city was declared to have forfeited its privileges; a new system of laws and political administration was prescribed; and a large fine was imposed on the inhabitants, in order to defray the expence of erecting a citadel, together with an annual tax for the support of a garrison. They were not only despoiled of their ancient immunities, but made to pay, like conquered people, for the means of perpetuating their own slavery.

121 ...d base ...ment ...rancis.

Having thus re-established his authority in the Low Countries, and being now under no necessity of continuing that scene of falsehood and dissimulation with which he had amused the French monarch, Charles began gradually to throw aside the veil under which he had concealed his intentions with respect to the Milanese, and at last peremptorily refused to give up a territory of such value, or voluntarily to make such a liberal addition to the strength of an enemy by diminishing his own power. He even denied that he had ever made any promise which could bind him to an action so foolish, and so contrary to his own interest.

This transaction exposed the king of France to as much scorn as it did the emperor to censure. The credulous simplicity of Francis seemed to merit no other return, after experiencing so often the duplicity and artifices of his rival. He remonstrated, however, and exclaimed as if this had been the first circumstance in which the emperor had deceived him. The insult offered to his understanding affected him even more sensibly than the injury done to his interest; and he discovered such resentment as made it obvious that he would seize on the first opportunity of revenge, and that a new war would soon desolate the European continent.

...2 ...obli- ...make ...ions ...Pro-

Meanwhile Charles was obliged to turn his attention towards the affairs of Germany. The Protestants having in vain demanded a general council, pressed him earnestly to appoint a conference between a select number of divines of each party, in order to examine the points in dispute. For this purpose a diet was assembled at Ratisbon: and such a conference, notwithstanding the opposition of the pope, was held with great solemnity in the presence of the emperor. But the divines chosen to manage the controversy, though men of learning and moderation, were only able to settle a few speculative opinions, all points relative to worship and jurisdiction serving to inflame the minds of the disputants. Charles, therefore, finding his endeavours to bring about an accommodation ineffectual, and being impatient to close the diet, prevailed on a majority of the members to approve of the following edict of recess; viz. that the articles concerning which the divines had agreed, should be held as points decided; that those about which they had differed, should be referred to the determination of a general council, or if that could not be obtained, to a national synod; and should it prove impracticable also to assemble a synod of Germany, that a general diet of the empire should be called within 18 months, in order to give final judgment on the whole controversy; that, in the mean time, no innovations should be attempted, nor any endeavours employed to gain proselytes. Spain.

This diet gave great offence to the pope. The bare mention of allowing a diet, composed chiefly of laymen, to pass judgment in regard to articles of faith, appeared to him no less criminal and profane than the worst of those heresies which the emperor seemed so zealous to suppress. The Protestants also were dissatisfied with it, as it considerably abridged the liberty which they at that time enjoyed. They murmured loudly against it; and Charles, unwilling to leave any seeds of discontent in the empire, granted them a private declaration, exempting them from whatever they thought injurious or oppressive in the recess, and ascertaining to them the full possession of all their former privileges.

The situation of the emperor's affairs at this juncture made these extraordinary concessions necessary. He foresaw a rupture with France to be unavoidable, and he was alarmed at the rapid progress of the Turks in Hungary. A great revolution had happened in that kingdom. John Zapol Scæpus, by the assistance of Solyman, had wrested from the king of the Romans a considerable part of the country. John died, and left an infant son. Ferdinand attempted to take advantage of the minority, in order to reap fess himself of the whole kingdom; but his ambition was disappointed by the activity and address of George Martinuzzi, bishop of Waradin, who shared the regency with the queen. Sensible that he was unable to oppose the king of the Romans in the field, Martinuzzi satisfied himself with holding out the fortified towns, all of which he provided with every thing necessary for defence: and at the same time he sent ambassadors to Solyman, beseeching him to extend towards the son that imperial protection which had so generously maintained the father on his throne. Ferdinand used his utmost endeavours to thwart this negociation, and even meanly offered to hold the Hungarian crown on the same ignominious condition by which John had held it, that of paying tribute to the Porte. But the sultan saw such advantages from espousing the interest of the young king, that he instantly marched into Hungary; and the Germans, having formed the siege of Buda, were defeated with great slaughter before that city. Solyman, however, instead of becoming the protector of the infant sovereign whom he had relieved, made use of this success to extend his own dominions: he sent the queen and her son into Transylvania, which province he allotted them, and added Hungary to the Ottoman empire.

Happily

Spain.

Happily for the Proteſtants, Charles received intelligence of this revolution ſoon after the diet at Ratiſbon; and by the conceſſions which he made them, he obtained ſuch liberal ſupplies both of men and money, as left him under little anxiety about the ſecurity of Germany. He therefore haſtened to join his fleet and army in Italy, in order to carry into execution a great and favourite enterprize which he had concerted againſt Algiers: though it would certainly have been more conſiſtent with his dignity to have conducted the whole force of the empire againſt Solyman, the common enemy of Chriſtendom, who was ready to enter his Auſtrian dominions. But many reaſons induced Charles to prefer the African expedition: he wanted ſtrength, or at leaſt money to combat the Turks in ſo diſtant a country as Hungary; and the glory which he had formerly acquired in Barbary led him to hope for the like ſucceſs, while the cries of his Spaniſh ſubjects roufed him to take vengeance on their ravagers. But the unfortunate event of this expedition has already been related under the article ALGIERS, n° 14—20.

123 Undertakes an unſeaſonable expedition againſt Algiers.

124 War between Francis and Charles.

The loſs which the emperor ſuffered in this calamitous expedition encouraged the king of France to begin hoſtilities, on which he had been for ſome time reſolved; and an action diſhonourable to civil ſociety furniſhed him with too good a pretext for taking arms. The marquis del Guaſto, governor of the Milaneſe, having got intelligence of the motions and deſtination of two ambaſſadors, Rincon and Fergoſo, whom Francis had diſpatched, the one to the Ottoman Porte, the other to the republic of Venice; knowing how much his maſter wiſhed to diſcover the intentions of the French monarch, and of what conſequence it was to retard the execution of his meaſures, he employed ſome ſoldiers belonging to the garriſon of Pavia to lie in wait for theſe ambaſſadors as they ſailed down the Po, who murdered them and moſt of their attendants, and ſeized their papers. Francis immediately demanded reparation for this barbarous outrage; and as Charles endeavoured to put him off with an evaſive anſwer, he appealed to all the courts of Europe, ſetting forth the heinouſneſs of the injury, the iniquity of the emperor in diſregarding his juſt requeſt, and the neceſſity of vengeance. But Charles, who was a more profound negotiator, defeated in a great meaſure the effects of theſe repreſentations: he ſecured the fidelity of the Proteſtant princes in Germany, by granting them new conceſſions; and he engaged the king of England to eſpouſe his cauſe, under pretence of defending Europe againſt the Infidels; while Francis was only able to form an alliance with the kings of Denmark and Sweden (who for the firſt time intereſted themſelves in the quarrels of the more potent monarchs of the ſouth), and to renew his treaty with Solyman, which drew on him the indignation of Chriſtendom.

But the activity of Francis ſupplied all the defects of his negotiation. Five armies were ſoon ready to take the field, under different generals, and with different deſtinations. Nor was Charles wanting in his preparations. He and Henry a ſecond time made an ideal diviſion of the kingdom of France. But as the hoſtilities which followed terminated in nothing deciſive, and were diſtinguiſhed by no remarkable event, except the battle of Ceriſoles (gained by count d'Enguien over the imperialiſts, and in which 10,000 of the emperor's beſt troops fell), at laſt Francis and Charles, mutually tired of haraſſing each other, concluded at Creſpy a treaty of peace, in which the king of England was not mentioned; and from being implacable enemies, became once more, to appearance, cordial friends, and even allies by the ties of blood.

Spain.

125 Peace concluded at Creſpy.

The chief articles of this treaty were, that all the conqueſts which either party had made ſince the truce of Nice ſhould be reſtored; that the emperor ſhould give in marriage to the duke of Orleans, either his own eldeſt daughter, with the Low Countries, or the ſecond daughter of his brother Ferdinand, with the inveſtiture of the Milaneſe; that Francis ſhould renounce all pretenſions to the kingdom of Naples, as well as to the ſovereignty of Flanders and Artois, and Charles give up his claim to the duchy of Burgundy; and that both ſhould unite in making war againſt the Turks.

The emperor was chiefly induced to grant conditions ſo advantageous to France, by a deſign of humbling the Proteſtant princes in Germany. With the papal juriſdiction, he foreſaw they would endeavour to throw off the imperial authority; and he determined to make his zeal for the former a pretence for enforcing and extending the latter. However, the death of the duke of Orleans before the conſummation of his marriage diſentangled the emperor from the moſt troubleſome ſtipulation in the treaty of Creſpy; and the French monarch, being ſtill engaged in hoſtilities with England, was unable to obtain any reparation for the loſs which he ſuffered by this unforeſeen event. Theſe hoſtilities, like thoſe between Charles and Francis, terminated in nothing deciſive. Equally tired of a ſtruggle attended with no glory or advantage to either, the contending princes concluded, at Campé, near Ardies, a treaty of peace; in which it was ſtipulated, that France ſhould pay the arrears due by former treaties to England. But theſe arrears did not exceed one-third of the ſums expended by Henry on his military operations; and Francis being in no condition to diſcharge them, Boulogne (a chargeable pledge) was left in the hands of the Engliſh as a ſecurity for the debt.

126 Charles obliged to conclude a diſadvantageous peace with the Turks and Proteſtant

In conſequence of the emperor's reſolution to humble the Proteſtant princes, he concluded a diſhonourable peace with the Porte, ſtipulating that his brother Ferdinand ſhould pay tribute for that part of Hungary which he ſtill poſſeſſed; while the ſultan enjoyed the imperial and undiſturbed poſſeſſion of all the reſt. At the ſame time he entered into a league with pope Paul III. for the extirpation of hereſy; but in reality with a view to oppreſs the liberties of Germany. Here, however, his ambition met with a ſevere check; for though he was ſucceſsful at firſt, he was obliged in 1552 to conclude a peace with the Proteſtants on their own terms; as has been related under the article REFORMATION, n° 26—32.

127 Attempts to recover ſome of his provinces.

By the peace concluded on this occaſion the emperor loſt Metz, Toul, and Verdun, which had formed the barrier of the empire on that quarter; and therefore ſoon after put himſelf at the head of an army, in order to recover theſe three biſhoprics. In order to conceal the deſtination of his army, he gave out, that he intended to lead it into Hungary, to ſecond Maurice in his operations againſt the Infidels; and as that pretext failed him, when he began to advance towards the Rhine, he propagated a report that he was marching

firſt

Spain. first to chaſtiſe Albert of Brandenburgh, who had refuſed to be included in the treaty of Paſſau, and whoſe cruel exactions in that part of Germany called loudly for redreſs.

The French, however, were not deceived by theſe arts. Henry immediately gueſſed the true object of Charles's armament, and reſolved to defend his conqueſts with vigour. The defence of Metz, againſt which it was foreſeen the whole weight of the war would be turned, was committed to Francis of Lorraine, duke of Guiſe, who poſſeſſed in an eminent degree all the qualities that render men great in military command. He repaired with joy to the dangerous ſtation; and many of the French nobility, and even princes of the blood, eager to diſtinguiſh themſelves under ſuch a leader, entered Metz as volunteers. The city was of great extent, ill fortified, and the ſuburbs large. For all theſe defects the duke endeavoured to provide a remedy. He repaired the old fortifications with all poſſible expedition, labouring with his own hands; the officers imitated his example; and the ſoldiers, thus encouraged, cheerfully ſubmitted to the moſt ſevere toils; he erected new works, and he levelled the ſuburbs with the ground. At the ſame time he filled the magazines with proviſions and military ſtores, compelled all uſeleſs perſons to leave the place, and laid waſte the neighbouring country; yet ſuch were his popular talents, as well as his arts of acquiring an aſcendant over the minds of men, that the citizens not only refrained from murmuring, but ſeconded him with no leſs ardour than the ſoldiers in all his operations—in the ruin of their eſtates, and in the havock of their public and private buildings.

128 Obliged to raiſe the ſiege of Metz.

Meanwhile the emperor continued his march towards Lorraine, at the head of 60,000 men. On his approach Albert of Brandenburgh, whoſe army did not exceed 20,000, withdrew into that principality, as if he intended to join the French king; and Charles, notwithſtanding the advanced ſeaſon, it being towards the end of October, laid ſiege to Metz, contrary to the advice of his moſt experienced officers.

The attention of both the beſiegers and the beſieged was turned for ſome time towards the motions of Albert, who ſtill hovered in the neighbourhood, undetermined which ſide to take, though reſolved to ſell his ſervice. Charles at laſt came up to his price, and he joined the imperial army. The emperor now flattered himſelf that nothing could reſiſt his force; but he found himſelf deceived. After a ſiege of almoſt 60 days, during which he had attempted all that was thought poſſible for art or valour to effect, and had loſt upwards of 30,000 men by the inclemency of the weather, diſeaſes, or the ſword of the enemy, he was obliged to abandon the enterpriſe.

129 Miſerable condition of the army.

When the French ſallied out to attack the enemy's rear, the imperial camp was filled with the ſick and wounded, with the dead and the dying. All the roads by which the army retired were ſtrewed with the ſame miſerable objects; who, having made an effort beyond their ſtrength to eſcape, and not being able to proceed, were leſt to periſh without aſſiſtance. Happily that, and all the kind offices which their friends had not the power to perform, they received from their enemies. The duke of Guiſe ordered them all to be taken care of, and ſupplied with every neceſſary; he appointed phyſicians to attend, and direct what treatment was proper for the ſick and wounded, and what refreſhments for the feeble; and ſuch as recovered he ſent home, under an eſcort of ſoldiers, and with money to bear their charges. By theſe acts of humanity, leſs common in that age, the duke of Guiſe completed that heroic character which he had juſtly acquired by his brave and ſucceſsful defence of Metz. Spain.

130 His further misfortunes.

The emperor's misfortunes were not confined to Germany. During his reſidence at Villach, he had been obliged to borrow 200,000 crowns of Coſmo de Medici; and ſo low was his credit, that he was obliged to put Coſmo in poſſeſſion of the principality of Piombino as a ſecurity for that inconſiderable ſum; by which means he loſt the footing he had hitherto maintained in Tuſcany. Much about the ſame time he loſt Sienna. The citizens, who had long enjoyed a republican government, roſe againſt the Spaniſh garriſon, which they had admitted as a check upon the tyranny of the nobility, but which they found was meant to enſlave them; forgetting their domeſtic animoſities, they recalled the exiled nobles; they demoliſhed the citadel, and put themſelves under the protection of France.

To theſe unfortunate events one ſtill more fatal had almoſt ſucceeded. The ſevere adminiſtration of the viceroy of Naples had filled that kingdom with murmuring and diſſatisfaction. The prince of Salerno, the head of the malecontents, fled to the court of France. The French monarch, after the example of his father, applied to the grand ſignior; and Solyman, at that time highly incenſed againſt the houſe of Auſtria on account of the proceedings in Hungary, ſent a powerful fleet into the Mediterranean, under the command of the corſair Dragut, an officer trained up under Barbaroſſa, and ſcarce inferior to his maſter in courage, talents, or in good fortune. Dragut appeared on the coaſt of Calabria at the time appointed; but not being joined by the French fleet according to concert, he returned to Conſtantinople, after plundering and burning ſeveral places, and filling Naples with conſternation.

131 Is ſucceſsful in the Low Countries.

Highly mortified by ſo many diſaſters, Charles retired into the Low Countries, breathing vengeance againſt France: and here the war was carried on with conſiderable vigour. Impatient to efface the ſtain which his military reputation had received before Metz, Charles laid ſiege to Terouane; and the fortifications being in diſrepair, that important place was carried by aſſault. Heſdin alſo was inveſted, and carried in the ſame manner. The king of France was too late in aſſembling his forces to afford relief to either of theſe places; and the emperor afterwards cautiouſly avoided an engagement.

132 But not ſo in other places.

The imperial arms were leſs ſucceſsful in Italy. The viceroy of Naples failed in an attempt to recover Sienna; and the French not only eſtabliſhed themſelves more firmly in Tuſcany, but conquered part of the iſland of Corſica. Nor did the affairs of the houſe of Auſtria go on better in Hungary during the courſe of this year. Iſabella and her ſon appeared once more in Tranſylvania, at a time when the people were ready for revolt, in order to revenge the death of Martinuzzi, whoſe loſs they had ſeverely felt. Some noblemen of eminence declared in favour of the young king; and the baſhaw of Belgrade, by Solyman's order, eſpouſing his cauſe,

Spain

in oppoſition to Ferdinand, Caſtaldo, the Auſtrian general, was obliged to abandon Tranſylvania to Iſabella and the Turks.

133 Marriage between Philip of Spain and Mary of England.

In order to counterbalance theſe and other loſſes, the emperor, in 1554, concerted a marriage between his ſon Philip and Mary of England, in hopes of adding that kingdom to his other dominions. Meanwhile the war between Henry and Charles was carried on with various ſucceſs in the Low Countries, and in Italy much to the diſadvantage of France. The French, under the command of Strozzi, were defeated in the battle of Merciano; Sienna was reduced by Medicino, the Florentine general, after a ſiege of ten months; and the gallant Sieneſe were ſubjected to the Spaniſh yoke. Much about the ſame time a plot was formed by the Franciſcans, but happily diſcovered before it could be carried into execution, to betray Metz to the Imperialiſts. The father-guardian, and twenty other monks, received ſentence of death on account of this conſpiracy; but the guardian, before the time appointed for his execution, was murdered by his incenſed accomplices, whom he had ſeduced; and ſix of the youngeſt were pardoned.

While war thus raged in Italy and the Low Countries, Germany enjoyed ſuch profound tranquillity, as afforded the diet full leiſure to confirm and perfect the plan of religious pacification agreed upon at Paſſau and referred to the conſideration of the next meeting of the Germanic body. During the negotiation of this treaty, an event happened which aſtoniſhed all Europe, and confounded the reaſonings of the wiſeſt politicians.

134 Charles reſigns his dominions to his ſon Philip.

The emperor Charles V. though no more than 56, an age when objects of ambition operate with full force on the mind, and are generally purſued with the greateſt ardour, had for ſome time formed the reſolution of reſigning his hereditary dominions to his ſon Philip. He now determined to put it in execution. Various have been the opinions of hiſtorians concerning a reſolution ſo ſingular and unexpected; but the moſt probable ſeem to be, the diſappointments which Charles had met with in his ambitious hopes, and the daily decline of his health. He had early in life been attacked with the gout; and the fits were now become ſo frequent and ſevere, that not only the vigour of his conſtitution was broken, but the faculties of his mind were ſenſibly impaired. He therefore judged it more decent to conceal his infirmities in ſome ſolitude, than to expoſe them any longer to the public eye; and as he was unwilling to forfeit the fame, or loſe the acquiſitions of his better years, by attempting to guide the reins of government when he was no longer able to hold them with ſteadineſs, he determined to ſeek in the tranquillity of retirement, that happineſs which he had in vain purſued amidſt the tumults of war and the intrigues of ſtate.

In conſequence of this reſolution, Charles, who had already ceded to his ſon Philip the kingdom of Naples and the duchy of Milan, aſſembled the ſtates of the Low Countries at Bruſſels; and ſeating himſelf for the laſt time in the chair of ſtate, he explained to his ſubjects the reaſons of his reſignation, and ſolemnly devolved his authority upon Philip. He recounted with dignity, but without oſtentation, all the great things which he had undertaken and performed ſince the commencement of his adminiſtration. "I have dedicated (obſerved he), from the 17th year of my age, all my thoughts and attention to public objects, reſerving no portion of my time for the indulgence of eaſe, and very little for the enjoyment of private pleaſure. Either in a pacific or hoſtile manner, I have viſited Germany nine times, Spain ſix times, France four times, Italy ſeven times, the Low Countries ten times, England twice, Africa as often; and while my health permitted me to diſcharge the duty of a ſovereign, and the vigour of my conſtitution was equal in any degree to the arduous office of governing ſuch extenſive dominions, I never ſhunned labour, nor repined under fatigue; but now, when my health is broken, and my vigour exhauſted by the rage of an incurable diſtemper, my growing infirmities admoniſh me to retire; nor am I ſo fond of reigning, as to retain the ſceptre in an impotent hand, which is no longer able to protect my ſubjects. Inſtead of a ſovereign worn out with diſeaſes (continued he), and ſcarce half alive, I give you one in the prime of life, already accuſtomed to govern, and who adds to the vigour of youth all the attention and ſagacity of maturer years." Then turning towards Philip, who fell on his knees, and kiſſed his father's hand, "It is in your power (ſaid Charles), by a wiſe and virtuous adminiſtration, to juſtify the extraordinary proof which I give this day of my paternal affection, and to demonſtrate that you are worthy of the extraordinary confidence which I repoſe in you. Perſerve (added he) an inviolable regard for religion; maintain the Catholic faith in its purity; let the laws of your country be ſacred in your eyes; encroach not on the rights of your people; and if the time ſhould ever come when you ſhall wiſh to enjoy the tranquillity of private life, may you have a ſon to whom you can reſign your ſceptre with as much ſatisfaction as I give up mine to you." A few weeks after, he reſigned to Philip the ſovereignty of Spain and America; reſerving nothing to himſelf out of all theſe vaſt poſſeſſions but an annual penſion of 100,000 crowns.

Spain.

Charles was now impatient to embark for Spain, where he had fixed on a place of retreat; but by the advice of his phyſicians, he put off his voyage for ſome months, on account of the ſeverity of the ſeaſon; and, by yielding to their judgment, he had the ſatisfaction before he left the Low Countries of taking a conſiderable ſtep towards a peace with France. This he ardently longed for; not only on his ſon's account, whoſe adminiſtration he wiſhed to commence in quietneſs, but that he might have the glory, when quitting the world, of reſtoring to Europe that tranquillity which his ambition had baniſhed out of it almoſt from the time that he aſſumed the reins of government.

The great bar to ſuch a pacification, on the part of France, was the treaty which Henry had concluded with the Pope; and the emperor's claims were too numerous to hope for adjuſting them ſuddenly. A truce of five years was therefore propoſed by Charles; during which term, without diſcuſſing their reſpective pretenſions, each ſhould retain what was in his poſſeſſion; and Henry, through the perſuaſion of the conſtable Montmorency, who repreſented the imprudence of ſacrificing the true intereſts of his kingdom to the raſh engagements that he had come under with Paul, authoriſed his ambaſſadors to ſign at Vaucelles a treaty, which

135 A truce of five years concluded with France.

Spain. which would insure to him for so considerable a period the important conquest which he had made on the German frontier, together with the greater part of the duke of Savoy's dominions.

The Pope, when informed of this transaction, was no less filled with terror and astonishment than rage and indignation. But he took equal care to conceal his fear and his anger. He affected to approve highly of the truce; and he offered his mediation, as the common father of Christendom, in order to bring about a definitive peace. Under this pretext, he appointed cardinal Rebiba his nuncio to the court of Brussels, and his nephew cardinal Caraffa to that of Paris. The public instructions of both were the same; but Caraffa, besides these, received a private commission, to spare neither intreaties, promises, nor bribes, in order to induce the French monarch to renounce the truce and renew his engagements with the holy see. He flattered Henry with the conquest of Naples; he gained by his address the Guises, the queen, and even the famous Diana of Poictiers, duchess of Valentinois, the king's mistress; and they easily swayed the king himself, who already leaned to that side towards which they wished to incline him. All Montmorency's prudent remonstrances were disregarded; the nuncio (by powers from Rome) absolved Henry from his oath of truce; and that weak prince signed a new treaty with the Pope; which rekindled with fresh violence the flames of war, both in Italy and the Low Countries.

136 Quarrel between the Pope and king Philip.

No sooner was Paul made acquainted with the success of this negotiation than he proceeded to the most indecent extremities against Philip. He ordered the Spanish ambassador to be imprisoned; he excommunicated the Colonnas, because of their attachment to the imperial house; and he considered Philip as guilty of high treason, and to have forfeited his right to the kingdom of Naples, which he was supposed to hold of the holy see, for afterward affording them a retreat in his dominions.

Alarmed at a quarrel with the Pope, whom he had been taught to regard with the most superstitious veneration, as the vicegerent of Christ and the common father of Christendom, Philip tried every gentle method before he made use of force. He even consulted some Spanish divines on the lawfulness of taking arms against a person so sacred. They decided in his favour; and Paul continuing inexorable, the duke of Alva, to whom the negotiations as well as the war had been committed, entered the ecclesiastical state at the head of 10,000 veterans, and carried terror to the gates of Rome.

The haughty pontiff, though still inflexible and undaunted in himself, was forced to give way to the fears of the cardinals, and a truce was concluded for 40 days. Mean time the duke of Guise arriving with a supply of 20,000 French troops, Paul became more arrogant than ever, and banished all thoughts from his mind but those of war and revenge. The duke of Guise, however, who had precipitated his country into this war, chiefly from a desire of gaining a field where he might display his own talents, was able to perform nothing in Italy worthy of his former fame. He was obliged to abandon the siege of Civetella; he could not bring the duke of Alva to a general engagement; his army perished by diseases; and the Pope neglected to furnish the necessary reinforcements. He begged to be recalled; and France stood in need of his abilities. Spain.

Philip, though willing to have avoided a rupture, was no sooner informed that Henry had violated the truce of Vaucelles, than he determined to act with such vigour, as should convince Europe that his father had not erred in resigning to him the reins of government. He immediately assembled in the Low Countries a body of 50,000 men, and obtained a supply of 10,000 from England, which he had engaged in his quarrel; and as he was not ambitious of military fame, he gave the command of his army to Emanuel Philibert duke of Savoy, one of the greatest generals of that warlike age.

The duke of Savoy kept the enemy for some time in suspense with regard to his destination; at last he seemed to threaten Champagne; towards which the French drew all their troops; then turning suddenly to the right, he advanced by rapid marches into Picardy, and laid siege to St Quintin. It was deemed in those times a town of considerable strength; but the fortifications had been much neglected, and the garrison did not amount to a fifth part of the number requisite for its defence: it must therefore have surrendered in a few days, if the admiral de Coligny had not taken the gallant resolution of throwing himself into it with such a body of men as could be collected on a sudden. This he effected in spite of the enemy, breaking through their main body. The place, however, was closely invested; and the constable Montmorency, anxious to extricate his nephew out of that perilous situation, in which his zeal for the public had engaged him, as well as to save a town of such importance, rashly advanced to its relief with forces one half inferior to those of the enemy. His army was cut in pieces, and he himself made prisoner. 137 The French entirely defeated at St Quintin.

The cautious temper of Philip on this occasion saved France from devastation, if not ruin. The duke of Savoy proposed to overlook all inferior objects, and march speedily to Paris, which, in its present consternation, he could not have failed to make himself master of; but Philip, afraid of the consequences of such a bold enterprise, desired him to continue the siege of St Quintin, in order to secure a safe retreat in case of any disastrous event. The town, long and gallantly defended by Coligny, was at last taken by storm; but not till France was in a state of defence.

Philip was now sensible that he had lost an opportunity which could never be recalled, of distressing his enemy, and contented himself with reducing Horn and Catelet; which petty towns, together with St Quintin, were the sole fruits of one of the most decisive victories gained in the 16th century. The Catholic king, however, continued in high exultation on account of his success; and as all his passions were tinged with superstition, he vowed to build a church, a monastery, and a palace, in honour of St Laurence, on the day sacred to whose memory the battle of St Quintin had been fought. He accordingly laid the foundation of an edifice, in which all these were included, and which he continued to forward at vast expence, for 22 years. The same principle which dictated the vow dictated the building. It was so formed as to resemble a gridiron—on which culinary instrument, according to the legendary tale,

Spain.

St Laurence had ſuffered martyrdom. Such is the origin of the famous eſcurial near Madrid, the royal reſidence of the kings of Spain.

The firſt account of that fatal blow which France had received at St Quintin, was carried to Rome by the courier whom Henry had ſent to recal the duke of Guiſe. Paul remonſtrated warmly againſt the departure of the French army; but Guiſe's orders were peremptory. The arrogant pontiff therefore found it neceſſary to accommodate his conduct to the exigency of his affairs, and to employ the mediation of the Venetians, and of Coſmo de Medici, in order to obtain peace. The firſt overtures of this nature were eagerly
138 Peace concluded. liſtened to by the Catholic king, who ſtill doubted the juſtice of his cauſe, and conſidered it as his greateſt misfortune to be obliged to contend with the Pope. Paul agreed to renounce his league with France; and Philip ſtipulated on his part, that the duke of Alva ſhould repair in perſon to Rome, and after aſking pardon of the holy father in his own name and in that of his maſter, for having invaded the patrimony of the church, ſhould receive abſolution from that crime. Thus Paul, thro' the ſuperſtitious timidity of Philip, not only finiſhed an unpropitious war without any detriment to the apoſtolic ſee, but ſaw his conqueror humbled at his feet: and ſo exceſſive was the veneration of the Spaniards in that age for the papal character, that the duke of Alva, the proudeſt man perhaps of his time, and accuſtomed from his infancy to converſe with princes, acknowledged, that when he approached Paul, he was ſo much overawed, that his voice failed, and his preſence of mind forſook him.

139 Conſequences of the war in Italy.

But though this war, which at its commencement threatened mighty revolutions, was terminated without occaſioning any alteration in thoſe ſtates which were its immediate object, it produced effects of conſiderable conſequence in other parts of Italy. In order to detach Octavio Farneſe, duke of Parma, from the French intereſts, Philip reſtored to him the city of Placentia and its territory, which had been ſeized by Charles V. and he granted to Coſmo de Medici the inveſtiture of Sienna, as an equivalent for the ſums due to him. By theſe treaties, the balance of power among the Italian ſtates was poiſed with more equality, and rendered leſs variable than it had been ſince it received the firſt violent ſhock from the invaſion of Charles VIII. and Italy henceforth ceaſed to be the theatre on which the monarchs of Spain, France, and Germany, contended for fame and dominion. Their hoſtilities, excited by new objects, ſtained other regions of Europe with blood, and made other ſtates feel, in their turn, the miſeries of war.

140 The French unſucceſsful in the Low Countries.

The duke Guiſe, who left Rome the ſame day that his adverſary the duke of Alva made his humiliating ſubmiſſion to the Pope, was received in France as the guardian angel of the kingdom. He was appointed lieutenant-general in chief, with a juriſdiction almoſt unlimited; and, eager to juſtify the extraordinary confidence which the king had repoſed in him, as well as to perform ſomething ſuitable to the high expectations of his countrymen, he undertook in winter the ſiege of Calais. Having taken that place, he next inveſted Thionville in the duchy of Luxembourg, one of the ſtrongeſt towns on the frontiers of the Netherlands; and forced it to capitulate after a ſiege of three weeks. But the advantages on this quarter were more than balanced by an event which happened in another part of the Low Countries. The mareſchal de Termes governor of Calais, who had penetrated into Flanders and taken Dunkirk, was totally routed near Gravelines, and taken priſoner by count Egmont. This diſaſter obliged the duke of Guiſe to relinquiſh all his other ſchemes, and haſten towards the frontiers of Picardy, that he might there oppoſe the progreſs of the enemy.

Spain.

The eyes of all France were now turned towards the duke of Guiſe, as the only general on whoſe arms victory always attended, and in whoſe conduct as well as good fortune they could confide in every danger. His ſtrength was nearly equal to the duke of Savoy's, each commanding about 40,000 men. They encamped at the diſtance of a few leagues from one another; and the French and Spaniſh monarchs having joined their reſpective armies, it was expected that, after the viciſſitudes of war, a deciſive battle would at laſt determine which of the rivals ſhould take the aſcendant for the future in the affairs of Europe. But both monarchs, as if by agreement, ſtood on the defenſive; neither of them diſcovering any inclination, though each had it in his power, to reſt the deciſion of a point of ſuch importance on the iſſue of a ſingle battle.

141 Peace concluded between Henry and Philip.

During this ſtate of inaction, peace began to be mentioned in each camp, and both Henry and Philip diſcovered an equal diſpoſition to liſten to any overture, that tended to re-eſtabliſh it. The private inclinations of both kings concurred with their political intereſts and the wiſhes of their people. Philip languiſhed to return to Spain, the place of his nativity; and peace only could enable him, either with decency or ſafety, to quit the Low Countries. Henry was now deſirous of being freed from the avocations of war, that he might have leiſure to turn the whole force of his government towards ſuppreſſing the opinions of the reformers, which were ſpreading with ſuch rapidity in Paris and the other great towns, that they began to grow formidable to the eſtabliſhed church. Court-intrigues conſpired with theſe public and avowed motives to haſten the negotiation, and the abbey of Cercamp was fixed on as the place of congreſs.

While Philip and Henry were making theſe advances towards a treaty which reſtored tranquillity to Europe, Charles V. whoſe ambition had ſo long diſturbed it, but who had been for ſome time dead to the world, ended his days in the monaſtery of St Juſtus in Eſtremadura, which he had choſen as the place of his retreat, as is particularly related under the article CHARLES V.

142 Death of Charles V.

After the death of Charles, the kingdom of Spain ſoon loſt great part of its conſequence. Though Charles had uſed all his intereſt to get his ſon Philip elected emperor of Germany, he had been totally diſappointed; and thus the grandeur of Philip II. never equalled that of his father. His dominions were alſo conſiderably abridged by his tyrannical behaviour in the Netherlands. In conſequence of this, the United Provinces revolted; and after a long and bloody war obtained their liberty *. In this quarrel Elizabeth of England took part againſt Philip, which brought on a war with Spain. The great loſſes he ſuſtained in theſe wars exhauſted the kingdom both of men and money, notwithſtanding the great ſums imported from America. Indeed, the diſcovery and conqueſt of that country hath much impoveriſhed, inſtead

143 Revolt of the United Provinces.

* See United Provinces.

Spain.

stead of enriching Spain; for thus the inhabitants have been rendered lazy and averse from every kind of manufacture or traffic, which only can be a durable source of riches and strength to any nation. The ruin of the kingdom in this respect, however, was completed by Philip III. who, at the instigation of the inquisition, and by the advice of his prime minister the duke of Lerma, expelled from the kingdom all the Moresco or Moors, descendants of the ancient conquerors of Spain. Thirty days only were allowed them to prepare for their departure, and it was death to remain beyond that time. The reason for this barbarous decree was, that these people were still Mahometans in their hearts, though they conformed externally to the rites of Christianity, and thus might corrupt the true faith. The Moriscoes, however, chose themselves a king, and attempted to oppose the royal mandate; but, being almost entirely unprovided with arms, they were soon obliged to submit, and all banished the kingdom. By this violent and impolitic measure, Spain lost almost a million of industrious inhabitants; and as the kingdom was already depopulated by bloody wars, by repeated emigrations to America, and enervated by luxury, it now sank into a state of languor from whence it has never recovered.

144 Expulsion of the Moors and its bad consequences to Spain.

In consequence of this languor, and the maladministration of the Spanish governors, Portugal, which had been reduced by Philip II. revolted, and has ever since been an independent kingdom‡. However, the memory of what Spain once was, remained for a considerable time, and the power of that kingdom long continued to be feared after it had ceased to be powerful. In the time of queen Anne, a British army was seen for the first time in Spain, in order to support Charles of Austria against Philip the grandson of Louis XIV. The ill success of that attempt is related under the article BRITAIN, n° 342—359; and thus the crown of Spain fell to a branch of the house of Bourbon, in consequence of which the courts of France and Spain generally acted in the closest concert till the revolution, which at present astonishes Europe, put an end to monarchial government in the former country. The wars of these two courts with BRITAIN are related under that article and AMERICA; and these, with an unsuccessful attempt on Algiers, and the threatened war respecting *Nootka Sound* (see that article), constitute the most important part of the Spanish history till the deposition and execution of Louis XVI. of France. On that event Spain joined her forces to those of the Empire, Britain, and Prussia, to chastise the Convention, and prevent those democratical principles which had pervaded France from being spread through the other nations of Europe. We cannot say that her exertions added much to the strength of the alliance; and being unable to defend herself against the furious inroads of the republican troops, she was glad to make a separate peace with the Convention. See REVOLUTION.

145 Revolt of Portugal, &c.

‡ See Portugal, n° 18, et seq.

146 Air and climate of Spain.

The air of Spain, during the months of June, July, and August, is excessively hot in the day-time; but the rest of the year it is pleasant and temperate. Even during the above months it is very cool in the shade; and so cold in the night, that it makes a traveller shiver; and in the day-time the violent heat continues only for about four or five hours. In the north, on the mountains, and near the sea-coast, the air is much less sultry in summer than in the south, especially in the lower parts of the country, and at a distance from the sea. It seldom rains here, except about the equinoxes: the frosts are very gentle towards the south; but on the mountains in the north and north-east the air is very sharp in winter.

Spain.

147 Soil and produce.

Though there are some sandy barren deserts in the south, and many barren mountains in the north, yet in the greater part of the country, particularly in the valleys and plains, the soil is good, producing a great variety of rich wines, oil, and fruits; such as oranges, lemons, prunes, citrons, almonds, raisins, dates, figs, chesnuts, pomegranates, capers, pears, and peaches; but not a sufficiency of grain, which is chiefly owing to the neglect of tillage. Wheat and barley are the most common grain; the former of which is said by some to be the best in Europe. There is not much flax, hemp, oats, or hay, in Spain: but there is plenty of honey, salt, fine wool, silk, and cotton; and, in some places, of rice and sugar-canes. Here also are abundance of mules, and, in some provinces, of horses, together with deer, wild-fowl, and other game, chamois and other goats, but few horned cattle. Wolves are almost the only wild beasts in the country. The herb kali, which is used in making salt, soap, and glass, grows in great plenty on the sea-shore. The wild bulls, used in their bull-fights, are bred in Andalusia. The seas about Spain are well stored with fish; among which is the anchovy, in the Mediterranean. We may guess at the number of sheep here by that of the shepherds, which is said to be about forty thousand. The sheep that bear the fine wool move regularly, every summer, from south to north, along the mountains, which yield a great variety of sweet herbs and plants, and return again towards winter. During this progress, large quantities of salt are distributed among them, and all possible care is taken both of their health and fleeces.

148 Mountains, minerals, &c.

The chief mountains are the Pyrenees, which stretch from the Mediterranean to the Atlantic ocean, but not in a direct line, for near 200 miles: their breadth is, in some places, not less than 80. That called the *Pic de Midi* is of a prodigious height. Over these mountains there are only about five passages out of Spain into France, and these also narrow; even the valleys between the mountains are covered with thick and lofty woods. The other chains in Spain are the Sierra d'Occa, Sierra Molino, Sierra Moreno, and Sierra Novada or the snowy mountains. Near Gibraltar, opposite to Mount Abyla in Africa, stands the celebrated Mount Calpe: these were anciently called *Hercules's pillars*. The mountains yield great quantities of timber for shipping, which are conveyed by the Ebro and other rivers to the Mediterranean. According to the ancient and modern writers, they abound also with gold, silver, iron, lead, tin, cinnabar, quicksilver, alum, vitriol, copperas, lapis calaminaris, &c. besides gems, and mineral waters both hot and cold. The gold and silver mines are not worked at present, but those of iron are. The neglect of the former is owing partly to the indolence of the Spaniards, and partly to the gold and silver imported from America. Besides the rivers Minho, Douro, Tagus, Monda, Lima, and Guadiana, mentioned in Portugal, but which have their sources in Spain, the

Spain. the moſt conſiderable are the Ebro, formerly *Iberus*, Guadalavier anciently *Turia*, Guadalquiver or *Bætis*, Segura, and Xucar.

149 Religion. The Spaniards are zealous Romaniſts. Nowhere is there more pomp, farce, and parade, in what regards religion; and nowhere leſs true Chriſtianity. Their zeal and their ſuperſtition exceed that of any other Roman Catholic country, unleſs perhaps we ſhould except Portugal. Nowhere did the inquiſition reign with greater terror; there being no ſubject who was not liable to be proſecuted by the *holy office*, as it is called; however, the powers of that tribunal are now greatly diminiſhed even in Spain. There are eight archbiſhops in Spain, ſeven in America, and one in Aſia at Manilla; each of which has his ſuffragan biſhops. The archbiſhop of Toledo is primate, chancellor of Caſtile, and, by virtue of his office, privy-councellor. He is ſaid to have a revenue of 100,000l. Sterling *per annum*, or more. The king nominates all archbiſhops and biſhops; and ſince 1753 all ſmall benefices are alſo in his gift. He has alſo lately obtained a power to tax eccleſiaſtical poſſeſſions, according to his pleaſure and the exigency of affairs. Though the reſt of the nation is poor, the clergy are immenſely rich, and their revenues of all kinds very great. Moſt of the towns and eſtates belong to them, and are exempt from all public burdens; yet their avarice is inſatiable, eſpecially that of the Mendicant friars, though they profeſs poverty. Their commerce, which is free from all duties and impoſts, is alſo a rich fund to them. Though the Spaniards are naturally men of wit and of an elevated genius, yet little progreſs in the ſciences is to be expected from them, while the clergy uſe their utmoſt efforts to keep them in ignorance, branding all literary reſearches with the name of hereſy, and inveighing againſt the ſeats of the muſes as the ſchools of hell, where the devil teaches ſorcery. There are 22 univerſities, and ſeveral academies, in Spain; but ſo conſtituted, and under ſuch reſtrictions, that they can never attain to any meaſure of true learning. There are few printing-houſes in Spain; and moſt of the books in that language are publiſhed in other countries.

150 Trade and manufactures. In regard to trade and manufactures, the Spaniards are far from making ſuch a figure as might be expected. Moſt of the laborious work in their huſbandry, manufactures, and handicrafts, is performed by the French, eſpecially in the two Caſtiles and the midland provinces, the natives being either too lazy or too proud to ſtoop to ſuch employments. By theſe means, the French uſually return with large fortunes to their own country. The chief manufactures of Spain are thoſe of ſilk, wool, iron, copper, and other hardwares; but theſe fall far ſhort of the flouriſhing condition to which they might be brought: hence a great part of the treaſures of America go to the foreign merchants, who ſupply them with goods for that part of the world. However, it is certain, that Spain, ſince it hath had princes of the houſe of Bourbon upon the throne, hath improved its revenues, increaſed its forces by ſea and land, and applied itſelf more than it did before to manufactures and huſbandry; having ſhaken off, in ſome meaſure, that idle indolent diſpoſition which rendered it ſo contemptible in the eyes of other nations; but it will be a long time before they will be able to ſupply the wants of their own country, and thoſe of America, in any great degree. Spain is extremely well ſituated for trade: but moſt of its produce is exported by foreigners, except what is carried to the Indies; and even with regard to that trade, they are little better than factors to the Engliſh, French, Dutch, and Italians. Smuggling, which was formerly carried to a great height, is now in a great meaſure ſuppreſſed. Since the year 1750, the exportation of ſilver hath been allowed on the payment of 3 *per cent.* From 1735 almoſt to 1756, the flotas and galleons were diſcontinued, and the trade to America carried on in regiſter-ſhips, which any merchant might ſend, on permiſſion obtained from the council of the Indies: but then the flotas and galleons were reſtored. The Aſſogue ſhips are two veſſels which carry quickſilver on the king's account to Vera Cruz. There is a company which has an excluſive grant for trading to the Caraccas; and another for trading to Porto Rico, the Bay of Honduras, the province of Guatimala and Hiſpaniola; but the Spaniſh part of the laſt, it is ſaid, hath been lately ceded to the French. One ſhip, and ſometimes two, ſails annually from Manilla, in the iſland of Luconia, one of the Philippines, for Acapulco in Mexico: her cargo, which belongs to the convents, conſiſts of the principal commodities of that part of the world; but the return from Acapulco is for the moſt part made in money, and amounts to a vaſt ſum, as appeared from the treaſure found on board the Acapulco ſhip taken by Lord Anſon. In return for the manufactures ſent to America, the Spaniards receive gold, ſilver, cochineal, indigo, the cocoa or chocolate nut, logwood and other dyeing woods, ſugar, tobacco, ſnuff, and other productions of that part of the world; ſupplying moſt part of Europe and Aſia with the ſilver which they bring from thence in their galleons. In the time of the Moors and Goths, this kingdom was exceedingly populous. It is ſaid to have then contained between twenty and thirty millions; whereas now it does not contain above nine: and this, among other cauſes, is owing to the pride and lazineſs of the inhabitants, want of manufactures and good regulations, neglect of the mines and agriculture, the expulſion of the Moors, the peopling of America, heavy taxes, the great number of convents, exceſſive venery, and the conſequent infecundity of both ſexes. Their debauchery and ſterility are partly occaſioned by their way of living; for they make great uſe of ſpices, and drink a great deal of chocolate, and ſtrong wine mixed with brandy. The cauſes aſſigned for the want of people in Spain will account in ſome meaſure for its poverty; notwithſtanding it is computed that it receives one year with another, ſetting aſide other ſums, above 26 millions of pieces of eight, in regiſtered gold and ſilver. As moſt of the manufactures that are ſent to America are furniſhed by Britain, France, Italy, and Holland, ſo a great part of the treaſure brought home by the galleons is paid to the merchants of thoſe nations.

151 Conſtitution and government. The conſtitution of Spain is at preſent an abſolute hereditary monarchy, where the females inherit in default of the males. The king, in his title, enumerates moſt of the provinces and particular parts of the dominions he has been or is poſſeſſed of. In ſpeaking of him, he is commonly called his *Catholic Majeſty*, or the *Catholic King*. The hereditary prince is commonly ſtyled *Prince of Aſturias*, and the other royal children *Infants*. The kings of Spain are never crowned; they ſeem

Spain. seem to have a power to diſpoſe of the crown to what branch of the royal family they pleaſe. For the adminiſtration of the government and of juſtice, here are ſeveral councils and tribunals; as the junto or cabinet-council, the privy-council, the council of war, the council of Caſtile, the council of the inquiſition, the council of finances, the council of the Indies, the ſeven courts of royal audiences, &c.

Bourgogne's Travels in Spain. The general hiſtory of Spain proves how great an influence the Cortes had in former times in the moſt important affairs of government; ſuch as war or peace, and the levying of taxes. But during a long courſe of years they have not been aſſembled, except for the ſake of form; and the ſovereigns, without violence, or formally rejecting their intervention, have found means to elude their authority. They promulgate from the throne certain ordinances under the name of *Pragmatics*, the preambles of which give us to underſtand, that they claim the ſame authority as if they had been publiſhed in the aſſembly of the Cortes; who are never convoked but at the acceſſion of a new monarch, to adminiſter to him an oath in the name of the nation, and to ſwear fidelity to him. As this event happened ſo lately as the month of September 1789, when the preſent king of Spain received the homage of all his ſubjects in the church of St Jerome at Madrid, it may not be unacceptable to give an account of the uſual mode of aſſembling them.

"On this occaſion letters of convocation are ſent to all the Grandees; to all perſons bearing titles of Caſtile; to all the prelates; and to every city which has a right to ſend deputies to the Cortes. The two firſt claſſes repreſent the nobility; the prieſts ſit in the name of the clergy; and the cities, which depute one of their magiſtrates, repreſent the people." Except on the above-mentioned occaſion, the Cortes of the whole kingdom have been aſſembled but twice during the preſent century, and only once upon public buſineſs, in the year 1713, when Philip V. convoked them to give their approbation to the Pragmatic Sanction, which changed the order of ſucceſſion to the throne. They are ſtill convoked, for the ſake of form, in certain caſes; but then, the members of which they are compoſed correſpond with each other without aſſembling. At their breaking up in 1713, it was regulated, that they ſhould be repreſented by a permanent committee, whoſe office it ſhould be to watch over the adminiſtration of that part of the taxes known by the name of *Millones*, and which had been granted under Philip II. with the formal conſent of the Cortes, upon certain conditions, which the monarch ſwore to obſerve. They retained the adminiſtration of theſe impoſts until the year 1718, when cardinal Alberoni, whoſe ardent and imperious genius was irritated at ſuch ſhackles, transferred it to the hands of the ſovereign. From that time, the aſſemblies of the deputies of the kingdom have received no more of the revenues of the ſtate than is neceſſary to pay the ſalaries and defray the expences of the members. Theſe are eight in number, and are choſen in the following manner: All the provinces of Caſtile unite to nominate ſix; Catalonia and Majorca appoint one; and the regencies of Valentia and Arragon elect the eighth. Theſe deputies hold their places ſix years, at the end of which a new election takes place in the ſame manner. As a relict of their ancient rights, they ſtill retain the privilege of being, by virtue of their places, members of the Spain. council of finances, by which the ſovereign communicates to the nation the neceſſity of levying any new tax; and the approbation they are ſuppoſed to give to the royal reſolution, is a ſhadow of the conſent of the Cortes, without which taxes could not formerly be either levied or augmented. But it is eaſy to perceive how feeble this rampart of liberty muſt be, which is only formed of a ſmall number of citizens, who poſſeſs but little real power; are under the control of government, from which they expect favours and preferments; and who, after all, repreſent the moſt numerous indeed, but leaſt reſpected, part of the nation. The provinces of Biſcay and Navarre, which have aſſemblies and particular privileges, ſend alſo, on ſome occaſions, deputies to the throne; but they do not make a part of the body of the deputies of the kingdom, and their conſtituents fix at pleaſure the object and duration of their temporary miſſion.

The adminiſtration of Spain is divided into ſix principal departments. The miniſter for foreign affairs is in many reſpects the directing miniſter, and receives, as a mark of diſtinction, the title of ſecretary of ſtate. The miniſter of war has but a circumſcribed authority. He is preſident of the council of war, which is rather a tribunal than a board of adminiſtration; but the inſpectors of the infantry, and thoſe of the cavalry, dragoons, and provincial regiments, draw up a ſtatement of whatever relates to the corps of which they have the direction; and the miniſter at war has only to preſent the memorials they give in to the king. The marine miniſter has no aſſociates. The chiefs of the three departments of Ferrol, Carthagena, and Cadiz, and inſpectors of the marine, are named by the king, on the repreſentation of the miniſter; but the marine ordinances prepared by him alone, require only the ſanction of the king. The miniſter of the finances ſhould properly be under the inſpection of the ſuperintendant-general of that department; but theſe two offices were ſome time ſince united, and will probably be ſo continued; for the ſeparation of them would multiply, without neceſſity, the ſprings of government; and the intereſts of the ſtate require that they ſhould be ſimplified as much as permanent forms, thoſe ſacred bulwarks of juſtice and property, will admit.

The higher nobility conſiſt of counts, marquiſes, and dukes. The grandees, who have precedence of all others, next the king and princes of the blood, are named out of theſe. They have the privilege of being covered in the king's preſence, who ſtyles them in his letters *Illuſtrious*; and in ſpeaking to them or of them, *their Eminencies*: but there are others beſides the grandees who are covered in the king's preſence; as cardinals, nuncios, archbiſhops, the grand prior of Caſtile and the grand prior of Malta, the generals of the orders of St Dominic and St Francis, ambaſſadors of crowned heads, the knights of the golden fleece, and of the three military orders of St James, Calatrava, and Alcantara, when the king aſſists at their reſpective chapters in quality of grandmaſter. No grandee can be apprehended for any crime but by the expreſs order of the king; and they have many other privileges beſides theſe. The inferior nobility ſtyle themſelves *Caballeros* and *Hidalgos*.

Of the orders in Spain, that of the golden fleece is the

Spain. the principal: which was inſtituted in 1430 by Philip the good duke of Burgundy, and is common now to the kings of Spain and the houſe of Auſtria. The order of St Jago de Compoſtella was inſtituted in the year 1175 by Ferdinand II. king of Leon. The order of Calatrava was founded by Sancho III. of Caſtile. The order of Alcantara owes its inſtitution to Ferdinand II. king of Leon. The three laſt orders have large commanderies or eſtates annexed to them. The maſters of them were once ſo powerful, that they diſputed the king's authority over them; whereupon the king procured thoſe maſterſhips to be conferred on himſelf by the Pope, that they might no longer aſſume an independency of the ſtate. The knights of theſe three orders are eſteemed noblemen.

152 Orders of knighthood.

153 Revenues. In the laſt century, the revenues of Spain amounted to 32 or 33 millions of livres; but afterwards they were ſo reduced, that they did not exceed ſeven or eight millions. At preſent, the revenues of the crown ariſing in Spain are computed at five millions Sterling *per annum*, beſides what ariſes from America. The ſilver mines there are inexhauſtible; and of the produce of theſe a fifth belongs to the king. The taxes in Spain are numerous and heavy. The land forces, in time of peace, are computed at about 80,000: and in time of war, muſt be much more numerous. Their navy at preſent cannot be aſcertained.

154 Language. The language of this country, eſpecially that ſpoken in Caſtile, which is by far the pureſt, approaches the neareſt to the Latin of any language in Europe, mixed with Arabic words and terminations introduced by the Moors. In ſome provinces, the vulgar tongue is a dialect of the old French, or rather Gaſcon, which is little underſtood in the others. In Biſcay, the language is ſaid to be a dialect of the Gothic or Celtic, and to have ſome analogy with the Welch and Iriſh. As to what regards the character of the Spaniards, they do not want either an inclination or capacity for the ſciences; but have hardly an opportunity of acquiring any true learning or knowledge, at leaſt in their ſchools and univerſities. They are admired for their ſecrecy, conſtancy, gravity, patience in adverſity, and loyalty. They are alſo ſaid to be true to their word, great enemies to lying, and ſo nice and jealous in point of honour, that they will ſtick at nothing to wipe off any ſtain that is caſt upon it. Among their vices and defects are reckoned their pride and contempt of foreigners, their indolence, lazineſs, luſt, bigotry, and credulity in believing the feigned miracles and legends of their monks. They are alſo ſaid to be extremely paſſionate, jealous, and vindictive; and are noted, above any other European nation, for deſpiſing and neglecting agriculture, arts, and manufactures.

155 Some directions for travelling in Spain. We will here ſubjoin ſome directions for travelling in Spain by Mr. Townſend, a late reſpectable traveller; as they will enable the reader to form a more diſtinct notion of the ſtate of that country than he could obtain from general deſcription.

Townſend's Travels, vol. 1. "To travel commodiouſly in Spain, a man ſhould have a good conſtitution, two good ſervants, letters of credit for the principal cities, and a proper introduction to the beſt families, both of the native inhabitants and of ſtrangers ſettled in the country.

"The language will be eaſily acquired.

"His ſervants ſhould be a Spaniard and a Swiſs; of which one ſhould be ſufficiently acquainted with the art of cooking, and with the ſuperior art of providing for the journey; which implies a perfect knowledge of the country through which he is to paſs, that he may ſecure a ſtock of wine, bread, and meat, in places where theſe excel, and ſuch a ſtock as may be ſufficient to carry him through the diſtricts in which theſe are not to be obtained. For himſelf, his ſervants, and his baggage, he ſhould purchaſe three ſtrong mules, able to ſupport the load which is to be put upon them. In his baggage he ſhould have ſheets, a mattreſs, a blanket, and a quilt, a table-cloth, knives, forks, and ſpoons, with a copper veſſel ſufficiently capacious to boil his meat. This ſhould be furniſhed with a cover and lock. Each of the ſervants ſhould have a gun ſlung by the ſide of his mule. Spain, Spalatro.

"To travel as an economiſt in Spain, a man muſt be contented to take his chance for conveyance, and either go by the poſt, wherever it is eſtabliſhed; or join with officers, going to their various ſtations; to hire a coach, or quietly reſign himſelf to a calaſh, a calaſine, a horſe, a mule, or a borrico. This laſt is the moſt convenient for the purpoſe of croſſing the country, or of wandering among the mountains. If he is to traverſe any diſtrict infeſted by banditti, it will be ſafe for him to go by the common carriers, in which caſe he will be mounted on a good mule, and take the place which would have been occupied by ſome bale of goods. Any one, who is fond of botany, for ſhort excurſions, will make choice of a borrico. This is always to be had when, as in ſome villages, neither horſe nor mule are to be obtained. I have uſed this honourable appellation for the moſt patient of all animals, becauſe I would not ſhock the delicacy of a young traveller, by telling him, at his firſt ſetting out, that he may ſometimes find himſelf under the neceſſity of riding upon an aſs. He muſt, however, know, for his conſolation, that an aſs does not appear ſo contemptible in Spain as in the colder regions of the north.

"The beſt time for him to begin this expedition is in autumn, when he may go by Bayonne, Burgos, Valladolid, and Segovia, haſtening to the court at St Ildefonſo. Here he is to procure letters for the chief cities in Spain. On theſe will depend the whole pleaſure of his excurſion. During the winter he may ſee all the ſouth of Spain, Toledo, Cordova, Seville, Cadiz, Gibraltar, Malaga, Granada, Carthagena, Murcia, Alicant, Valencia, and Barcelona. Returning by Zaragoza to Aranjuez in the ſpring, he may follow the Merino flock to the mountains of the north, whilſt the country, on which he has turned his back, is rendered unfit for travelling, by the diſſolving heats, by want of proviſions, and by malignant fevers. This ſeaſon will be beſt employed in Galicia, the Aſturias, and the provinces of Biſcay, taking Salamanca and Leon in the way."

New Spain. See Mexico.

SPALATRO, or Spalatto, a rich, populous, and ſtrong town of the republic of Venice, capital of Venetian Dalmatia, with a good harbour and an archbiſhop's ſee. Here are the ruins of the palace of Diocleſian, of which the late Mr Robert Adam publiſhed in 1764 a ſplendid account, enriched with 71 folio plates. In 1784, Spalatro was nearly depopulated by the plague. It is ſtrong by ſituation, being built on a peninſula, which is joined to Terra Firma by a neck of land half a mile over. It is ſeated on the Gulf of Venice, 35 miles

ſouth-

Span || Spar.

south-east of Sebenico, and 102 north-west of Ragusa. E. Long. 17. 31. N. Lat. 44. 4.

SPAN, a measure taken from the space between the thumb and the tip of the little finger when both are stretched out. The span is estimated at three hand's breadths or nine inches.

SPANDRELL, the solid work on each haunch of an arch, to keep it from spreading.

SPANHEIM (Ezekiel), a learned writer in the 17th century, was born at Geneva in 1629; and in 1642 went to Leyden to study. Here he distinguished himself to great advantage; and his reputation spreading, Charles Louis elector palatine sent for him to be tutor to his only son. This task our author discharged to the entire satisfaction of the elector; by whom he was also employed in divers negotiations at foreign courts. He afterwards entered into the service of the elector of Brandenburgh, who in 1680 sent him envoy-extraordinary to the court of France, and soon after made him a minister of state. After the peace of Ryswic, he was again sent on an embassy to France, where he continued from the year 1697 to 1702. The elector of Brandenburgh having during that interval assumed the title of *King of Prussia*, conferred on him the title and dignity of a baron. In 1702 he left France; and went ambassador to England, where he had been several times. Here he died in 1710, aged 81 years. It is surprising, that in discharging the duties of a public minister with so much exactness, and amidst so many different journeys, he could find time enough to write the several books published by him. It may be said of him that he acquitted himself in his negotiations like a person who had nothing else in his thoughts; and that he wrote like a man who had spent his whole time in his study. The principal of his works are, 1. *De præstantia et usu numismatum antiquorum*; the best edition of which is in two volumes folio. 2. Several letters or dissertations on scarce and curious medals. 3. A preface and notes to the edition of the emperor Julian's works, printed at Leipsic in 1696, folio.

SPANIEL, in zoology. See CANIS.

SPAR, in mineralogy, a name given to those earths which break easily into rhomboidal, cubical, or laminated fragments with polished surfaces. As the term *spar* is thus applied to stones of different kinds, without any regard to the ingredients of which they are composed, some additional term must be used to express the constituent parts as well as the figure; for instance, calcareous spar, gypseous spar, &c. The spars found in Britain and Ireland are of four different species; opaque, refracting, diaphanous, and stalactitical. 1. The opaque spar is rhomboidal, hexangular, and triangular, of various colours, and is found in mines in Wales, Derbyshire, &c. and at Ovens near Cork. 2. The refracting spar is rhomboidal, shows objects seen through it double, and sometimes 8, 12, or 16 images at once. It is frequent in the lead mines of Derbyshire, Yorkshire, &c. 3. Diaphanous spar is rhomboidal, triangular, hexangular, pyramidal or columnar; and is found in mines, quarries, and caverns, in many different places. 4. Stalactitical spar, icicle or drop-stone, is formed by the running or dropping of water, containing a large proportion of calcareous earth. It is opaque, generally laminated, but from accidental circumstances assumes various forms. It occurs at Knaresborough in Yorkshire, and at Ovens near Cork.

Spar, Sparganium.

A new species of spar has lately been found in the East Indies, which, from its extreme hardness, approaching to that of a diamond, is called *adamantine spar*. It was discovered by Dr Black of Edinburgh to be a distinct species. Happening one day to visit a lapidary, it was shown to him among other specimens as a stone that was used in the East Indies for polishing gems, and grinding other hard substances. Dr Black immediately singled out a specimen which he sent to Mr Greville, who requested M. Klaproth to analyze it.

There are two varieties of this spar; one of them comes from China, and crystallizes in hexagonal prisms without pyramids, the length of the sides varying from six to twelve lines; their breadth being about nine, of a grey colour with different shades. Though the entire pieces are opaque, the thin laminæ are transparent, and when broken, its surface appears slightly striated. Its crystals are covered with a very fine and strongly adhering crust, composed of scales of silvery mica, mixed with particles of red feld-spar. Sometimes the surface has martial pyrites or yellow sulphuret of iron adhering to it. Its hardness is so great, that it not only cuts glass as easily as the diamond, but even scratches rock crystal and other very hard stones. Its specific gravity is to that of water as 3710 to 1000. Sometimes it contains crystallized grains of magnetic oxyd of iron, which may be separated from the stone when pulverized by means of the loadstone.

The other kind found in Hindostan is of a whiter colour, and of a more laminated texture than the former: the grains of iron contained in it are likewise of a smaller size than those of the former; they are not diffused through its substance, but only adhere to its surface.

This spar is exceedingly difficult to analyze. To do so, M. Klaproth was obliged to melt it no less than 12 times with 15 parts of soda or mineral alkali, in a silver crucible; the heat being each time continued for five hours as strong as the crucible could bear. After each fusion the mass was softened by boiling distilled water, filtering and precipitating by acids the small quantity of earth which the alkali had dissolved; and lastly, that portion which had not been decomposed was digested at different times with concentrated and boiling acids. By this tedious process he at length found, that the spar consisted of alumine and another kind of earth, in the proportion to 2 to 1, the nature of which is not understood. It is not siliceous earth, as it does not combine with fixed alkalis in a melting heat; and for want of opportunities to make a sufficient number of experiments, our author was unable to determine whether it be a sixth simple earth, or a composition of two or more earths which he was not able to separate.

From a letter of M. Morveau to Mr Crell, it appears that this stone is also found in France. A small bit of this was tried by him in presence of Mr Wedgewood, and he found that its specific gravity was superior to the spar of China, being no less than 4.1823, and the true adamantine spar of China gave 3.8222.

SPARGANIUM, BUR-REED, in botany: A genus of plants belonging to the class of *monœcia*, and to the order of *triandria*; and in the natural system ranged under the 3d order, *Calamariæ*. The amentum of the male

Sparmannia § Sparta.

male flower is roundiſh, the calyx is triphyllous, and there is no corolla. The amentum of the female flower reſembles that of the male. The ſtigma is bifid; the fruit is a dry berry containing one ſeed. There are two ſpecies, the erectum and natans, both of them natives of Great Britain and Ireland. 1. The *Erectum*, great bur-reed, has a ſtem two or three feet high, erect, firm, and branched; the lower leaves are triangular, the upper ones plain. The male heads are much ſmaller than the female. This ſpecies flowers in July, and is frequent on the banks of rivers and lakes and near ſtagnant waters. 2. The *Natans*, floating or little bur-reed, has a ſtalk about two feet long. The leaves float are about a foot long, one-fourth of an inch wide at the baſe, and one-eighth in the middle, and end in a point. The male ſpherules are generally three, and all ſeſſile; the female are commonly three, the two lower being ſupported on peduncles, the uppermoſt ſeſſile. It flowers in July, and grows in pools and lakes, but is rare.

SPARMANNIA, in botany; a genus of plants belonging to the claſs of *polyandria*, and to the order of *monogynia*. The corolla conſiſts of four petals, and is bent back; the nectaria are numerous, and ſwell a little; the calyx is quadriphyllous; the capſule is angulated, quinquelocular and echinated. There is only one ſpecies, the *Africana*.

SPARROW, in ornithology. See FRINGILLA.

Sparrow-Hawk, in ornithology. See FALCO.

Sparrow-Graſs. See ASPARAGUS.

SPARRY-ACID. See *Flour-Acid*, and CHEMISTRY-*Index*.

SPARTA, or LACEDÆMON, the capital of the country of Laconia in Greece, an ancient and moſt renowned ſtate, the inhabitants of which have been in all ages celebrated for the ſingularity of their laws and character.—The hiſtory of Sparta for many ages is entirely fabulous; and the authentic accounts commence only with the celebrated lawgiver Lycurgus, who flouriſhed about 870 B. C. See the article LYCURGUS.

1 The hiſtory of Sparta moſtly fabulous till the time of Lycurgus.

After his death, the firſt important tranſaction which we find mentioned in the Spartan hiſtory is the Meſſenian war, which commenced in the year 752 B. C. and ended in the total reduction of the Meſſenian territory, as related under the article MESSENIA. During this period, according to ſome authors, a great change took place in the government of Sparta. This was the creation of the ephori, which is aſcribed to one of the kings named *Theopompus*. This man perceiving that there was a neceſſity for leaving magiſtrates to execute the laws, when the kings were obliged to be in the field, appointed the magiſtrates abovementioned, who afterwards made ſo great a figure in the ſtate (ſee EPHORI). One great privilege of the ephori was, that they did not riſe up at the preſence of the kings, as all other magiſtrates did: another was, that if the kings offended againſt the laws, the ephori took cognizance of the offence, and inflicted a ſuitable puniſhment. From the firſt election of the ephori, the year was denominated, as at Athens, from the firſt election of the archons.

The conqueſt of Meſſenia gave Sparta the ſuperiority over the reſt of the ſtates, excepting only that of Athens, which for a long time continued to be a very troubleſome rival; but the conteſts between theſe two rival ſtates have been ſo fully related under the article ATTICA, that nothing more is requiſite to be added in this place.—In the time of the Perſian war, Leonidas the Spartan king diſtinguiſhed himſelf in ſuch a manner, as to become the admiration not only of that but of every ſucceeding age. It being reſolved in a general council to defend the ſtraits of Thermopylæ againſt the Perſians, 7000 § foot were put under the command of Leonidas, of whom, however, only 300 were Spartans. Leonidas did not think it practicable to defend the paſs againſt ſuch multitudes as the Perſian king commanded; and therefore privately told his friends, that his deſign was to devote himſelf to death for his country.

Sparta.

2 Leonidas undertakes to defend the ſtraits of Thermopylæ againſt the Perſians.

§ See Anacharſis's Travels, vol. i. p. 468.

Xerxes advancing near the ſtraits, was ſtrangely ſurpriſed to find that the Greeks were reſolved to diſpute his paſſage; for he had always flattered himſelf, that on his approach they would betake themſelves to flight, and not attempt to oppoſe his innumerable forces. However, Xerxes ſtill entertaining ſome hopes of their flight, waited four days without undertaking any thing, on purpoſe to give them time to retreat. During this time, he uſed his utmoſt endeavours to gain and corrupt Leonidas, promiſing to make him maſter of all Greece if he would come over to his intereſt. His offers being rejected with contempt and indignation, the king ordered him by an herald to deliver up his arms. Leonidas, in a ſtyle and with a ſpirit truly laconical, anſwered, "Come thyſelf, and take them." Xerxes, at this reply, tranſported with rage, commanded the Medes and Ciſſians to march againſt them, take them all alive, and bring them to him in fetters. The Medes, not able to ſtand the ſhock of the Greeks, ſoon betook themſelves to flight: and in their room Hydarnes was ordered to advance with that body which was called *Immortal*, and conſiſted of 10,000 choſen men; but when theſe came to cloſe with the Greeks, they ſucceeded no better than the Medes and Ciſſians, being obliged to retire with great ſlaughter. The next day the Perſians, reflecting on the ſmall number of their enemies, and ſuppoſing ſo many of them to be wounded that they could not poſſibly maintain a ſecond fight, reſolved to make another attempt; but could not by any efforts make the Greeks give way; on the contrary, they were themſelves put to a ſhameful flight. The valour of the Greeks exerted itſelf on this occaſion in a manner ſo extraordinary, that Xerxes is ſaid to have three times leaped from his throne, apprehending the entire deſtruction of his army.

3 The Perſians repulſed with great ſlaughter

Xerxes having loſt all hopes of forcing his way through troops that were determined to conquer or die, was extremely perplexed and doubtful what meaſures he ſhould take in this poſture of affairs; when one Epialtes, in expectation of a great reward, came to him, and diſcovered a ſecret paſſage to the top of the hill which overlooked and commanded the Spartan forces. The king immediately ordered Hydarnes thither with his ſelect body of 10,000 Perſians; who marching all night, arrived at break of day, and poſſeſſed themſelves of that advantageous poſt. The Phocæans, who defended this paſs, being overpowered by the enemy's numbers, retired with precipitation to the very top of the mountain, prepared to die gallantly. But Hydarnes neglecting to purſue them, marched down the mountain with all poſſible expedition, in order to attack thoſe who defended the ſtraits in the rear. Leonidas being now appriſed that it was impoſſible to bear up againſt the enemy, obliged the reſt of his allies to retire: but he ſtaid himſelf, with the Theſpians, Thebans, and 300

4 They are ſhown a way over the hill to ſurround the Greeks

Lace-

Sparta. Lacedemonians, all resolved to die with their leader; who being told by the oracle, that either Sparta should be destroyed or the king lose his life, determined without the least hesitation to sacrifice himself for his country. The Thebans indeed remained against their inclination, being detained by Leonidas as hostages; for they were suspected to favour the Persians. The Thespians, with their leader Demophilus, could not by any means be prevailed upon to abandon Leonidas and the Spartans. The augur Megistias, who had foretold the event of this enterprize, being pressed by Leonidas to retire, sent home his only son; but remained himself, and died by Leonidas. Those who staid did not feed themselves with any hopes of conquering or escaping, but looked upon Thermopylæ as their graves; and when Leonidas, exhorting them to take some nourishment, said, that they should all sup together with Pluto, with one accord they set up a shout of joy, as if they had been invited to a banquet.

5 Leonidas and with his men.

Xerxes, after pouring out a libation at the rising of the sun, began to move with the whole body of his army, as he had been advised by Epialtes. Upon their approach, Leonidas advanced to the broadest part of the passage, and fell upon the enemy with such undaunted courage and resolution, that the Persian officers were obliged to stand behind the divisions they commanded, in order to prevent the flight of their men. Great numbers of the enemy falling into the sea, were drowned, others were trampled under foot by their own men, and a great many killed by the Greeks; who knowing they could not avoid death upon the arrival of those who were advancing to fall upon their rear, exerted their utmost efforts. In this action fell the brave Leonidas; which Abrocomes and Hyperanthes, two of the brothers of Xerxes, observing, advanced with great resolution to seize his body, and carry it in triumph to Xerxes. But the Lacedemonians, more eager to defend it than their own lives, repulsed the enemy four times, killed both the brothers of Xerxes, with many other commanders of distinction, and rescued the body of their beloved general out of the enemy's hands. But in the mean time, the army that was led by the treacherous Epialtes, advancing to attack their rear, they retired to the narrowest place of the passage, and drawing all together except the Thebans, posted themselves on a rising ground. In this place they made head against the Persians, who poured in upon them on all sides, till at length, not vanquished, but oppressed and overwhelmed by numbers, they all fell, except one who escaped to Sparta, where he was treated as a coward and traitor to his country; but afterwards made a glorious reparation in the battle of Platæa, where he distinguished himself in an extraordinary manner. Some time after, a magnificent monument was erected at Thermopylæ, in honour of those brave defenders of Greece, with two inscriptions; the one general, and relating to all those who died on this occasion, importing, that the Greeks of Peloponnesus, to the number only of 4000, made head against the Persian army, consisting of 3,000,000. The other related to the Spartans in particular, and was composed by the poet Simonides, to this purport: "Go, passenger, and acquaint the Spartans that we died here in obedience to their just commands." At those tombs a funeral oration was yearly pronounced in honour of the dead heroes, and public games performed with great solemnity, wherein none but the Lacedemonians and Thespians had any share, to show that they alone were concerned in the glorious defence of Thermopylæ. Sparta.

At the end of the 77th Olympiad, a most dreadful earthquake happened at Sparta, in which, according to Diodorus, 20,000 persons lost their lives; and Plutarch tells us, that only five houses were left standing in the whole city. On this occasion the Helotes or slaves, whom the Spartans had all along treated with the utmost cruelty, attempted to revenge themselves, by taking up arms, and marching directly to the ruins of the city, in hopes of cutting off at once those who had escaped from the earthquake. But in this they were prevented by the prudence of the Spartan king Archidamus; for he, observing that the citizens were more desirous of preserving their effects than taking care of their own lives, caused an alarm to be sounded, as if he had known that an enemy was at hand. On this the citizens armed themselves in haste with such weapons as they could come at; and having marched a little way from the city, met the Helotes, whom they soon compelled to retire. The latter, however, knowing that they had now no mercy to expect from those who had already treated them with such cruelty, resolved to defend themselves to the last. Having therefore seized a sea-port town in Messenia, they from thence made such incursions into the Spartan territories, that they compelled those imperious masters to ask assistance from the Athenians. This was immediately granted; but when the Spartans saw that the skill of the Athenians in besieging towns was much greater than their own, they became jealous, and dismissed their allies, telling them, that they had now no farther occasion for their services. On this the Athenians left them in disgust; and as the Helotes and Messenians did not choose to come to an engagement with a Spartan army in the field, but took shelter in their fortified places, the war was protracted for ten years and upwards. At last the Helotes were reduced to their former misery; and the Messenians were obliged to leave Peloponnesus, on pain of being made slaves also. These poor people were then received by the Athenians, who granted them Naupactus for their residence, and afterwards brought them back to a part of their own country, from whence in the course of the Peloponnesian war they had driven the Spartans.

6 A dreadful earthquake in Sparta.

7 War with the Helotes.

In the year 431 B. C. the Peloponnesian war commenced; of which a full account has been given under the article Attica, n° 116—165. It ended most unfortunately for the Athenians; their city being taken and dismantled, as related in the article abovementioned. Thus were the Spartans raised to the highest pitch of glory; and, in the reign of Agesilaus, they seemed to be on the point of subverting the Persian empire, as related under the article Persia, n° 34. But here their good fortune and their views of empire were suddenly checked. Agesilaus had carried on the war in Asia with the greatest success; and as he would hearken to no terms of accommodation, a Persian governor named *Tithraustes*, having first attempted in vain to bribe the king, dispatched Timocrates the Rhodian with 50 talents into Greece, in order to try whether he could there meet with any persons less incorruptible than the Spartan monarch. This agent found many who inclined to accept his offers; particularly in Thebes, Corinth,

8 With the Athenians and Persians.

Sparta.

9 A general combination against Sparta.

tinth, and Argos. By distributing the money in a proper manner, he inflamed the inhabitants of these three cities against the Spartans; and of all others the Thebans came into his terms with the greatest readiness. They saw that their antagonists would not of their own accord break with any of the states of Greece, and did not choose to begin the war themselves, because the chiefs of the Persian faction were unwilling to be accountable for the event. For this reason they persuaded the Locrians to invade a small district which lay in dispute betwixt the Phocians and themselves. On this the Phocians invaded Locris; the Locrians applied to the Thebans, and the Phocians to the Spartans. The latter were glad of an opportunity of breaking with the Thebans; but met with a much warmer reception than they expected. Their old general Lysander, who had reduced Athens, was defeated and killed, with the loss of 1000 men: on which disaster Agesilaus was recalled, and obliged to relinquish all hopes of conquering the Persians. His return changed the fortune of the war so much, that all the states began to grow weary of a contest from which nobody derived any advantage except the king of Persia. In a short time a treaty was concluded, known in history by the name of the *peace of Antalcidas*. The terms of this treaty were highly disadvantageous and dishonourable to the Greeks§; for even the Spartans, though successful in Greece, had lost a great battle at sea with the Persian fleet under Conon the Athenian, which entirely broke their power in Asia.

10 Peace of Antalcidas.

§ See Persia, n° 37.

By the peace of Antalcidas, the government of Bœotia was taken from the Thebans, which they had for a long time enjoyed; and by this they were so much provoked, that at first they absolutely refused to accede to the treaty; but as Agesilaus made great preparations to invade them, they thought proper at last to comply. However, it was not long before a new war commenced, which threatened the total subversion of the Spartan state. As, by the peace of Antalcidas, the king of Persia had in a manner guaranteed the sovereignty of Greece to Sparta, this republic very soon began to exercise its power to the utmost extent. The Mantineans were the first who felt the weight of their resentment, although they had been their allies and confederates. In order to have a pretence for making war against them, they commanded them to quit their city, and to retire into five old villages which, they said, had served their forefathers, and where they would live in peace themselves, and give no umbrage to their neighbours. This being refused, an army was sent against them to besiege their city. The siege was continued through the summer with very little success on the part of the Spartans; but having during the winter season dammed up the river on which the city stood, the water rose to such an height, as either to overflow or throw down the houses; which compelled the Mantineans to submit to the terms prescribed to them, and to retire into the old villages. The Spartan vengeance fell next on the Phliasians and Olynthians, whom they forced to come into such measures as they thought proper. After this they fell on the Thebans; and, by attempting to seize on the Piræum, drew the Athenians also into the quarrel. But here their career was stopped: the Thebans had been taught the art of war by Chabrias the Athenian; so that even Agesilaus himself took the command of the Spartan army in vain. At sea they were defeated by Timotheus the son of Conon; and by land the battle of Leuctra put an end to the superiority which Sparta had held over Greece for near 500 years. See Leuctra.

11 Hostilities recommenced.

Sparta.

12 The power of Sparta entirely broken.

After this dreadful defeat, the Spartans had occasion to exert all their courage and resolution. The women and nearest relations of those who were killed in battle, instead of spending their time in lamentations, shook each other by the hand, while the relations of those who had escaped from the battle hid themselves among the women; or if they were obliged to go abroad, they appeared in tattered clothes, with their arms folded, and their eyes fixed on the ground. It was a law among the Spartans, that such as fled from battle should be degraded from their honours, should be constrained to appear in garments patched with divers colours, to wear their beards half-shaved, and to suffer any to beat them who pleased, without resistance. At present, however, this law was dispensed with; and Agesilaus by his prudent conduct kept up the spirits of the people, at the same time that by his skill in military affairs he checked the progress of the enemy. Yet, during the lifetime of Epaminondas the Theban general, the war went on greatly to the disadvantage of the Spartans; but he being killed at the battle of Mantinea, all parties became quickly desirous of peace. Agesilaus did not long survive; and with him, we may say, perished the glory of Sparta. Soon after this all the states of Greece fell under the power of Alexander the Great; and the Spartans, as well as the rest, having become corrupt, and lost their martial spirit, became a prey to domestic tyrants, and to foreign invaders. They maintained their ground, however, with great resolution against the celebrated Pyrrhus king Epirus; whom they repulsed for three days successively, though not without assistance from one of the captains of Antigonus. Soon after this one of the kings of Sparta named *Agis*, perceiving the universal degeneracy that had taken place, made an attempt to restore the laws and discipline of Lycurgus, by which he supposed the state would be restored to its former glory. But though at first he met with some appearance of success, he was in a short time tried and condemned by the ephori as a traitor to his country. Cleomenes, however, who ascended the throne in 216 B. C. accomplished the reformation which Agis had attempted in vain. He suppressed the ephori; cancelled all debts; divided the lands equally, as they had been in the time of Lycurgus; and put an end to the luxury which prevailed among the citizens. But at last he was overborne by the number of enemies which surrounded him; and being defeated in battle by Antigonus, he fled to Egypt, where he put an end to his own life. With him perished every hope of retrieving the affairs of Sparta: the city for the present fell into the hands of Antigonus; after which a succession of tyrants took place; till at last all disturbances were ended by the Romans, who reduced Macedon and Greece to provinces of their empire, as has been related under these articles.

13 Agis and Cleomenes attempt in vain to restore it.

It remains now only to say something concerning the character, manners, and customs of the Spartans, which, as they were founded on the laws of Lycurgus, may best be learned from a view of these laws.

14 Institutions of Lycurgus.

The institutions of Lycurgus were divided into 12 tables.

Sparta. tables. The firſt comprehended ſuch of the Spartan laws as regarded religion. The ſtatues of all the gods and goddeſſes were repreſented in armour, even to Venus herſelf; the reaſon of which was, that the people might conceive a military life the moſt noble and honourable, and not attribute, as other nations did, ſloth and luxury to the gods. As to ſacrifices, they conſiſted of things of very ſmall value; for which Lycurgus himſelf gave this reaſon, That want might never hinder them from worſhipping the gods. They were forbidden to make long or raſh prayers to the heavenly powers, and were injoined to aſk no more than that they might live honeſtly and diſcharge their duty. Graves were permitted to be made within the bounds of the city, contrary to the cuſtom of moſt of the Greek nations; nay, they buried cloſe by their temples, that all degrees of people might be made familiar with death, and not conceive it ſuch a dreadful thing as it was generally eſteemed elſewhere: on the ſame account, the touching of dead bodies, or aſſiſting at funerals, made none unclean, but were held to be as innocent and honourable duties as any other. There was nothing thrown into the grave with the dead body; magnificent ſepulchres were forbidden; neither was there ſo much as an inſcription, however plain or modeſt, permitted. Tears, ſighs, outcries, were not allowed in public, becauſe they were thought diſhonourable in Spartans, whom their lawgiver would have to bear all things with equanimity. Mourning was limited to 11 days; on the 12th the mourner ſacrificed to Ceres, and threw aſide his weeds. In favour of ſuch as were ſlain in the wars, however, and of women who devoted themſelves to a religious life, there was an exception allowed as to the rules before-mentioned; for ſuch had a ſhort and decent inſcription on their tombs. When a number of Spartans fell in battle, at a diſtance from their country, many of them were buried together under one common tomb; but if they fell on the frontiers of their own ſtate, then their bodies were carefully carried back to Sparta, and interred in their family-ſepulchres.

15 His laws concerning religion.

16 Laws concerning the diviſion of land.

II. Lycurgus divided all the country of Laconia into 30,000 equal ſhares: the city of Sparta he divided into 9000, as ſome ſay; into 6000, as others ſay; and, as a third party will have it, into 4500. The intent of the legiſlator was, that property ſhould be equally divided among his citizens, ſo that none might be powerful enough to oppreſs his fellows, or any be in ſuch neceſſity, as to be therefrom in danger of corruption. With the ſame view he forbade the buying or ſelling theſe poſſeſſions. If a ſtranger acquired a right to any of theſe ſhares, he might quietly enjoy it, provided he ſubmitted to the laws of the republic. The city of Sparta was unwalled; Lycurgus truſting it rather to the virtue of its citizens than to the art of maſons. As to the houſes, they were very plain; for their ceilings could only be wrought by the axe, and their gates and doors only by the ſaw; and their utenſils were to be of a like ſtamp, that luxury might have no inſtruments among them.

17 Of the citizens, children, &c.

III. The citizens were to be neither more nor leſs than the number of city-lots; and if at any time there happened to be more, they were to be led out in colonies. As to children, their laws were equally harſh and unreaſonable; for a father was directed to carry his new-born infant to a certain place, where the graveſt men of his tribe looked upon the infant; and if they perceived its limbs ſtraight, and thought it had a wholeſome look, then they returned it to its parents to be educated; otherwiſe it was thrown into a deep cavern at the foot of the mountain Taygetus. This law ſeems to have had one very good effect, viz. making women very careful, when they were with child, of either eating, drinking, or exerciſing, to exceſs: it made them alſo excellent nurſes; for which they were in mighty requeſt throughout Greece. Strangers were not allowed to reſide long in the city, that they might not corrupt the Spartans by teaching them new cuſtoms. Citizens were alſo forbidden to travel, for the ſame reaſon, unleſs the good of the ſtate required it. Such as were not bred up in their youth according to the law, were not allowed the liberty of the city, becauſe they held it unreaſonable, that one who had not ſubmitted to the laws in his youth ſhould receive the benefit of them when a man. They never preferred any ſtranger to a public office; but if at any time they had occaſion for a perſon not born a Spartan, they firſt made him a citizen, and then preferred him. Sparta

18 Of celibacy and marriage.

IV. Celibacy in men was infamous, and puniſhed in a moſt extraordinary manner; for the old bachelor was conſtrained to walk naked, in the depth of winter, through the market place: while he did this, he was obliged to ſing a ſong in diſparagement of himſelf; and he had none of the honours paid him which otherwiſe belonged to old age, it being held unreaſonable, that the youth ſhould venerate him who was reſolved to leave none of his progeny behind him, to revere them when they grew old in their turn. The time of marriage was alſo fixed; and if a man did not marry when he was of full age, he was liable to an action; as were ſuch alſo as married above or below themſelves. Such as had three children had great immunities; ſuch as had four were free from all taxes whatſoever. Virgins were married without portions; becauſe neither want ſhould hinder a man, nor riches induce him, to marry contrary to his inclinations. When a marriage was agreed on, the huſband committed a kind of rape upon his bride. Huſbands went for a long time, ſecretly and by ſtealth, to the beds of their wives, that their love might not be quickly and eaſily extinguiſhed. Huſbands were allowed to lend their wives, but the kings were forbid to take this liberty. Some other laws of the like nature there were, which as they were evidently againſt modeſty, ſo they were far from producing the end for which Lycurgus deſigned them; ſince, though the men of Sparta were generally remarkable for their virtue, the Spartan women were as generally decried for their boldneſs and contempt of decency.

19 Education of their children.

V. It was the care of Lycurgus, that, from their very birth, the Lacedemonians ſhould be inured to conquer their appetites: for this reaſon he directed, that nurſes ſhould accuſtom their children to ſpare meals, and now and then to faſting; that they ſhould carry them, when 12 or 13 years old, to thoſe who ſhould examine their education, and who ſhould carefully obſerve whether they were able to be in the dark alone, and whether they had got over all other follies and weakneſſes incident to children. He directed, that children of all rank ſhould be brought up in the ſame way; and that none ſhould be more favoured in food than another, that they might not, even in their infancy,

Sparta. infancy, perceive any difference between poverty and riches, but conſider each other as equals, and even as brethren, to whom the ſame portions were aſſigned, and who, through the courſe of their lives, were to fare alike: the youths alone were allowed to eat flesh; older men ate their black broth and pulſe; the lads ſlept together in chambers, and after a manner ſomewhat reſembling that ſtill in uſe in Turkey for the Janizaries; their beds, in the ſummer, were very hard, being compoſed of the reeds plucked by the hand from the banks of the Eurotas: in winter their beds were ſofter, but by no means downy, or fit to indulge immoderate ſleep. They ate altogether in public; and in caſe any abſtained from coming to the tables, they were fined It was likewiſe ſtrictly forbidden for any to eat or drink at home before they came to the common meal; even then each had his proper portion, that every thing might be done there with gravity and decency. The black broth was the great rarity of the Spartans, which was compoſed of ſalt, vinegar, blood, &c. ſo that, in our times, it would be eſteemed a very unſavory ſoup. If they were moderate in their eating, they were ſo in their drinking alſo; thirſt was the ſole meaſure thereof; and never any Lacedemonian thought of drinking for pleaſure: as for drunkenneſs, it was both infamous and ſeverely puniſhed; and, that young men might perceive the reaſon, ſlaves were compelled to drink to exceſs, that the beaſtlineſs of the vice might appear. When they retired from the public meal, they were not allowed any torches or lights, becauſe it was expected, that men who were perfectly ſober ſhould be able to find their way in the dark: and, beſides, it gave them a facility of marching without light; a thing wonderfully uſeful to them in time of war.

22 Of their dreſs, clothing, &c.

VI. As the poor ate as well as the rich, ſo the rich could wear nothing better than the poor: they neither changed their faſhion nor the materials of their garments; they were made for warmth and ſtrength, not for gallantry and ſhow: and to this cuſtom even their kings conformed, who wore nothing gaudy in right of their dignity, but were contented that their virtue ſhould diſtinguiſh them rather than their clothes. The youths wore a tunic till they were twelve years old; afterwards they had a cloak given them, which was to ſerve them a year: and their clothing was, in general, ſo thin, that a Lacedemonian veſt became proverbial. Boys were always uſed to go without ſhoes; but when they grew up, they were indulged with them, if the manner of life they led required it; but they were always inured to run without them, as alſo to climb up and ſlip down ſteep places with bare feet: nay, the very ſhoe they uſed was of a particular form, plain and ſtrong. Boys were not permitted to wear their hair; but when they arrived at the age of twenty, they ſuffered their hair and beard to grow. Baths and anointing were not much in uſe among the Lacedemonians; the river Eurotas ſupplied the former, and exerciſe the latter. In the field, however, their ſumptuary laws did not take place ſo ſtrictly as in the city; for when they went to war, they wore purple habits; they put on crowns when they were about to engage the enemy; they had alſo rings, but they were of iron; which metal was moſt eſteemed by this nation. Young women wore their veſts or jerkins only to their knees, or, as ſome think, not quite ſo low; a cuſtom which both Greek and Roman authors cenſure as indecent. Gold, precious ſtones, and other coſtly ornaments, were permitted only to common women; which permiſſion was the ſtrongeſt prohibition to women of virtue, or who affected to be thought virtuous. Virgins went abroad without veils, with which married women, on the contrary, were always covered. In certain public exerciſes, in which girls were admitted as well as boys, they were both obliged to perform naked. Plutarch apologiſes for this cuſtom, urging, that there could be no danger from nakedneſs to the morals of youth whoſe minds were fortified and habituated to virtue. One of Lycurgus's principal views in his inſtitutions, was to eradicate the very ſeeds of civil diſſenſion in his republic. Hence proceeded the equal diviſion of eſtates injoined by him; hence the contempt of wealth, and the neglect of other diſtinctions, as particularly birth, he conſidering the people of his whole ſtate as one great family; diſtinctions which, in other commonwealths, frequently produce tumults and confuſions that ſhake their very foundation. Sparta.

21 Obedience to their ſuperiors.

VII. Though the Spartans were always free, yet it was with this reſtriction, that they were ſubſervient to the known laws, which bound them as ſtrictly in the city as ſoldiers, in other ſtates, were bound by the rules of war in the camp. In the firſt place, ſtrict obedience to their ſuperiors was the great thing required in Sparta. This they looked upon as the very baſis of government; without which neither laws nor magiſtrates availed much. Old age was an indubitable title to honour in Sparta: to the old men the youth roſe up whenever they came into any public place; they gave way to them when they met them in the ſtreets, and were ſilent whenever their elders ſpoke. As all children were looked upon as the children of the ſtate, ſo all the old men had the authority of parents: they reprehended whatever they ſaw amiſs, not only in their own, but in other people's children; and by this method Lycurgus provided, that as youth are everywhere apt to offend, they might be nowhere without a monitor. The laws went ſtill further: if an old man was preſent where a young one committed a fault, and did not reprove him, he was puniſhed equally with the delinquent. Amongſt the youths there was one of their own body, or at moſt two years older than the reſt, who was ſtyled *iren*: he had authority to queſtion all their actions, to look ſtrictly to their behaviour, and to puniſh them if they did amiſs; neither were their puniſhments light, but, on the contrary, very ſevere; whereby the youth were made hardy, and accuſtomed to bear ſtripes and rough uſage. Silence was a thing highly commended at Sparta, where modeſty was held to be a moſt becoming virtue in young people; nor was it reſtrained only to their words and actions, but to their very looks and geſtures; Lycurgus having particularly directed, that they ſhould look forward, or on the ground, and that they ſhould always keep their hands within their robes. A ſtupid inconſiderate perſon, one who would not liſten to inſtruction, but was careleſs of whatever the world might ſay of him, the Lacedemonians treated as a ſcandal to human nature; with ſuch an one they would not converſe, but threw him off as a rotten branch and worthleſs member of ſociety.

22 Learning.

VIII. The plainneſs of their manners, and their being ſo very much addicted to war, made the Lacedemonians

Sparta. monians leſs fond of the ſciences than the reſt of the Greeks. A ſoldier was the only reputable profeſſion in Sparta; a mechanic or huſbandman was thought a low fellow. The reaſon of this was, that they imagined profeſſions which required much labour, ſome conſtant poſture, being continually in the houſe, or always about a fire, weakened the body and depreſſed the mind: whereas a man brought up hardily, was equally fit to attend the ſervice of the republic in time of peace, and to fight its battles when engaged in war. Such occupations as were neceſſary to be followed for the benefit of the whole, as huſbandry, agriculture, and the like, were left to their ſlaves the Helotes; but for curious arts, and ſuch as ſerved only to luxury, they would not ſo much as ſuffer them to be introduced in their city; in conſequence of which, rhetoricians, augurs, bankers, and dealers in money, were ſhut out. The Spartans admitted not any of the theatrical diverſions among them; they would not bear the repreſentation of evil even to produce good; but other kinds of poetry were admitted, provided the magiſtrates had the peruſal of pieces before they were handed to the public.

Above all things, they affected brevity of ſpeech, and accuſtomed their children, from their very infancy, never to expreſs themſelves in more words than were ſtrictly neceſſary; whence a conciſe and ſententious oratory is to this day ſtyled *Laconic*. In writing they uſed the ſame conciſeneſs: of which we have a ſignal inſtance in a letter of Archidamus to the Eleans, when he underſtood that they had ſome thoughts of aſſiſting the Arcadians. It ran thus: "Archidamus to the Eleans: It is good to be quiet." And therefore Epaminondas, thought that he had reaſon to glory in having forced the Spartans to abandon their monoſyllables, and to lengthen their diſcourſes.

The greateſt part of their education conſiſted in giving their youth right ideas of men and things: the iren or maſter propoſed queſtions, and either commended the anſwers that were made him, or reproved ſuch as anſwered weakly. In theſe queſtions, all matters, either of a trivial or abſtruſe nature, were equally avoided; and they were confined to ſuch points as were of the higheſt importance in civil life; ſuch as, Who was the beſt man in the city? Wherein lay the merit of ſuch an action? and, Whether this or that hero's fame was well-founded? Harmleſs raillery was greatly encouraged; and this, joined to their ſhort manner of ſpeaking, rendered laconic replies univerſally admired.

Muſic was much encouraged; but in this, as in other things, they adhered to that which had been in favour with their anceſtors; nay, they were ſo ſtrict therein, that they would not permit their ſlaves to learn either the tune or the words of their moſt admired odes; or, which is all one, they would not permit them to ſing them if they had learned them. Though the youth of the male ſex were much cheriſhed and beloved, as thoſe that were to build up and continue the future glory of the ſtate, yet in Sparta it was a virtuous and modeſt affection, untinged with that ſenſuality which was ſo ſcandalous at Athens. The good effects of this part of Lycurgus's inſtitutions were ſeen in the union that reigned among his citizens; and which was ſo extraordinary, that even in caſes of competition, it was hardly known that rivals bore ill-will to each other; but, on the contrary, their love to the ſame perſon begat a ſecondary friendſhip among themſelves, and united them in all things which might be for the benefit of the perſon beloved. Sparta.

Some authors have accuſed this great lawgiver of encouraging theft in his inſtitutions; which, they ſay, was not held ſcandalous among the Spartans, if it were ſo dexterouſly managed as that the perſon was not detected in it. But this is certain, and ſeems to be a ſtrong contradiction of the former charge, that when a theft was diſcovered, it was puniſhed with the utmoſt ſeverity: a perſon even ſuſpected of it would endure the heavieſt puniſhments rather than acknowledge it, and be branded with ſo baſe a crime.

IX. The exerciſes inſtituted by law fall under the ninth table. In theſe all the Greeks were extremely careful, but the Lacedemonians in a degree beyond the reſt; inſomuch that a youth, by his corpulence, or any other means, became unfit for theſe exerciſes, he underwent public contempt at leaſt, if not baniſhment.—Hunting was the uſual diverſion of their children; nay, it was made a part of their education, becauſe it had a tendency to ſtrengthen their limbs, and to render thoſe who practiſed it ſupple and fleet: they likewiſe bred up dogs for hunting with great care. They had a kind of public dances, in which they exceedingly delighted, and which were common alike to virgins and young men: indeed, in all their ſports, girls were allowed to divert themſelves with the youth; inſomuch that, at darting, throwing the quoit, pitching the bar, and ſuch-like robuſt diverſions, the women were as dexterous as the men. For the manifeſt oddity of this proceeding, Lycurgus aſſigned no other reaſon, than that he ſought to render women, as well as men, ſtrong and healthy, that the children they brought forth might be ſo too. Violent exerciſes, and a laborious kind of life, were only enjoined the youth; for when they were grown up to men's eſtate, that is, were upwards of 30 years old, they were exempted from all kinds of labour, and employed themſelves wholly either in affairs of ſtate or in war. They had a method of whipping, at a certain time, young men in the temple of Diana, and about her altar; which, however palliated, was certainly unnatural and cruel. It was eſteemed a great honour to ſuſtain theſe flagellations without weeping, groaning, or ſhowing any ſenſe of pain; and the thirſt of glory was ſo ſtrong in theſe young minds, that they very frequently ſuffered death without ſhedding a tear or breathing a ſigh. A deſire of overcoming all the weakneſſes of human nature, and hereby rendering his Spartans not only ſuperior to their neighbours, but to their ſpecies, runs through many of the inſtitutions of Lycurgus; which principle, if well attended to, thoroughly explains them, and without attending to which it is impoſſible to give any account of them at all. 23 Exerciſes.

X. Gold and ſilver were, by the conſtitutions of Lycurgus, made of no value in Sparta. He was ſo well apprized of the danger of riches, that he made the very poſſeſſion of them venal; but as there was no living without ſome ſort of money, that is, ſome common meaſure or ſtandard of the worth of things, he directed an iron coinage, whereby the Spartans were ſupplied with the uſual money, and at the ſame time had no temptation to covetouſneſs afforded them; for a very ſmall ſum was ſufficient to load a couple of horſes, and 24 Money, &c.

a great

Sparta. a great one muſt have been kept in a barn or warehouſe. The coming in of all foreign money was alſo prohibited, that corruption might not enter under the name of commerce. The moſt ancient method of dealing, viz. by barter, or exchange of one commodity for another, was preſerved by law in Sparta long after it had been out of date everywhere elſe. Intereſt was a thing forbidden in the Spartan commonwealth; where they had alſo a law againſt alienation of lands, accepting preſents from foreigners, even without the limits of their own country, and when their authority and character might well ſeem to excuſe them.

25 Courts of juſtice. XI. Such of the laws of Sparta as related to courts of juſtice may be brought under the 11th table. Thirty years muſt have paſſed over the head of him who had a right to concern himſelf in juridical proceedings. Young men were thought unfit for them; and it was even held indecent, and of ill report, for a man to have any fondneſs for law-ſuits, or to be buſying himſelf at the tribunals, when he had no affairs there of his own. By theſe rules Lycurgus thought to ſhut out litigiouſneſs, and to prevent that multiplicity of ſuits which is always ſcandalous in a ſtate. As young people were not permitted to inquire about the laws of other countries, and as they were hindered from hearing judicial proceedings in their courts, ſo they were likewiſe forbidden to aſk any queſtions about, or to endeavour to diſcover, the reaſons of the laws by which themſelves were governed. Obedience was their duty; and to that alone they would have them kept. Men of abandoned characters, or who were notoriouſly of ill fame, loſt all right of giving their votes in reſpect of public affairs, or of ſpeaking in public aſſemblies; for they would not believe that an ill man in private life could mean his country better than he did his neighbour.

26 Military ſervice. XII. Till a man was 30 years old, he was not capable of ſerving in the army, as the beſt authors agree; though ſome think that the military age is not well aſcertained by ancient writers. They were forbidden to march at any time before the full-moon; the reaſon of which law is very hard to be diſcovered, if indeed it had any reaſon at all, or was not rather founded on ſome ſuperſtitious opinion, that this was a more lucky conjuncture than any other. They were likewiſe forbidden to fight often againſt the ſame enemy; which was one of the wiſeſt maxims in the political ſyſtem of Lycurgus: and Ageſilaus, by offending againſt it, deſtroyed the power of his country, and loſt her that authority which for many ages ſhe maintained over the reſt of Greece; for, by continually warring againſt the Thebans, to whom he had an inveterate hatred, he at laſt beat them into the knowledge of the art of war, and enabled them, under the command of Epaminondas, to maintain for a time the principality of Greece. Maritime affairs they were forbidden to meddle with, though the neceſſity of things compelled them, in proceſs of time, to tranſgreſs this inſtitution, and by degrees to transfer to themſelves the dominion of the ſea as well as of the land: but, after the Peloponneſian war, they again neglected naval affairs, from a perſuaſion that ſailors and ſtrangers corrupted thoſe with whom they converſed. As they never fortified Sparta, they were not ready to undertake ſieges: fighting in the field was their proper province, and, while they could overcome their enemies there, they rightly conceived that nothing could hurt them at home. In time of war, they relaxed ſomewhat of their ſtrict manner of living, in which they were ſingular. The true reaſon for this was, in all probability, that war might be leſs burdenſome to them; for, as we have more than once obſerved, a ſtrong deſire to render them bold and warlike was the reigning paſſion of their legiſlator. They were forbidden to remain long encamped in the ſame place, as well to hinder their being ſurpriſed, as that they might be more troubleſome to their enemies, by waſting every corner of their country. They ſlept all night in their armour; but their outguards were not allowed their ſhields, that, being unprovided of defence, they might not dare to ſleep. In all expeditions they were careful in the performance of religious rites; and, after their evening-meal was over, the ſoldiers ſung together hymns to their gods. When they were about to engage, the king ſacrificed to the muſes, that, by their aſſiſtance, they might be enabled to perform deeds worthy of being recorded to lateſt times. Then the army advanced in order to the ſound of flutes, which played the hymn of Caſtor. The king himſelf ſung the pæan, which was the ſignal to charge. This was done with all the ſolemnity imaginable; and the ſoldiers were ſure either to die or conquer: indeed they had no other choice; for if they fled they were infamous, and in danger of being ſlain, even by their own mothers, for diſgracing their families. In this conſiſted all the excellency of the Spartan women, who, if poſſible, exceeded in bravery the men, never lamenting over huſbands or ſons, if they died honourably in the field; but deploring the ſhame brought on their houſe, if either the one or the other eſcaped by flight. The throwing away a ſhield alſo induced infamy; and, with reſpect to this, mothers, when they embraced their departing ſons, were wont to caution them, that they ſhould either return armed as they were, or be brought back ſo when they were dead; for, as we have obſerved, ſuch as were ſlain in battle were nevertheleſs buried in their own country. When they made their enemies fly, they purſued no longer than till victory was certain; becauſe they would ſeem to fight rather for the honour of conquering, than of putting their enemies to death. According to their excellent rules of war, they were bound not to ſpoil the dead bodies of their enemies; but in proceſs of time, this, and indeed many other of their moſt excellent regulations, fell into deſuetude. He who overcame by ſtratagem, offered up an ox to Mars; whereas he who conquered by force, offered up only a cock; the former being eſteemed more manly than the latter. After 40 years ſervice, a man was, by law, no longer required to go into the field; and conſequently, if the military age was 30, the Spartans were not held invalids till they were 70.

Sparta ‖ Spartium.

SPARTIANUS (Ælius), a Latin hiſtorian, who wrote the lives of Adrian, Caracalla, and four other Roman emperors. He lived under the reign of Dioclefian, about the year 290.

SPARTIUM, Broom, in botany: A genus of plants belonging to the claſs of *diadelphia*, and order of *decandria*; and in the natural ſyſtem arranged under the 32d order, *Papilionaceæ*. The ſtigma is longitudinal and woolly above: the filaments adhere to the germen. The calyx is produced downwards. There are 16 ſpecies, the

Spartium. the ſcoparium, contaminatum, ſepiarium, junceum, monoſpermum, ſphærocarpon, purgans, aphyllum, ſcorpius, angulatum, patens, ſupranubium, complicatum, radiatum, cytinoides, and ſpinoſum. All theſe, except the ſcoparium, are exotics, chiefly from Spain, Portugal, Italy, &c.—the *ſcoparium*, or common broom, has ternate ſolitary leaves; the branches angular, and without prickles.

Uſes. The common broom is uſed for a variety of purpoſes. It has been of great benefit ſometimes in dropſical complaints. The manner in which Dr Cullen adminiſtered it was this: He ordered half an ounce of freſh broom tops to be boiled in a pound of water till one half of the water was evaporated. He then gave two table-ſpoonfuls of the decoction every hour till it operated both by ſtool and urine. By repeating theſe doſes every day, or every ſecond day, he ſays ſome dropſies have been cured. Dr Mead relates, that a dropſical patient, who had taken the uſual remedies, and been tapped three times without effect, was cured by taking half a pint of the decoction of green broom tops, with a ſpoonful of whole muſtard ſeed every morning and evening. "An infuſion of the ſeeds drunk freely (ſays Mr Withering) has been known to produce ſimilar happy effects; but whoever expects theſe effects to follow in every dropſical caſe, will be greatly deceived. I knew them ſucceed in one caſe that was truly deplorable; but out of a great number of caſes in which the medicine had a fair trial, this proved a ſingle inſtance.

The flower buds are in ſome countries pickled, and eaten as capers; and the ſeeds have been uſed as a bad ſubſtitute for coffee. The branches are uſed for making beſoms, and tanning leather. They are alſo uſed inſtead of thatch to cover houſes. The old wood furniſhes the cabinet-maker with beautiful materials for veneering. The tender branches are in ſome places mixed with hops for brewing, and the macerated bark may be manufactured into cloth.

The *junceum*, or Spaniſh broom, grows naturally in the ſouthern provinces of France, as well as other parts of the ſouth of Europe. It grows in the pooreſt ſoils, on the ſteepeſt declivities of the hills in a ſtony ſoil, where hardly any other plant could vegetate. In a few years it makes a vigorous ſhrub; inſinuating its roots between the interſtices of the ſtones, it binds the ſoil, and retains the ſmall portion of vegetable earth ſcattered over theſe hills, which the autumnal rains would otherwiſe waſh away. It is moſt eaſily raiſed from ſeed, which is uſually ſown in January, after the ground has received a ſlight dreſſing.

This ſhrub ſerves two uſeful purpoſes. Its branches yield a thread of which linen is made, and in winter ſupport ſheep and goats.

In manufacturing thread from broom, the youngeſt plants are cut in the month of Auguſt, or after harveſt, and gathered together in bundles, which at firſt are laid in the ſun to dry: they are then beaten with a piece of wood, waſhed in a river or pond, and left to ſteep in the water for about four hours. The bundles thus prepared are taken to a little diſtance from the water, and laid in a hollow place made for them, where they are covered with fern or ſtraw, and remain thus to ſteep for eight or nine days; during which time, all that is neceſſary, is to throw a little water once a-day on the heap, without uncovering the broom. After this, the bundles are well waſhed, the green rind of the plant or epidermis comes off, and the fibrous part remains; each bundle is then beaten with a wooden hammer upon a ſtone, to detach all the threads, which are at the ſame time carefully drawn to the extremity of the branches. After this operation, the faggots are untied, and ſpread upon ſtones or rocks till they are dry. The twigs muſt not be peeled till they are perfectly dry; they are then dreſſed with the comb, and the threads are ſeparated according to their fineneſs, and ſpun upon a wheel. Spartium. Sparus.

The linen made of this thread ſerves various purpoſes in rural economy. The coarſeſt is employed in making ſacks and other ſtrong cloths for carrying grain or ſeeds. Of the fineſt is made bed, table, and body linen. The peaſants in ſeveral places uſe no other, for they are unacquainted with the culture of hemp or flax, their ſoil being too dry and too barren for raiſing them. The cloth made with the thread of the broom is very uſeful; it is as ſoft as that made of hemp; and it would perhaps look as well as that made of flax if it was more carefully ſpun. It becomes white in proportion as it is ſteeped. The price of the fineſt thread, when it is ſold, which ſeldom happens, is generally about a ſhilling a pound.

The other uſe to which this broom is applied, is to maintain ſheep and goats during winter. In the mountains of Lower Languedoc theſe animals have no other food from November to April, except the leaves of trees preſerved. The branches of this broom therefore are a reſource the more precious, that it is the only freſh nouriſhment which at that ſeaſon the flocks can procure, and they prefer it at all times to every other plant. In fine weather the ſheep are led out to feed on the broom, where it grows; but in bad weather the ſhepherds cut the branches, and bring them to the ſheep-folds. There is, however, an inconvenience attending the continued uſe of this food. It generally produces inflammation in the urinary paſſages. But this inconvenience is eaſily removed by cooling drink, or a change of food, or by mixing the broom with ſomething elſe.

It is perhaps needleſs to add, that it differs much from the broom that is common everywhere in the north of Europe, though this too, in many places, is uſed for food to cattle. Both of them produce flowers that are very much reſorted to by bees, as they contain a great quantity of honey juice. And this ſhould be another inducement to the cultivation of the Spaniſh broom.

SPARUS, Gilthead, in natural hiſtory; a genus of animals belonging to the claſs of *piſces*, and the order of *thoracici*. The fore-teeth and dog-teeth are very ſtrong; the grinders are obtuſe and thick ſet; the lips are folded over; there are five rays in the gill membrane; and the opercula are ſcaly: the body is compreſſed; the lateral line is crooked behind; and the pectoral fins are roundiſh.

Gmelin enumerates 39 ſpecies, of which only three are found in the Britiſh ſeas, the pagrus, auratus, and dentatus. 1. The *pagrus*, or ſea-bream, is of a reddiſh colour. The ſkin forms a ſinus at the roots of the dorſal and anal fins. The body is broad; the back and belly ridged. There is only one dorſal fin. 2. The *auratus*, or gilt-bream. The head and ſides of it are gilt, and there is a golden ſpot between the eyes ſhaped like a half moon; there is alſo a black purple ſpot on the gills; and it weighs from eight lb. to ten lb. It is one

Spafm & Spawner.

of the *piſces ſaxatiles*, or fiſh that haunts deep waters on bold rocky ſhores. They feed chiefly on ſhell-fiſh, which they comminute with their teeth before they ſwallow; the teeth of this genus in particular being adapted for that purpoſe: the grinders are flat and ſtrong, like thoſe of certain quadrupeds: beſides which there are certain bones in the lower part of the mouth that aſſiſt in grinding their food. They are but a coarſe fiſh: they were known to the Romans, who did not eſteem them unleſs they were fed with Lucrine oyſters, as Martial informs us,

Non omnis laudem prætiumque Aurata mereter,
Sed qui ſolas erit concha Lucrina cibus.
Lib. xiii. Ep. 90.

3. The *dentatus*, toothed ſea-bream, is black above, and of a ſilvery appearance below. The eyes and gills are very large. There are nine rows of teeth in the lower jaw, and one in the upper.

In the account of Captain Cook's voyage publiſhed by Mr Forſter, we are informed, that the giltheads are ſometimes poiſonous, owing to their feeding on certain ſpecies of the raja, which have an extremely acrid and ſtimulating property.

SPASM, a convulſion. See MEDICINE, n° 278.

SPATHA, in botany, a ſheath; a ſpecies of calyx which burſts lengthwiſe, and protrudes a ſtalk ſupporting one or more flowers, which commonly have no perianthium or flower-cup.

SPATHACEÆ (from *ſpatha*, "a ſheath"), the name of the ninth order in Linnæus's Fragments of a Natural Method conſiſting of plants whoſe flowers are protruded from a ſpatha or ſheath. See BOTANY, p. 458.

SPATHELIA, in botany; a genus of plants belonging to the claſs of *pentandria*, and to the order of *trigynia*. The calyx is pentaphyllous; the petals are five; the capſule is three-edged and trilocular; the ſeeds ſolitary. There is only one ſpecies, the *ſimplex*, which is a native of Jamaica, and was introduced into the botanic gardens of Britain in 1778 by Dr Wright, late of Jamaica.

SPAW. See SPA.

SPAWN, in natural hiſtory, the eggs of fiſhes or frogs. See FISH and RANA.

SPAVENTO. See SCANTO.

SPAVIN, in the manege, a diſeaſe in horſes, being a ſwelling or ſtiffneſs, uſually in the ham, occaſioning a lameneſs. See FARRIERY, § 29.

SPAYING, or SPADING, the operation of caſtrating the females of ſeveral kinds of animals, as ſows, bitches, &c. to prevent any further conception, and promote their fattening. It is performed by cutting them in the mid flank, on the left ſide, with a ſharp knife or lancet, taking out the uterus, and cutting it off, and ſo ſtitching up the wound, anointing the part with tar, and keeping the animal warm for two or three days. The uſual way is to make the inciſion aſlope, two inches and a half long; that the fore-finger may be put in towards the back, to feel for the ovaries, which are two kernels as big as acorns on both ſides of the uterus, one of which is drawn to the wound, and thus both taken out.

SPEAKER *of the Houſe of Commons*, a member of the houſe elected by a majority of votes thereof to act as chairman or preſident in putting queſtions, reading briefs, or bills, keeping order, reprimanding the refractory, adjourning the houſe, &c. See PARLIAMENT.

Speaking & Specific Gravity.

SPEAKING, the art or act of expreſſing one's thoughts in articulate ſounds or words. See GRAMMAR, LANGUAGE, READING, and ORATORY, Part iv.

Speaking-Trumpet. See TRUMPET.

SPEAR-MINT, in botany. See MENTHA.

Spear-Wort. See RANUNCULUS.

SPECIAL, ſomething that is particular, or has a particular deſignation; from the Latin *ſpecies*, in oppoſition to the *general*, from *genus*.

SPECIES, in logic, a relative term, expreſſing an idea which is compriſed under ſome general one called a *genus*. See LOGIC, n° 68.

SPECIES, in commerce, the ſeveral pieces of gold, ſilver, copper, &c. which having paſſed their full preparation and coinage, are current in public. See MONEY.

SPECIFIC, in philoſophy, that which is peculiar to any thing, and diſtinguiſhes it from all others.

SPECIFICS, in medicine. By ſpecifics is not meant ſuch as infallibly and in all patients produce ſalutary effects. Such medicines are not to be expected, becauſe the operations and effects of remedies are not formally inherent in them, but depend upon the mutual action and reaction of the body and medicine upon each other; hence the various effects of the ſame medicine in the ſame kind of diſorders in different patients, and in the ſame patient at different times. By ſpecific medicines we underſtand ſuch medicines as are more infallible than any other in any particular diſorder.

SPECIFIC GRAVITY, is a term much employed in the diſcuſſions of modern phyſics. It expreſſes the weight of any particular kind of matter, as compared with the weight of the ſame bulk of ſome other body of which the weight is ſuppoſed to be familiarly known, and is therefore taken for the ſtandard of compariſon. The body generally made uſe of for this purpoſe is pure water. See HYDROSTATICS, Sect. III.

The ſpecific gravity of bodies is a very intereſting queſtion both to the philoſopher and to the man of buſineſs. The philoſopher conſiders the weights of bodies as meaſures of the number of material atoms, or the quantity of matter which they contain. This he does on the ſuppoſition that every atom of matter is of the ſame weight, whatever may be its ſenſible form. This ſuppoſition, however, is made by him with caution, and he has recourſe to ſpecific gravity for aſcertaining its truth in various ways. This ſhall be conſidered by and by. The man of buſineſs entertains no doubt of the matter, and proceeds on it as a ſure guide in his moſt intereſting tranſactions. We meaſure commodities of various kinds by tons, pounds, and ounces, in the ſame manner as we meaſure them by yards, feet, and inches, or by buſhels, gallons, and pints; nay, we do this with much greater confidence, and prefer this meaſurement to all others, whenever we are much intereſted to know the exact proportions of matter that bodies contain. The weight of a quantity of grain is allowed to inform us much more exactly of its real quantity of uſeful matter than the moſt accurate meaſure of its bulk. We ſee many circumſtances which can vary the bulk of a quantity of matter, and theſe are frequently ſuch as we cannot

Specific Gravity.

Fig. 1.

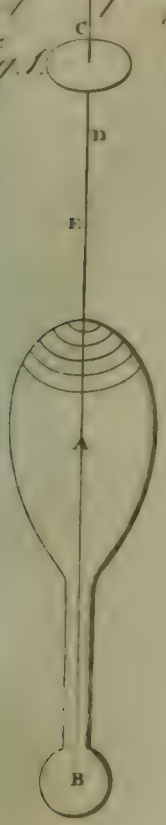
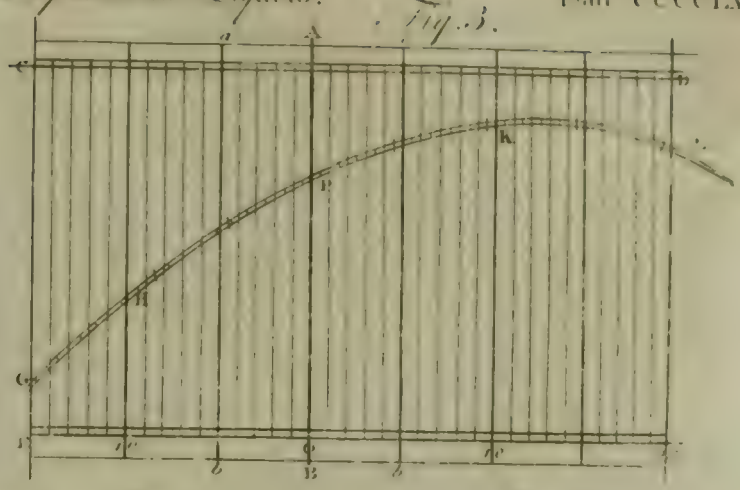


Fig. 2.

Spirituous Liquors.

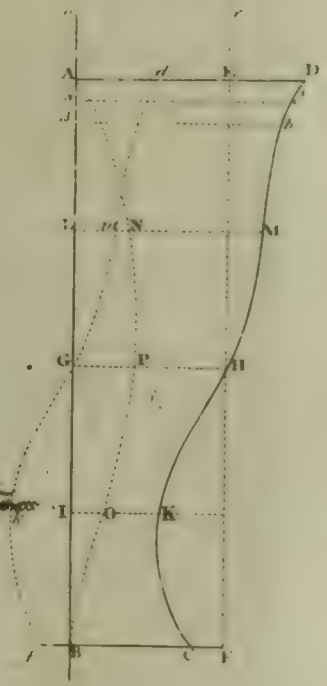
Fig. 3.



Rocking Stone.

Fig. 4.

Fig. 4.



Steam Kitchen.

Fig. 5.

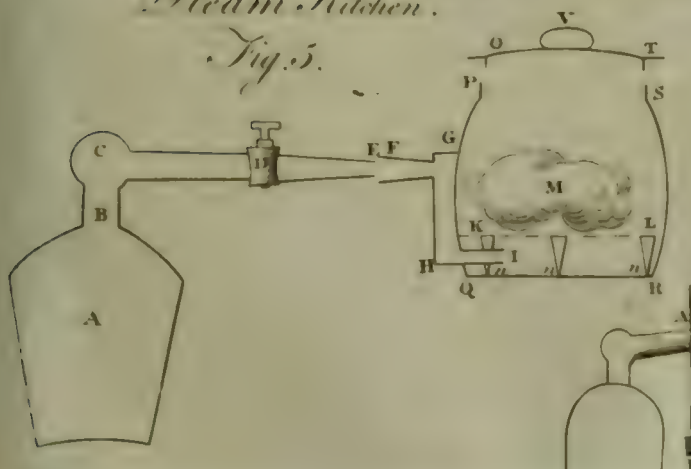
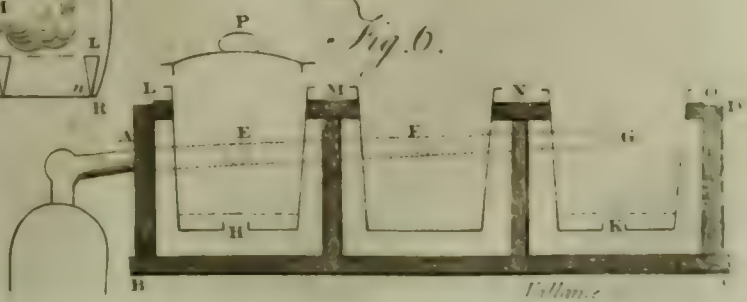


Fig. 6.



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not regulate or prevent; but we know very few indeed that can make any ſenſible change in this weight without the addition or abſtraction of other matter. Even taking it to the ſummit of a high mountain, or from the equator to the polar region, will make no change in its weight as it is aſcertained by the balance, becauſe there is the ſame real diminution of weight in the pounds and ounces uſed in the examination.

Notwithſtanding the unavoidable change which heat and cold make in the bulk of bodies, and the permanent varieties of the ſame kind of matter which are cauſed by different circumſtances of growth, texture, &c. moſt kinds of matter have a certain conſtancy in the denſity of their particles, and therefore in the weight of a given bulk. Thus the purity of gold, and its degree of adulteration, may be inferred from its weight, it being purer in proportion as it is more denſe. The denſity, therefore, of different kinds of tangible matter becomes characteriſtic of the kind, and a teſt of its purity; it marks a particular appearance in which matter exiſts, and may therefore be called, with propriety, SPECIFIC.

But this denſity cannot be directly obſerved. It is not by comparing the diſtances between the atoms of matter in gold and in water that we ſay the firſt is 19 times denſer than the laſt, and that an inch of gold contains 19 times as many material atoms as an inch of water; we reckon on the equal gravitation of every atom of matter whether of gold or of water; therefore the weight of any body becomes the indication of its material denſity, and the weight of a given bulk becomes ſpecific of that kind of matter, marking its kind, and even aſcertaining its purity in this form.

It is evident that, in order to make this compariſon of general uſe, the ſtandard muſt be familiarly known, and muſt be very uniform in its denſity, and the compariſon of bulk and denſity muſt be eaſy and accurate. The moſt obvious method would be to form, with all nicety, a piece of the ſtandard matter of ſome convenient bulk, and to weigh it very exactly, and keep a note of its weight: then, to make the compariſon of any other ſubſtance, it muſt be made into a maſs of the ſame preciſe bulk, and weighed with equal care; and the moſt convenient way of expreſſing the ſpecific gravity would be to conſider the weight of the ſtandard as unity, and then the number expreſſing the ſpecific gravity is the number of times that the weight of the ſtandard is contained in that of the other ſubſtance. This compariſon is moſt eaſily and accurately made in fluids. We have only to make a veſſel of known dimenſions equal to that of the ſtandard which we employ, and to weigh it when empty, and then when filled with the fluid. Nay, the moſt difficult part of the proceſs, the making a veſſel of the preciſe dimenſions of the ſtandard, may be avoided, by uſing ſome fluid ſubſtance for a ſtandard. Any veſſel will then do; and we may enſure very great accuracy by uſing a veſſel with a ſlender neck, ſuch as a phial or matraſs: for when this is filled to a certain mark in the neck, any error in the eſtimation by the eye will bear a very ſmall proportion to the whole. The weight of the ſtandard fluid which fills it to this mark being carefully aſcertained, is kept in remembrance. The ſpecific gravity of any other fluid is had by weighing the contents of this veſſel when filled with it, and dividing the weight by the weight of the ſtandard. The quotient is the ſpecific gravity of the fluid. But in all other caſes this is a very difficult problem: it requires very nice hands, and an accurate eye, to make two bodies of the ſame bulk. An error of one hundredth part in the linear dimenſions of a ſolid body makes an error of a 30th part in its bulk; and bodies of irregular ſhapes and friable ſubſtance, ſuch as the ores of metals, cannot be brought into convenient and exact dimenſions for meaſurement.

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From all theſe inconveniences and difficulties we are freed by the celebrated Archimedes, who, from the principles of hydroſtatics diſcovered or eſtabliſhed by him, deduced the accurate and eaſy method which is now univerſally practiſed for diſcovering the ſpecific gravity and denſity of bodies. (See ARCHIMEDES and HYDROSTATICS, no 11.) Inſtead of meaſuring the bulk of the body by that of the diſplaced fluid (which would have been impoſſible for Archimedes to do with any thing like the neceſſary preciſion), we have only to obſerve the loſs of weight ſuſtained by the ſolid. This can be done with great eaſe and exactneſs. Whatever may be the bulk of the body, this loſs of weight is the weight of an equal bulk of the fluid; and we obtain the ſpecific gravity of the body by ſimply dividing its whole weight by the weight loſt: the quotient is the ſpecific gravity when this fluid is taken for the ſtandard, even though we ſhould not know the abſolute weight of any given bulk of this ſtandard. It alſo gives us an eaſy and accurate method of aſcertaining even this fundamental point. We have only to form any ſolid body into an exact cube, ſphere, or priſm, of known dimenſions, and obſerve what weight it loſes when immerſed in this ſtandard fluid. This is the weight of the ſame bulk of the ſtandard to be kept in remembrance; and thus we obtain, by the by, a moſt eaſy and accurate method for meaſuring the bulk or ſolid contents of any body, however irregular its ſhape may be. We have only to ſee how much weight it loſes in the ſtandard fluid; we can compute what quantity of the ſtandard fluid will have this weight. Thus ſhould we find that a quantity of ſand, or a furze buſh, loſes 250 ounces when immerſed in pure water, we learn by this that the ſolid meaſure of every grain of the ſand, or of every twig and prickle of the furze, when added into one ſum, amounts to the fourth part of a cubic foot, or to 432 cubic inches.

To all theſe advantages of the Archimedean method of aſcertaining the ſpecific gravity of bodies, derived from his hydroſtatical doctrines and diſcoveries, we may add, that the immediate ſtandard of compariſon, namely, water, is, of all the ſubſtances that we know, the fitteſt for the purpoſe of an univerſal ſtandard of reference. In its ordinary natural ſtate it is ſufficiently conſtant and uniform in its weight for every examination where the utmoſt mathematical accuracy is not wanted; all its variations ariſe from impurities, from which it may at all times be ſeparated by the ſimple proceſs of diſtillation: and we have every reaſon to think that when pure, its denſity, when of the ſame temperature, is invariable.

Water is therefore univerſally taken for the unit of that ſcale on which we meaſure the ſpecific gravity of bodies, and its weight is called 1. The ſpecific gravity of any other body is the real weight in pounds and ounces, when of the bulk of one pound or one ounce of water. It is therefore of the firſt importance, in all

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diſcuſſions reſpecting the ſpecific gravity of bodies, to have the preciſe weight of ſome known bulk of pure water. We have taken ſome pains to examine, and compare the experiments on this ſubject, and ſhall endeavour to aſcertain this point with the preciſion which it deſerves. We ſhall reduce all to the Engliſh cubic foot and avoirdupois ounce of the Exchequer ſtandard, on account of a very convenient circumſtance peculiar to this unit, viz, that a cubic foot contains almoſt preciſely a thouſand ounces of pure water, ſo that the ſpecific gravity of bodies expreſſes the number of ſuch ounces contained in a cubit foot.

We begin with a trial made before the houſe of commons in 1696 by Mr Everard. He weighed 2145,6 cubic inches of water by a balance, which turned ſenſibly with 6 grains, when there were 30 pounds in each ſcale. The weights employed were the troy weights, in the depoſit of the Court of Exchequer, which are ſtill preſerved, and have been moſt ſcrupulouſly examined and compared with each other. The weight was 1131 ounces 14 penny weights. This wants juſt 11 grains of a thouſand avoirdupois ounces for 1728 cubic inches, or a cubic foot; and it would have amounted to that weight had it been a degree or two colder. The temperature indeed is not mentioned; but as the trial was made in a comfortable room, we may preſume the temperature to have been about 55° of Fahrenheit's thermometer. The dimenſions of the veſſel were as accurate as the nice hand of Mr Abraham Sharp, Mr Flamſtead's aſſiſtant at Greenwich, could execute, and it was made by the Exchequer ſtandard of length.

This is confided in by the naturaliſts of Europe as a very accurate ſtandard experiment, and it is confirmed by many others both private and public. The ſtandards of weight and capacity employed in the experiment are ſtill in exiſtence, and publicly known, by the report of the Royal Society to parliament in 1742, and by the report of a committee of the houſe of commons in 1758. This gives it a ſuperiority over all the meaſures which have come to our knowledge.

The firſt experiment, made with proper attention, that we meet with, is by the celebrated Snellius, about the year 1615, and related in his *Eratoſthenes Batavus*. He weighed a Rhinland cubic foot of diſtilled water, and found it 62,79 Amſterdam pounds. If this was the ordinary weight of the ſhops, containing 7626 Engliſh troy grains, the Engliſh cubic foot muſt be 62 pounds 9 ounces, only one ounce more than by Everard's experiment. If it was the Mint pound, the weight was 62 pounds 6 ounces. The only other trials which can come into competition with Mr Everard's are ſome made by the Academy of Sciences at Paris. Picart, in 1691, found the Paris cubic foot of the water of the fountain d'Arcueil to weigh 69,588 pounds *poids de Paris*. Du Hamel obtained the very ſame reſult; but Mr Monge, in 1783, ſays that filtered rain-water of the temperature 12° (Reaumur) weighs 69,3792. Both theſe meaſures are conſiderably below Mr Everard's, which is 62,5, the former giving 62,053, and the latter 61,868. M. Lavoiſier ſtates the Paris cubic foot at 70 pounds, which makes the Engliſh foot 62,47. But there is an inconſiſtency among them which makes the compariſon impoſſible. Some changes were made in 1688, by royal authority, in the national ſtandards, both of weight and length; and the academicians are exceedingly puzzled to this day in reconciling the differences, and cannot even aſcertain with perfect aſſurance the lineal meaſures which were employed in their moſt boaſted geodeticial operations.

Such variations in the meaſurements made by perſons of reputation for judgment and accuracy engaged the writer of this article ſome years ago to attempt another. A veſſel was made of a cylindrical form, as being more eaſily executed with accuracy, whoſe height and diameter were 6 inches, taken from a moſt accurate copy of the Exchequer ſtandard. It was weighed in diſtilled water of the temperature 55° ſeveral times without varying 2 grains, and it loſt 42895 grains. This gives for the cubic foot 998,74 ounces, deficient from Mr Everard's an ounce and a quarter; a difference which may be expected, ſince Mr Everard uſed the New River water without diſtillation.

We hope that theſe obſervations will not be thought ſuperfluous in a matter of ſuch continual reference, in the moſt intereſting queſtions both to the philoſopher and the man of buſineſs; and that the determination which we have given will be conſidered as ſufficiently authenticated.

Let us, therefore, for the future take water for the ſtandard, and ſuppoſe that, when of the ordinary temperature of ſummer, and in its ſtate of greateſt natural purity, viz. in clean rain or ſnow, an Engliſh cubic foot of it weighs a thouſand avoirdupois ounces of 437,5 troy grains each. Divide the weight of any body by the weight of an equal bulk of water, the quotient is the ſpecific gravity of that body; and if the three firſt figures of the decimal be accounted integers, the quotient is the number of avoirdupois ounces in a cubic foot of the body. Thus the ſpecific gravity of the very fineſt gold which the refiner can produce is 19,365, and a cubic foot of it weighs 19365 ounces.

But an important remark muſt be made here. All bodies of homogeneous or unorganiſed texture expand by heat, and contract by cooling. The expanſion and contraction by the ſame change of temperature is very different in different bodies. Thus water, when heated from 60° to 100°, increaſes its volume nearly $\frac{1}{167}$ of its bulk, and mercury only $\frac{1}{247}$, and many ſubſtances much leſs. Hence it follows, that an expriment determines the ſpecific gravity only in that very temperature in which the bodies are examined. It will therefore be proper always to note this temperature; and it will be convenient to adopt ſome very uſeful temperature for ſuch trials in general: perhaps about 64° of Fahrenheit's thermometer is as convenient as any. It may always be procured in theſe climates without inconvenience. A temperature near to freezing would have ſome advantages, becauſe water changes its bulk very little between the temperature 32° and 45°. But this temperature cannot always be obtained. It will much conduce to the facility of the compariſon to know the variation which heat produces on pure water. The following table, taken from the obſervations of Dr Blagden and Mr Gilpin (Phil. Tranſ. 1792) will anſwer this purpoſe.

Tem-

Specific Gravity.

Temperature of Water.	Bulk of Water.	Specific Gravity.
30		
35	99910	1,00090
40	99070	1,00094
45	99914	1,00086
50	99932	1,00068
55	99962	1,00038
60	100000	1,00000
65	100050	0,99950
70	100106	0,99894
75	100171	0,99830
80	100242	0,99759
85	100320	0,99681
90	100404	0,99598
95	100501	0,99502
100	100602	0,99402

Thoſe gentlemen obſerved the expanſion of water to be very anomalous between 32° and 45°. This is diſtinctly ſeen during the gradual cooling of water to the point of freezing. It contracts for a while, and then ſuddenly expands. But we ſeldom have occaſion to meaſure ſpecific gravities in ſuch temperature.

The reader is now ſufficiently acquainted with the principles of this hydroſtatical method of determining the ſpecific gravity of bodies, and can judge of the propriety of the forms which may be propoſed for the experiment.

The ſpecific gravity of a fluid may be determined either by filling with it a veſſel with a narrow neck, or by weighing a ſolid body that is immerſed in it. It is hard to ſay which is the beſt way. The laſt is not ſubject to any error in filling, becauſe we may ſuſpend the ſolid by a fine wire, which will not diſplace any ſenſible quantity of the fluid; and if the ſolid is but a little heavier than the fluid, the balance being loaded only with the exceſs, will be very ſenſible to the ſmalleſt want of equilibrium. But this advantage is perhaps compenſated by an obſtruction to the motion of the ſolid up or down in the fluid, ariſing from viſcidity. When the weight in the oppoſite ſcale is yet too ſmall, we ſlowly add more, and at laſt grain by grain, which gradually brings the beam to the level. When it is exactly level, the weight in the ſcale is ſomewhat too great; for it not only balances the preponderance of the ſolid, but alſo the viſcidity of the fluid. But we may get rid of this error. Add a ſmall quantity more; this will bring the beam over to the other ſide. Now put as much into the ſcale on the ſame ſide with the ſolid; this will not reſtore the beam to its level. We muſt add more till this be accompliſhed; and this addition is the meaſure of the viſcidity of the fluid, and muſt be ſubtracted from the weight that was in the other ſcale when the beam came *firſt* to a level. This effect of viſcidity is not inſenſible, with nice apparatus, even in the pureſt water, and in many fluids it is very conſiderable—and, what is worſe, it is very changeable. It is greatly diminiſhed by heat; and this is an additional reaſon for making thoſe trials in pretty warm temperatures. But for fluids of which the viſcidity is conſiderable, this method is by no means proper; and we muſt take the other, and weigh them in a veſſel with a narrow neck. Mercury muſt alſo be treated in this way, becauſe we have no ſolid that will ſink in it but gold and platina. Specific Gravity.

It is not ſo eaſy as one would imagine to fill a veſſel preciſely to the ſame degree upon every trial. But if we do not operate on too ſmall quantities, the unavoidable error may be made altogether inſignificant, by having the neck of the veſſel very ſmall. If the veſſel hold a pound of water, and the neck do not exceed a quarter of an inch (and it will not greatly retard the operation to have it half this ſize), the examinator muſt be very careleſs indeed to err one part in two thouſand; and this is perhaps as near as we can come with a balance. We muſt always recollect that the capacity of the veſſel changes by heat, and we muſt know this variation, and take it into the account. But it is affectation to regard (as Mr Homberg would make us believe that he did) the diſtenſion of the veſſel by the preſſure of the fluid. His experiments of this kind have by no means the conſiſtency with each other that ſhould convince us that he did not commit much greater errors than what aroſe from diſtenſion.

In examining either ſolids or fluids, we muſt be careful to free their ſurface, or that of the veſſel in which the fluid is to be weighed, from air, which frequently adheres to it in a peculiar manner, and, by forming a bubble, increaſes the apparent bulk of the ſolid, or diminiſhes the capacity of the veſſel. The greateſt part of what appears on thoſe occaſions ſeems to have exiſted in the fluid in a ſtate of chemical union, and to be ſet at liberty by the ſuperior attraction of the fluid for the contiguous ſolid body. Theſe air bubbles muſt be carefully bruſhed off by hand. All greaſy matters muſt be cleared off for the ſame reaſon: they prevent the fluid from coming into contact.

We muſt be no leſs careful that no water is imbibed by the ſolid, which would increaſe its weight without increaſing its bulk. In ſome caſes, however, a very long maceration and imbibition is neceſſary. Thus, in examining the ſpecific gravity of the fibrous part of vegetables, we ſhould err exceedingly if we imagined it as ſmall as appears at firſt. We believe that in moſt plants it is at leaſt as great as water, for after long maceration they ſink in it.

It is almoſt needleſs to ſay that the niceſt and moſt ſenſible balances are neceſſary for this examination. Balances are even conſtructed on purpoſe, and fitted with ſeveral pieces of apparatus, which make the examination eaſy and neat. We have deſcribed (ſee Balance) Mr Graveſande's as one of the moſt convenient of any. His contrivance for obſerving the fractions of a grain is extremely ingenious and expeditious, eſpecially for detecting the effect of viſcidity.

The hydrometer, or aecometer, is another inſtrument for aſcertaining the ſpecific gravity of fluids. This very pretty inſtrument is the invention of a lady, as eminent for intellectual accompliſhments as ſhe was admired for her beauty. Hypatia, the learned daughter of the celebrated mathematician Theon of Alexandria, became ſo eminent for her mathematical knowledge, that ſhe was made public profeſſor of the ſcience in the firſt ſchool in the world. She wrote a commentary on the works of Apollonius and of Diophantus, and compoſed Aſtronomical Tables; all of which are loſt. Theſe rare accom-

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accomplishments, however, could not save her from the fury of the fanatics of Alexandria, who cut her in pieces for having taken an offensive part in a dispute between the governor and patriarch.—We have described some of the most approved of these instruments in the article Hydrometer, and shall in this place make a few observations on the principles of their construction, not as they are usually made, accommodated to the examination of particular liquors, but as indicators of pure specific gravity. And we must premise, that this would, for many reasons, be the best way of constructing them. The very ingenious contrivances for accommodating them to particular purposes are unavoidably attended with many sources of error, both in their adjustment by the maker and in their use; and all that is gained by a very expensive instrument is the saving the trouble of inspecting a table. A simple scale of specific gravity would expose to no error in construction, because all the weights but one, or all the points of the scale but one, are to be obtained by calculation, which is incomparably more exact than any manual operation, and the table can always be more exact than any complex observation. But a still greater advantage is, that the instruments would by this means be fitted for examining all liquors whatever, whereas at present they are almost useless for any but the one for which they are constructed.

Hydrometers are of two kinds. The most simple and the most delicate are just a substitute for the hydrostatical balance. They consist of a ball (or rather Plate CCCCLXXII. an egg or pear-shaped vessel, with moves more easily through the fluid) A (fig. 1.) having a foot projecting down from it, terminated by another ball B, and a slender stalk or wire above, carrying a little dish C. The whole is made so light as to float in the lightest fluid we are acquainted with; such as vitriolic or muriatic æther, whose specific gravity is only 0,73. This number should be marked on the dish, indicating that this is the specific gravity of the fluid in which the instrument floats, sinking to the point D of the stem. The ball B is made heavy, and the foot is of some length, that the instrument may have stability, and swim erect, even if considerably loaded above; and, for the same reason, it must be made very round, otherwise it will lean to a side. When put into a heavier liquor, its buoyancy will cause it to float with a part of the ball above the surface. Weights are now put into the scale C, till the instrument sink to D. The weight put into the scale, added to the weight of the instrument, is the weight of the displaced fluid. This compared with the weight of the whole when the instrument is swimming in pure water, gives the specific gravity of the fluid. All trouble of calculation may be avoided by marking the weights with such numbers as shall indicate the specific gravity at once. Thus having loaded the instrument so as to sink it to D in pure water, call the whole weight 1000; then weigh the instrument itself, and say, "as the weight when swimming in water is to its present weight, so is 1000 to a 4th proportional." This is the specific gravity of the liquor which would float the unloaded instrument. Suppose this to be 730. The hydrometer would just float in muriatic æther, and this should be marked on the side. Now make a set of small weights, and mark them not by their weights in grains, but in such units that 270 of them shall be equal to the weight which fits the instrument for pure water.

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Suppose that, in order to float this instrument in a certain brandy, there are required 186 in these small weights. This added to 730 gives 916 for the specific gravity, and shows it to be precisely excise proof spirit. Nine weights, viz. 256, 128, 64, 32, 16, 8, 4, 2, 1, will suffice for all liquors from æther to the strongest worts. And that the trouble in changing the weights may be greatly lessened, let a few circles *a*, *b*, *c*, *d*, *e*, be marked on the top of a ball. When we see it float unloaded at the article C for instance, we know it will require at least 128 to sink it to D that on the stem.

If the weights to be added above are considerable, it raises the centre of gravity so much, that a small want of equilibrium, by laying the weights on one side, will produce a great inclination of the instrument, which is unsightly. Instead therefore of making them loose weights, it is proper to make them round plates, with a small hole in the middle, to go on a pin in the middle of the scale. This will keep the instrument always upright. But unless the hydrometer is of a considerable size, it can hardly be made so as to extend from the lightest to the heaviest fluid which we may have occasion to examine, even though we except mercury. Some of the mineral acids are considerably more than twice the weight of æther. When there is such a load at top, the hydrometer is very apt to overset, and inclines with the smallest want of equilibrium. Great size is inconvenient even to the philosopher, because it is not always in his power to operate on a quantity of fluid sufficient to float the instrument. Therefore two, or perhaps three, are necessary for general examination. One may reach from æther to water; another may serve for all liquors of a specific gravity between 1 and $1\frac{1}{2}$; and a third, for the mineral acids, may reach from this to 2. If each of these be about two solid inches in capacity, we may easily and expeditiously determine the specific gravity within one ten thousandth part of the truth: and this is precision enough for most purposes of science or business.

The chief questions are, 1. To ascertain the specific gravity of an unknown fluid. This needs no farther explanation. 2. To ascertain the proportion of two fluids which are known to be in a mixture. This is done by discovering the specific gravity of the mixture by means of the hydromoter, and then deducing the proportion from a comparison of this with the specific gravities of the ingredients.

In this mode of examination the bulk is always the same; for the hydrometer, is immerged in the different fluids to the same depth. Now if an inch, for example, of this bulk is made up of the heaviest fluid, there is an inch wanting of the lightest; and the change made in the weight of the mixture is the difference between the weight of an inch of the heaviest and of an inch of the lightest ingredients. The number of inches therefore of the heaviest fluid is proportional to the addition made to the weight of the mixture. Therefore let B and *b* be the bulks of the heaviest and lightest fluids in the bulk β of the mixture; and let D, *d*, and δ be the densities, or the weights, or the specific gravities (for they are in one ratio)

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ratio) of the heavy fluid, the light fluid, and the mixture (their bulk being that of the hydrometer). We have $s=B+b$. The addition which would have been made to the bulk β, if the lightest fluid were changed entirely for the heaviest, would be $D-d$; and the change which is really made is $\delta-d$. Therefore $\beta : b=D-d : \delta-d$. For similar reasons we should have $\beta : B=D-d : D-\delta$; or, in words, "*the difference between the specific gravities of the two fluids, is to the difference between the specific gravities of the mixture and of the lightest fluid, as the bulk of the whole to the bulk of the heaviest contained in the mixture;*" and "*the difference of the specific gravities of the two fluids, is to the difference of the specific gravities of the mixture and of the heaviest fluids, as the bulk of the whole to that of the lightest contained in the mixture.*" This is the form in which the ordinary business of life requires the answer to be expressed, because we generally reckon the quantity of liquors by bulk, in gallons, pints, quarts. But it would have been equally easy to have obtained the answer in pounds and ounces; or it may be had from their bulks, since we know their specific gravities

The hydrometer more commonly used is the ancient one of Hypatia, consisting of a ball, A (fig. 2.), made steady by an addition B, below it like the former, but having a long stem CF above. It is so loaded that it sinks to the top F of the stem in the lightest of all the fluids which we propose to measure with it, and to sink only to C in the heaviest. In a fluid of intermediate specific gravity it will sink to some point between C and F.

In this form of the hydrometer the weight is always the same, and the immediate information given by the instrument is that of different bulks with equal weight. Because the instrument sinks till the bulk of the displaced fluid equals it in weight, and the additions to the displaced fluid are all made by the stem, it is evident that equal bulks of the stem indicate equal additions of volume. Thus the stem becomes a scale of bulks to the same weight.

The only form in which the stem can be made with sufficient accuracy is cylindrical or prismatical. Such a stem may be made in the most accurate manner by wire-drawing, that is, passing it through a hole made in a hardened steel plate. If such a stem be divided into equal parts, it becomes a scale of bulks in arithmetical progression. This is the easiest and most natural division of the scale; but it will not indicate densities, specific gravities, or weights of the same bulk in arithmetical progression. The specific gravity is as the weight divided by the bulk. Now a series of divisors (the bulks), in arithmetical progression, applied to the same dividend (the bulk and weight of the hydrometer as it floats in water), will not give a series of quotients (the specific gravities) in arithmetical progression: they will be in what is called *harmonic progression*, their differences continually diminishing. This will appear even when physically considered. When the hydrometer sinks a tenth of an inch near the top of the stem, it displaces one tenth of an inch of a light fluid, compared with that displaced by it when it is floating with all the stem above the surface. In order therefore that the divisions of the stem may indicate equal changes of specific gravity, they must be in a series of harmonic progressionals increasing. The point at which the instrument floats in pure water should be marked 1000, and those above it 999, 998, 997, &c.; and those below the water mark must be numbered 1001, 1002, 1003, &c. Such a scale will be a very apposite picture of the densities of fluids, for the density or vicinity or the divisions will be precisely similar to the density of the fluids. Each interval is a bulk of fluid of the same weight. If the whole instrument were drawn out into wire of the size of the stem, the length from the water mark would be 1000.

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Such are the rules by which the scale must be divided. But there must be some points of it determined by experiment, and it will be proper to take them as remote from each other as possible. For this purpose let the instrument be accurately marked at the point where it stands, in two fluids, differing as much in specific gravity as the instrument will admit. Let it also be marked where it stands in water. Then determine with the utmost precision the specific gravities of these fluids, and put their values at the corresponding points of the scale. Then the intermediate points of the scale must be computed for the different intervening specific gravities, or it must be divided from a pattern scale of harmonic progressionals in a way well known to the mathematical instrument-makers. If the specific gravities have been accurately determined, the value 1000 will be found to fall precisely in the water mark. If we attempt the division entirely by experiment, by making a number of fluids of different specific gravities, and marking the stem as it stands in them, we shall find the divisions turn out very anomalous. This is however the way usually practised; and there are few hydrometers, even from the best maker, that hold true to a single division or two. Yet the method by computation is not more troublesome; and one scale of harmonic progressionals will serve to divide every stem that offers. We may make use of a scale of equal parts for the stem, with the assistance of two little tables. One of these contains the specific gravities in harmonic progression, corresponding to the arithmetical scale of bulks on the stem of the hydrometer; the other contains the divisions and fractions of a division of the scale of bulks, which correspond to an arithmetical scale of specific gravities. We believe this to be the best method of all. The scale of equal parts on the stem is so easily made, and the little table is so easily inspected, that it has every advantage of accuracy and dispatch, and it gives, by the way, an amusing view of the relation of the bulks and densities.

We have hitherto supposed a scale extending from the lightest to the heaviest fluid. But unless it be of a very inconvenient length, the divisions must be very minute. Moreover, when the bulk of the stem bears a great proportion to that of the body, the instrument does not swim steady; it is therefore proper to limit the range of the instrument in the same manner as those of the first kind. A range from the density of æther to that of water may be very well executed in an instrument of very moderate size, and two others will do for all the heavier liquors; or an equal range in any other densities as may suit the usual occupations of the experimenter.

To avoid the inconveniences of a hydrometer with a very long and slender stem, or the necessity of having a series of them, a third sort has been contrived, in which

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which the principle of both are combined. Suppoſe a hydrometer with a ſtem, whoſe bulk is $\frac{1}{10}$th of that of the ball, and that it ſinks in æther to the top of the ſtem; it is evident that in a fluid which is $\frac{1}{10}$th heavier, the whole ſtem will emerge; for the bulk of the diſplaced fluid is now $\frac{1}{10}$th of the whole leſs, and the weight is the ſame as before, and therefore the ſpecific gravity is $\frac{1}{10}$th greater.

Thus we have obtained a hydrometer which will indicate, by means of diviſions marked on the ſtem, all ſpecific gravities from 0,73 to 0,803; for 0,803 is $\frac{1}{10}$th greater than 0,73. Theſe diviſions muſt be made in harmonic progreſſion, as before directed for an entire ſcale, placing 0,73 at the top of the ſtem and 0,803 at the bottom.

When it floats at the loweſt diviſion, a weight may be put on the top of the ſtem, which will again ſink it to the top. This weight muſt evidently be 0,073, or $\frac{1}{10}$th of the weight of the fluid diſplaced by the unloaded inſtrument. The hydrometer, thus loaded, indicates the ſame ſpecific gravity, by the top of the ſtem, that the unloaded inſtrument indicates by the loweſt diviſion. Therefore, when loaded, it will indicate another ſeries of ſpecific gravities, from 0,803 to 0,8833 (=0,803 + 0,0803), and will float in a liquor of the ſpecific gravity 0,8833 with the whole ſtem above the ſurface.

In like manner, if we take off this weight, and put on 1=0,0803, it will ſink the hydrometer to the top of the ſtem; and with this new weight it will indicate another ſeries of ſpecific gravities from 0,8833 to 0,97163 (= 0,8833 + 0,08833). And, in the ſame manner, a third weight = 08833 will again ſink it to the top of the ſtem, and fit it for another ſeries of ſpecific gravities up to 1,068793. And thus, with three weights, we have procured a hydrometer fitted for all liquors from æther to a wort for a malt liquor of two barrels *per* quarter. Another weight, in the ſame progreſſion, will extend the inſtrument to the ſtrongeſt wort that is brewed.

This is a very commodious form of the inſtrument, and is now in very general uſe for examining ſpirituous liquors, worts, ales, brines, and many ſuch articles of commerce. But the diviſions of the ſcale are generally adapted to the queſtions which naturally occur in the buſineſs. Thus, in the commerce of ſtrong liquors, it is uſual to eſtimate the article by the quantity of ſpirit of a certain ſtrength which the liquor contains.—This we have been accuſtomed to call proof ſpirit, and it is ſuch that a wine gallon weighs 7 pounds 12 ounces; and it is by this ſtrength that the exciſe duties are levied. Therefore the diviſions on the ſcale, and the weights which connect the ſucceſſive repetitions of the ſcale, are made to expreſs at once the number of gallons or parts of a gallon of proof ſpirits contained in a gallon of the liquor. Such inſtruments ſave all trouble of calculation to the exciſeman or dealer; but they limit the uſe of a very delicate and expenſive inſtrument to a very narrow employment. It would be much better to adhere to the expreſſion either of ſpecific gravity or of bulk; and then a very ſmall table, which could be compriſed in the ſmalleſt caſe for the inſtrument, might render it applicable to every kind of fluid.

The reader cannot but have obſerved that the ſucceſſive weights, by which the ſhort ſcale of the inſtrument is extended to a great range of ſpecific gravities, do not increaſe by equal quantities. Each difference is the weight of the liquor diſplaced by the graduated ſtem of the inſtrument when it is ſunk to the top of the ſcale. It is a determined aliquot part of the whole weight of the inſtrument ſo loaded, (in our example it is always $\frac{1}{77}$th of it). It increaſes therefore in the ſame proportion with the preceding weight of the loaded inſtrument. In ſhort, both the ſucceſſive additions, and the whole weights of the loaded inſtrument, are quantities in geometrical progreſſion; and, in like manner, the diviſions on the ſcale, if they correſpond to equal differences of ſpecific gravity, muſt alſo be unequal.—This is not ſufficiently attended to by the makers; and they commit an error here, which is very conſiderable when the whole range of the inſtrument is great. For the value of one diviſion of the ſcale, when the largeſt weight is on, is as much greater than its value, when the inſtrument is not loaded at all, as the full loaded inſtrument is heavier than the inſtrument unloaded. No manner whatever of dividing the ſcale will correſpond to equal differences of ſpecific gravity through the whole range with different weights; but if the diviſions are made to indicate equal *proportions* of gravity when the inſtrument is uſed without a weight, they will indicate equal *proportions* throughout. This is evident from what we have been juſt now ſaying; for the proportion of the ſpecific gravities correſponding to any two immediately ſucceeding weights is always the ſame.

The beſt way, therefore, of conſtructing the inſtrument, ſo that the ſame diviſions of the ſcale may be accurate in all its ſucceſſive repetitions with the different weights, is to make theſe diviſions in geometrical progreſſion. The correſponding ſpecific gravities will alſo be in geometric proportion. Theſe being all inſerted in a table, we obtain them with no more trouble than by inſpecting the ſcale which uſually accompanies the hydrometer. This table is of the moſt eaſy conſtruction; for the ratio of the ſucceſſive bulks and ſpecific gravities being all equal, the differences of the logarithms are equal.

This will be illuſtrated by applying it to the example already given of a hydrometer extending from 0,73 to 1,068793 with three weights. This gives four repetitions of the ſcale on the ſtem. Suppoſe this ſcale divided into 10 parts, we have 40 ſpecific gravities.—Let theſe be indicated by the numbers 0, 1, 2, 3, &c. to 40. The mark 0 is affixed to the top of the ſtem, and the diviſions downwards are marked 1, 2, 3, &c. the loweſt being 10. Theſe diviſions are eaſily determined. The ſtem, which we may ſuppoſe 5 inches long, was ſuppoſed to be $\frac{1}{10}$th of the capacity of the ball. It may therefore be conſidered as the extremity of a rod of 11 times its length, or 55 inches; and we muſt find nine mean proportionals between 50 and 55 inches. Subtract each of theſe from 55 inches, and the remainders are the diſtances of the points of diviſion from 0, the top of the ſcale. The ſmalleſt weight is marked 10, the next 20, and the third 30. If the inſtrument loaded with the weight 20 ſinks in ſome liquor to the mark 7, it indicates the ſpecific gravity 27, that is, the 27th of 40 mean proportionals between 0,73 and 1,068793, or 0,944242. To obtain all theſe intermediate ſpecific gravities, we have only to ſubtract 9.8633229, the logarithm

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garithm of 0,73, from that of 1,068793, viz. 0,0288937, and take 0,0041393, the 40th part of the difference. Multiply this by 1, 2, 3, &c. and add the logarithm of 0,73 to each of the products. The ſums are the logarithms of the ſpecific gravities required. Theſe will be found to proceed ſo equably, that they may be interpolated ten times by a ſimple table of proportional parts without the ſmalleſt ſenſible error. Therefore the ſtem may be divided into a hundred parts very ſenſible to the eye (each being nearly the 20th of an inch), and 400 degrees of ſpecific gravity obtained within the range, which is as near as we can examine this matter by any hydrometer. Thus the ſpecific gravities correſponding to n° 26, 27, 28, 29, are as follow:

		1ſt Diff.	2d Diff.
26	0,93529		
		895	
27	0,94424		9
		904	
28	0,95328		9
		913	
29	0,96241		

Nay, the trouble of inſpecting a table may be avoided, by forming on a ſcale the logarithms of the numbers betwen 7300 and 1068,793, and placing along ſide of it a ſcale of the ſame length divided into 400 equal parts, numbered from 0 to 400. Then, looking for the mark ſhown by the hydrometer on this ſcale of equal parts, we ſee oppoſite to it the ſpecific gravity.

We have been thus particular in the illuſtration of this mode of conſtruction, becauſe it is really a beautiful and commodious inſtrument, which may be of great uſe both to the naturaliſt and to the man of buſineſs.—A table may be compriſed in 20 octavo pages, which will contain the ſpecific gravities of every fluid which can intereſt either, and anſwer every queſtion relative to their admixture with as much preciſion as the obſervations can be made. We therefore recommend it to our readers, and we recommend the very example which we have given as one of the moſt convenient. The inſtrument need not exceed eight inches in length, and may be contained in a pocket caſe of 2 inches broad and as many deep, which will alſo contain the ſcale, a thermometer, and even the table for applying it to all fluids which have been examined.

It is unfortunate that no graduated hydrometer can be made ſo eaſily for the examination of the corroſive mineral acids (A). Theſe muſt be made of glaſs, and we cannot depend on the accurate cylindric form of any glaſs ſtem. But if any ſuch can be procured, the conſtruction is the ſame. The divided ſcale may either be on thin paper paſted on the inſide of the ſtem, or it may be printed on the ſtem itſelf from a plate, with ink made of a metallic calx, which will attach itſelf to the glaſs with a very moderate heat. We would recommend common white enamel, or arſenical glaſs, as the fitteſt material for the whole inſtrument; and the ink uſed, in taking the impreſſion of the ſcale, may be the ſame that is uſed for the low-priced printing on Delft ware pottery.—Firſt form the ſcale on the ſtem. Then, having meaſured the ſolid contents of the graduated part as exactly as poſſible, and determined on the general ſhape of the ball and counterpoiſe below, calculate its ſize, ſo that it may be a little leſs than ten times that of the ſtem. The glaſs-blower can copy this very nearly, and join it to the ſtem. Then make two brines or other liquors, which ſhall have ſpecific gravities in the ratio of 10 to 11. Load the inſtrument ſo that it may ſink to 0 in the lighteſt. When put into the heavieſt, it ſhould riſe to 10. If it does not riſe ſo high, the immerſed part is too ſmall. Let the glaſs blower enlarge the ball of the counterpoiſe a little. Repeat this trial till it be exact. Nothing now remains but to form the weights: And here we obſerve, that when the inſtrument is to have a very great range, as for examining all ſtates of the vitriolic acid, it has a chance of being very tottering when loaded with the greateſt weight on the top of ſo long a ſcale. To avoid this, Mr Quin and others have added ſome of their weights below.—But this will not ſuit the preſent conſtruction, becauſe it will alter the proportion between the bulks of the ſtem and immerſed part. Therefore let theſe weights conſiſt of cylinders of metal ſmall enough to go into the ſtem, and let them be ſoldered to the end of long wires, which will let them go to the bottom, and leave a ſmall hook or ring at top. Theſe can lie alongſide of the inſtrument in its caſe. This is indeed the beſt conſtruction for every hydrometer, becauſe it makes it incomparably more ſteady. The inſtrument is poiſed by ſmall ſhot or mercury. But it will be much better to do it with Newton's fuſible metal (three parts of tin, five parts of lead, and eight parts of biſmuth) in coarſe filings. When the exact quantity has been put in, the inſtrument may be ſet in a veſſel of oil, and this kept on the fire till all is completely melted. It ſoon freezes again, and remains faſt. If this metal is not to be had, let a few bits of ſealing-wax be added to the mercury or ſhot, to make up the counterpoiſe. When heated, it will float a-top, and when it freezes again it will keep all faſt. Thus we ſhall make a very complete and cheap inſtrument.

There is yet another method of examining the ſpecific gravities of fluids, firſt propoſed by Dr Wilſon, late profeſſor of aſtronomy in the univerſity of Glaſgow. This is by a ſeries of ſmall glaſs bubbles, differing equally, or according to ſome rule, from each other in ſpecific gravity, and each marked with its proper number. When theſe are thrown into a fluid which is to be examined, all thoſe which are heavier than the fluid will fall to the bottom. Then holding the veſſel in the hand, or near a fire or candle, the fluid expands, and one of the floating bubbles begins to ſink. Its ſpecific gravity, therefore, was either equal to, or a little leſs than, that of the fluid; and the degree of the thermometer, when it began to ſink, will inform us how much it was deficient, if we know the law of expanſion of the liquor: Sets of theſe bubbles fitted for the examination of ſpirituous liquors, with a little treatiſe ſhowing the manner of uſing them, and calculating by the thermometer, are made by Mr Brown, an ingenious artiſt of Glaſgow, and are often uſed by the dealers in ſpirits, being found both accurate and expeditious.

Alſo, though a bubble or two ſhould be broken, the ſtrength of ſpirits may eaſily be had by means of the remainder, unleſs two or three in immediate ſucceſſion be

(A) It would be worth while to try copper enamelled.

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be wanting: for a liquor which anſwers to N° 4 will ſink N° 2 by heating it a few degrees, and therefore N° 3 may be ſpared. This is a great advantage in ordinary buſineſs. A nice hydrometer is not only an expenſive inſtrument, but exceedingly delicate, being ſo very thin. If broken or even bruiſed, it is uſeleſs, and can hardly be repaired except by the very maker.

As the only queſtion here is, to determine how many gallons of exciſe proof ſpirits is contained in a quantity of liquor, the artiſt has conſtructed this ſeries of bubbles in the ſimpleſt manner poſſible, by previouſly making 40 or 50 mixtures of ſpirits and water, and then adjuſting the bubbles to theſe mixtures. In ſome ſets the number on each bubble is the number of gallons of proof ſpirits contained in 100 gallons of the liquor. In other ſets the number on each bubble expreſſes the gallons of water which will make a liquor of this ſtrength, if added to 14 gallons of alcohol. Thus, if a liquor anſwers to N° 4, then 4 gallons of water added to 14 gallons of alcohol will make a liquor of this ſtrength. The firſt is the beſt method; for we ſhould be miſtaken in ſuppoſing that 18 gallons, which anſwer to N° 4, contains exactly 14 gallons of alcohol: it contains more than 14, for a reaſon to be given by and by.

By examining the ſpecific gravity of bodies, the philoſopher has made ſome very curious diſcoveries. The moſt remarkable of theſe is the change which the denſity of bodies ſuffers by mixture. It is a moſt reaſonable expectation, that when a cubic foot of one ſubſtance is mixed *any how* with a cubic foot of another, the bulk of the mixture will be two cubic feet; and that 18 gallons of water joined to 18 gallons of oil will fill a veſſel of 36 gallons. Accordingly this was never doubted; and even Archimedes, the moſt ſcrupulous of mathematicians, proceeded on this ſuppoſition in the ſolution of his famous problem, the diſcovery of the proportion of ſilver and gold in a mixture of both. He does not even mention it as a poſtulate that *may* be granted him, ſo much did he conceive it to be an axiom. Yet a little reflection ſeems ſufficient to make it doubtful, and to require examination. A box filled with muſket-ball's will receive a conſiderable quantity of ſmall ſhot, and after this a conſiderable quantity of fine ſand, and after this a conſiderable quantity of water. Something like this might happen in the admixture of bodies of porous texture. But ſuch ſubſtances as metals, glaſs, and fluids, where no diſcontinuity of parts can be perceived, or was ſuſpected, ſeem free from every chance of this kind of introſuſception. Lord Bacon, however, without being a naturaliſt or mathematician *ex profeſſo*, inferred from the mobility of fluids that they conſiſted of diſcrete particles, which muſt have pores interpoſed, whatever be their figure. And if we aſcribe the different denſities, or other ſenſible qualities, to difference in ſize or figure of thoſe particles, it muſt frequently happen that the ſmaller particles will be lodged in the interſtices between the larger, and thus contribute to the weight of the ſenſible maſs without increaſing its bulk. He therefore ſuſpects that mixtures will be in general leſs bulky than the ſum of their ingredients.

Accordingly, the examination of this queſtion was one of the firſt employments of the Royal Society of London, and long before its inſtitution had occupied the attention of the gentlemen who afterwards compoſed it. The regiſter of the Society's early meetings contains many experiments on this ſubject, with mixtures of gold and ſilver, of other metals, and of various fluids, examined by the hydroſtatical balance of Mr Boyle. Dr Hooke made a prodigious number, chiefly on articles of commerce, which were unfortunately loſt in the fire of London.

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It was ſoon found, however, that Lord Bacon's conjecture had been well founded, and that bodies changed their denſities very ſenſibly in many caſes. In general, it was found that bodies which had a ſtrong chemical affinity increaſed in denſity, and that their admixture was accompanied with heat.

By this diſcovery it is manifeſt that Archimedes had not ſolved the problem of detecting the quantity of ſilver mixed with the gold in King Hiero's crown, and that the phyſical ſolution of it requires experiments made on all the kinds of matter that are mixed together. We do not find that this has been done to this day, although we may affirm that there are few queſtions of more importance. It is a very curious fact in chemiſtry, and it would be moſt deſirable to be able to reduce it to ſome general laws: For inſtance, to aſcertain what is the proportion of two ingredients which produces the greateſt change of denſity. This is important in the ſcience of phyſics, becauſe it gives us conſiderable information as to the mode of action of thoſe natural powers or forces by which the particles of tangible matter are united. If this introſuſception, concentration, compenetration, or by whatever name it be called, were a mere reception of the particles of one ſubſtance into the interſtices of thoſe of another, it is evident that the greateſt concentration would be obſerved when a ſmall quantity of the recipiend is mixed with, or diſſeminated through, a great quantity of the other. It is thus that a ſmall quantity of fine ſand will be received into the interſtices of a quantity of ſmall ſhot, and will increaſe the weight of the bagful without increaſing its bulk. The caſe is nowiſe different when a piece of freeſtone has grown heavier by imbibing or abſorbing a quantity of water. If more than a certain quantity of ſand has been added to the ſmall ſhot, it is no longer concealed. In like manner, various quantities of water may combine with a maſs of clay, and increaſe its ſize and weight alike. All this is very conceivable, occaſioning no difficulty.

But this is not the caſe in any of the mixtures we are now conſidering. In all theſe, the firſt additions of either of the two ſubſtances produce but an inconſiderable change of general denſity; and it is in general moſt remarkable, whether it be condenſation or rarefaction, when the two ingredients are nearly of equal bulks. We can illuſtrate even this difference, by reflecting on the imbibition of water by vegetable ſolids, ſuch as timber. Some kinds of wood have their weight much more increaſed than their bulks; other kinds of wood are more enlarged in bulk than in weight. The like happens in grains. This is curious, and ſhows in the moſt unqueſtionable manner that the particles of bodies are not in contact, but are kept together by forces which act at a diſtance. For this diſtance between the centres of the particles is moſt evidently ſuſceptible of variation; and this variation is occaſioned by the introduction of another ſubſtance, which, by acting on the particles by attraction or repulſion, diminiſhes or increaſes their mutual actions, and makes new diſtances neceſ-

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neceſſary for bringing all things again into equilibrium. We refer the curious reader to the ingenious theory of the Abbé Boſcovich for an excellent illuſtration of this ſubject. (*Theor. Phil. Nat.* § de Solutione Chemica).

This queſtion is no leſs important to the man of buſineſs. Till we know the condenſation of thoſe metals by mixture, we cannot tell the quantity of alloy in gold and ſilver by means of their ſpecific gravity; nor can we tell the quantity of pure alcohol in any ſpirituous liquor, or that of the valuable ſalt in any ſolution of it. For want of this knowledge, the dealers in gold and ſilver are obliged to have recourſe to the tedious and difficult teſt of the aſſay, which cannot be made in all places or by all men. It is therefore much to be wiſhed, that ſome perſons would inſtitute a ſeries of experiments in the moſt intereſting caſes: for it muſt be obſerved, that this change of denſity is not always a ſmall matter; it is ſometimes very conſiderable and paradoxical. A remarkable inſtance may be given of it in the mixture of braſs and tin for bells, great guns, optical ſpeculums, &c. The ſpecific gravity of caſt braſs is nearly 8,006, and that of tin is nearly 7,363. If two parts of braſs be mixed with one of tin, the ſpecific gravity is 8,017; whereas, if each had retained its former bulk, the ſpecific gravity would have been only 7,795 $\left(=\frac{2\times 8{,}006+7{,}363}{3}\right)$. A mixture of equal parts ſhould have the ſpecific gravity 7,684; but it is 8,441. A mixture of two parts tin with one part braſs, inſtead of being 7,577, is 8,027.

In all theſe caſes there is a great increaſe of ſpecific gravity, and conſequently a great condenſation of parts or contraction of bulk. The firſt mixture of eight cubic inches of braſs, for inſtance, with four cubic inches of tin, does not produce 12 cubic inches of bell-metal, but only 10¼ nearly, having ſhrunk ¼. It would appear that the diſtances of the braſs particles are moſt affected, or perhaps it is the braſs that receives the tin into its pores; for we find that the condenſations in theſe mixtures are nearly proportional to the quantities of the braſs in the mixtures. It is remarkable that this mixture with the lighteſt of all metals has made a compoſition more heavy and denſe than braſs can be made by any hammering.

The moſt remarkable inſtance occurs in mixing iron with platina. If 10 cubic inches of iron are mixed with 1¼ of platina, the bulk of the compound is only 9¼ inches. The iron therefore has not ſimply received the platina into its pores: its own particles are brought nearer together. There are ſimilar reſults in the ſolution of turbith mineral, and of ſome other ſalts, in water. The water, inſtead of riſing in the neck of the veſſel, when a ſmall quantity of the ſalt has been added to it, ſinks conſiderably, and the two ingredients occupy leſs room than the water did alone.

The ſame thing happens in the mixture of water with other fluids and different fluids with each other: But we are not able to trace any general rule that is obſerved with abſolute preciſion. In moſt caſes of fluids the greateſt condenſation happens when the bulks of the ingredients are nearly equal. Thus, in the mixture of alcohol and water, we have the greateſt condenſation when 16½ ounces of alcohol are mixed with 20 ounces of water, and the condenſation is about $\frac{1}{13}$ of the whole bulk of the ingredients. It is extremely various in different ſubſtances, and no claſſification of them can be made in this reſpect.

A diſſertation has been publiſhed on this ſubject by Dr Hahn of Vienna, intitled *De Efficaci Motionis in mutandis Corporum Voluminibus*, in which all the remarkable inſtances of the variation of denſity have been collected. All that we can do (as we have no directing principle) is to record ſuch inſtances as are of chief importance, being articles of commerce.

The firſt that occurs to us is the mixtures of alcohol and water in the compoſition of ſpirituous liquors. This has been conſidered by many with great care. The moſt ſcrupulous examination of this, or perhaps of any mixture, has been lately made by Dr Blagden (now Sir Charles Blagden) of the Royal Society, on the requiſition of the Board of Exciſe. He has publiſhed an account of the examination in the Philoſophical Tranſactions of London in 1791 and 1792. We ſhall give an account of it under the article *Spirituous Liquors*; and at preſent only ſelect one column, in order to ſhow the condenſation. The alcohol was almoſt the ſtrongeſt that can be produced, and its ſpecific gravity, when of the temperature 60°, was 0,825. The whole mixtures were of the ſame temperature.

Column 1. contains the pounds, ounces, or other meaſures by weight, of alcohol in the mixture. Column 2. contains the pounds or ounces of water. Column 3. is the ſum of the bulks of the ingredients, the bulk of a pound or ounce of water being accounted 1. Column 4. is the obſerved ſpecific gravity of the mixture, taken from Dr Blagden's diſſertation. Column 5. is the ſpecific gravity which would have been obſerved if the ingredients had each retained its own ſpecific gravity. This we calculated by dividing the ſum of the two numbers of the firſt and ſecond columns by the correſponding number of the third. Column 6. is the difference of column 4. and column 5. and exhibits the condenſation.

TABLE

A.	W.	Volume.	Sp Grav obſerved.	Sp.Grav calculat.	Condenſation.
20	0	24,2424	0,8250	0,8250	00
20	1	25,2424	0,8360	0,8320	40
20	2	26,2424	0,8457	0,8383	74
20	3	27,2424	0,8543	0,8443	100
20	4	28,2424	0,8621	0,8498	123
20	5	29,2424	0,8692	0,8549	143
20	6	30,2424	0,8757	0,8597	160
20	7	31,2424	0,8817	0,8642	175
20	8	32,2424	0,8872	0,8684	188
20	9	33,2424	0,8923	0,8724	199
20	10	34,2424	0,8971	0,8761	216
20	11	35,2424	0,9014	0,8796	218
20	12	36,2424	0,9055	0,8829	226
20	13	37,2424	0,9093	0,8860	233
20	14	38,2424	0,9129	0,8891	238
20	15	39,2424	0,9162	0,8919	243
20	16	40,2424	0,9193	0,8946	247
20	17	41,2424	0,9223	0,8971	252
20	18	42,2424	0,9250	0,8996	254
20	19	43,2424	0,9276	0,9019	257
20	20	44,2424	0,9300	0,9041	259
19	20	43,0303	0,9325	0,9063	262

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A.	W.	Volume.	Sp. Grav. observed.	Sp. Grav. calculat.	Condensation.
18	20	4,81182	0,9349	0,9087	262
17	20	40,6061	0,9375	0,9112	263
16	20	39,3939	0,9402	0,9139	263
15	20	38,1818	0,9430	0,9167	263
14	20	36,9697	0,9458	0,9197	261
13	20	35,7576	0,9488	0,9229	259
12	20	34,5455	0,9518	0,9263	255
11	20	33,3333	0,9549	0,9300	249
10	20	32,1212	0,9580	0,9340	240
9	20	30,9091	0,9612	0,9382	230
8	20	29,6970	0,9644	0,9429	215
7	20	28,4849	0,9675	0,9479	196
6	20	27,2727	0,9707	0,9533	174
5	20	26,0606	0,9741	0,9593	148
4	20	24,8485	0,9777	0,9659	118
3	20	23,6364	0,9818	0,9731	87
2	20	22,4242	0,9865	0,9811	54
1	20	21,2121	0,9924	0,9900	24
0	20	20,0000	1,0000	1,0000	

It is to be remarked, that the condensation is greatest when 16½ ounces of alcohol have been added to 20 of water, and the condensation is $\frac{3}{91}\frac{6}{33}\frac{3}{3}$, or nearly $\frac{1}{16}$th of the computed density. Since the specific gravity of alcohol is 0,825, it is evident that 16½ ounces of alcohol and 20 ounces water have equal bulks. So that the condensation is greatest when the substances are mixed in equal volumes; and 18 gallons of alcohol mixed with 18 gallons of water will produce not 36 gallons of spirits, but 35 only.

We may also observe, that this is the mixture to which the revenue-laws refer, declaring it to be *one to fix* or *one in seven* under proof, and to weigh 7 pounds 13 ounces per gallon. This proportion was probably selected as the most easily composed, viz. by mixing equal measures of water and of the strongest spirit which the known processes of distillation could produce. Its specific gravity is 0,939 very nearly.

We must consider this elaborate examination of the mixture of water and alcohol as a standard series of experiments, to which appeal may always be made, whether for the purposes of science or of trade. The regularity of the progression is so great, that in the column which we have examined, viz. that for temperature 60°, the greatest anomaly does not amount to one part in six thousand. The form of the series is also very judiciously chosen for the purposes of science. It would perhaps have been more directly stereometrical had the proportions of the ingredients been stated in bulks, which are more immediately connected with density. But the author has assigned a very cogent reason for his choice, viz. that the proportion of bulks varies by a change of temperature, because the water and spirits follow different laws in their expansion by heat.

This is a proper opportunity for taking notice of a mistake which is very generally made in the conclusions drawn from experiments of this kind. Equal additions of the spirit or water produce a series of specific gravities, which decrease or increase by differences continually diminishing. Hence it is inferred that there is a contraction of bulk. Even Dr Lewis, one of the most accomplished naturalists, advances this position, in a dissertation on the pot-ash of America; and it considerably affects his method for estimating the strength of the pot-ash leys. But that it is a mistake, appears plainly from this, that although we add for ever equal quantities of the spirits, we shall never produce a *mixture* which has as small a specific gravity as alcohol. Therefore the series of successive gravities must approximate to this without end, like the ordinates of a hyperbolic curve referred to its asymptote.

That this may appear in the most general terms, let w represent the weight of the constant quantity of water in the mixture, and let a be the weight of the small addition of spirits. Also let w represent the bulk of this quantity of water, and b the bulk of the small addition of alcohol. The weight of the mixture is $w+a$, and its bulk is $w+b$, and its specific gravity is $\frac{w+a}{w+b}$. If we now add a second equal quantity of spirits, the weight will be $w+2a$, and if the spirit retains its density unchanged, the bulk will be $w+2b$, and the specific gravity is $\frac{w+2a}{w+2b}$: and after any number m of such equal additions of spirits, the specific gravity will be $\frac{w+ma}{w+mb}$. Divide the numerator of this fraction by its denominator, and the quotient or specific gravity will be $1+\frac{m\times\overline{a-b}}{w+mb}$. This consists of the constant part 1, and the variable part $\frac{m(a-b)}{w+mb}$. We need attend only to this part. If its denominator were constant, it is plain that the successive specific gravities would have equal differences, each being $=\frac{a-b}{w+mb}$, because m increases by the continual addition of an unit, and $a-b$ is a constant quantity. But the denominator $w+mb$ continually increases, and therefore the value of the fraction $\frac{a-b}{w+mb}$ continually diminishes.

Therefore the gradual diminution of the increments or decrements of specific gravity, by equal additions of one ingredient to a constant measure of the other, is not of itself an indication of a change of density of either of the ingredients; nor proves that in very diluted mixtures a greater proportion of one ingredient is absorbed or lodged in the interstices of the other, as is generally imagined. This must be ascertained by comparing each specific gravity with the gravity expressed by $1+\frac{w+m(a-b)}{w+mb}$.

This series of specific gravities resembles such a numerical series as the following, 1; .....; 1,156; 1,163; 1,+69; &c. the terms of which also consist of the constant integer 1, and the decimal fractions 0,156; 0,163; 0,169; &c. The fraction $\frac{m(a-b)}{w+mb}$ expresses this decimal part. Call this d, or make $d=\frac{m(a-b}{w+mb}$. This will give us $b=\frac{ma-wd}{m(1+d)}$. Now a is the weight of the added ingredient, and d is the variable part of the specific gravity observed; and thus we learn whether

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ther *b*, the bulk of the added ingredient, ſuffers any change. We ſhall have occaſion by and by to reſume the conſideration of this queſtion, which is of the firſt moment in the theory of ſpecific gravities, and has great influence in many tranſactions of commerce.

This ſeries of ſpecific gravities is not ſo well fitted for commercial tranſactions. In theſe the uſual queſtion is, how many gallons of alcohol is there in a cask, or ſome number of gallons of ſpirit? and it is more directly anſwered by means of a table, formed by mixing the ingredients in aliquant parts of one conſtant bulk. The following table, conſtructed from the experiments of Mr Briſſon of the academy of Paris, and publiſhed in the Memoirs for 1769, is therefore inſerted.

W.	A.	Denſity obſerved.	Denſity computed.	Condenſation.	Bulk of 10,000 grains.
0	16	0,8371	0,8371		1,0000
1	15	0,8527	0,8473	63	0,9937
2	14	0,8674	0,8575	115	0,9885
3	13	0,8815	0,8677	157	0,9844
4	12	0,8947	0,8778	189	0,9811
5	11	0,9075	0,8880	214	0,9786
6	10	0,9199	0,8982	235	0,9765
7	9	0,9317	0,9084	251	0,9749
8	8	0,9427	0,9186	256	0,9744
9	7	0,9519	0,9287	243	0,9757
10	6	0,9598	0,9389	217	0,9783
11	5	0,9674	0,9491	189	0,9811
12	4	0,9733	0,9593	144	0,9856
13	3	0,9791	0,9695	99	0,9901
14	2	0,9852	0,9796	57	0,9943
15	1	0,9919	0,9898	21	0,9979
16	0	1,0000	1,0000		1,0000

In this table the whole quantity of ſpirituous liquor is always the ſame. The firſt column is the number of meaſures (gallons, pints, inches, &c.) of water in the mixture; and column 2d gives the meaſures of alcohol. Column 3d is the ſpecific gravity which was obſerved by Mr Briſſon. Column 4th is the ſpecific gravity which would have been obſerved if the ſpirits, or water, or both, had retained their ſpecific denſity unchanged. And the 5th column marks the augmentation of ſpecific gravity or denſity in parts of 10,000. A 6th column is added, ſhowing the bulk of the 16 cubic meaſures of the two ingredients. Each meaſure may be conceived as the 16th part of 10,000, or 625; and we may ſuppoſe them cubic inches, pints, gallons, or any ſolid meaſure.

This table ſcarcely differs from Sir Charles Blagden's; and the very ſmall difference that may be obſerved, ariſes from Mr Briſſon's having uſed an alcohol not ſo completely rectified. Its ſpecific gravity is 0,8371, whereas the other was only 0,8250.

Here it appears more diſtinctly that the condenſation is greateſt when the two ingredients are of equal bulk.

Perhaps this ſeries of ſpecific gravities is as declarative as the other, whether or not there is a change of denſity induced on either of the ingredients. The whole bulk being always the ſame, it is plain that the ſucceſſive equal additions to one of the ingredients is a ſucceſſive equal abſtraction of the other. The change produced, therefore, in the weight of the whole, is the difference between the weight of the ingredient which is taken out and the weight of the equal meaſure of the other which ſupplies its place. Therefore, if neither ingredient changes its denſity by mixture, the weights of the mixtures will be in arithmetical progreſſion. If they are not, there is a variation of denſity in one or both the ingredients.

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We ſee this very clearly in the mixtures of water and alcohol. The firſt ſpecific gravity differs from the ſecond by 156, and the laſt differs from the preceding by no more than 81. Had neither of the denſities changed, the common difference would have been 102. We obſerve alſo, that the augmentation of ſpecific gravity, by the ſucceſſive addition of a meaſure of water, grows leſs and leſs till 12 meaſures of water is mixed with 4 of alcohol, when the augmentation is only 58, and then it increaſes again to 81.

It alſo appears, that the addition of one meaſure of water to a quantity of alcohol produces a greater change of denſity than the mixture of one meaſure of alcohol to a quantity of water. Hence ſome conclude, that the water diſappears by being lodged in the interſtices of the ſpirit. But it is more agreeable to the juſteſt notions which we can form of the internal conſtitution of tangible bodies to ſuppoſe that the particles of water diminiſh the diſtances between the particles of alcohol by their ſtrong attractions, and that this diminution (exceedingly minute in itſelf) becomes ſenſible on account of the great number of particles whoſe diſtances are thus diminiſhed. This is merely a probability founded on this, that it would require a much greater diminution of diſtances if it was the particles of water which had their diſtances thus diminiſhed. But the greater probability is, that the condenſation takes place in both.

We have been ſo particular in our conſideration of this mixture, becauſe the law of variation of denſity has, in this inſtance, been aſcertained with ſuch preciſion by the elaborate examination of Sir Charles Blagden, ſo that it may ſerve as an example of what happens in almoſt every mixture of bodies. It merits a ſtill farther diſcuſſion, becauſe it is intimately connected with the action of the corpuſcular forces; and an exact knowledge of the variations of diſtance between the particles will go far to aſcertain the law of action of theſe forces. But the limits of a Work like this will not permit us to dwell longer on this ſubject. We proceed therefore to give another uſeful table.

The vitriolic or ſulphuric acid is of extenſive uſe in manufactures under the name of oil of vitriol. Its value depends entirely on the ſaline ingredient, and the water is merely a vehicle for the acid. This, being much denſer than water, affects its ſpecific gravity, and thus gives us a method of aſcertaining its ſtrength.

The ſtrongeſt oil of vitriol that can be eaſily manufactured contains $612\frac{1}{10}$ grains of dry acid, united with $387\frac{1}{10}$ grains of water, which cannot be ſeparated from it by diſtillation, making 1000 grains of OIL OF VITRIOL. Its ſpecific gravity in this ſtate is 1,877.

The following table ſhows its ſpecific gravity at the temperature 55°, when diluted by the ſucceſſive addition of parts of water by weight.

Specific

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Ol. Vit.	Water.	Observed.	Calculated.	Cond.
10 ×	0	1,877	1,877	,000
	4	1,644	1,501	,143
	8	1,474	1,350	,124
	12	1,381	1,269	,112
	16	1,320	1,219	,101
	20	1,274	1,184	,090
	24	1,243	1,159	,084
	28	1,211	1,140	,071
	32	1,195	1,125	,070
	36	1,183	1,113	,070
	40	1,172	1,103	,070
	50	1,148	1,084	,064
	60	1,128	1,069	,059

Here is obſerved a much greater condenſation than in the mixture of alcohol and water. But we cannot aſſign the proportion of ingredients which produces the greateſt condenſation; becauſe we cannot, in any caſe, ſay what is the proportion of the ſaline and watery ingredients. The ſtrongeſt oil of vitriol is already a watery ſolution; and it is by a conſiderable and uncertain detour that Mr Kirwan has aſſigned the proportion of 612 and 388 nearly. If this be the true ratio, it is unlike every other ſolution that we are acquainted with; for in all ſolutions of ſalts, the ſalt occupies leſs room in its liquid form than it did when ſolid; and here it would be greatly the reverſe.

This ſolution is remarkable alſo for the copious emergency of heat in its dilutions with more water. This has been aſcribed to the great ſuperiority of water in its capacity for heat; but there are facts which render this very doubtful. A veſſel of water, and another of oil of vitriol, being brought from a cold room into a warm one, they both imbibe heat, and riſe in their temperature; and the water employs nearly the ſame time to attain the temperature of the room.

Aquafortis or nitrous acid is another fluid very much employed in commerce; ſo that it is of importance to aſcertain the relation between its ſaline ſtrength and its ſpecific gravity. We owe alſo to Mr Kirwan a table for this purpoſe.

The moſt concentrated ſtate into which it can eaſily be brought is ſuch, that 1000 grains of it conſiſts of 563 grains of water and 437 of dry acid. In this ſtate its ſpecific gravity is 1,557. Let this be called *nitrous acid.*

Nitr. Ac.	Water.			
10 ×	0	1,557	1,557	
	1	1,474	1,474	
	6	1,350	1,273	0,077
	11	1,269	1,191	0 078
	16	1,214	1,147	0,067
	21	1,175	1,120	0,055
	26	1,151	1,101	0,050
	31	1,127	1,087	0,040
	36	1,106	1,077	0,029
	41	1,086	1,068	0,018

There is not the ſame uniformity in the denſities of this acid in its different ſtates of dilution. This ſeems owing to the variable proportion of the deleterious and vital air which compoſe this acid. It is more denſe in proportion as it contains more of the latter ingredient.

The proportions of the aeriform ingredients of the muriatic acid are ſo very variable, and ſo little under our command, that we cannot frame tables of its ſpecific gravity which would enable us to judge of its ſtrength.

It is a general property of theſe acids, that they are more expanſible by heat as they are more concentrated.

There is another claſs of fluids which it would be of great conſequence to reduce to ſome rules with reſpect to ſpecific gravity, namely, the ſolutions of ſalts, gums, and reſins. It is intereſting to the philoſopher to know in what manner ſalts are contained in theſe watery ſolutions, and to diſcover the relation between their ſtrength and denſity; and to the man of buſineſs it would be a moſt deſirable thing to have a criterion of the quantity of ſalt in any brine, or of extractible matter in a decoction. It would be equally deſirable to thoſe who are to purchaſe them as to thoſe who manufacture or employ them. Perhaps we might aſcertain in this way the value of ſugar, depending on the quantity of ſweetening matter which it contains; a thing which at preſent reſts on the vague determination of the eye or palate. It would therefore be doing a great ſervice to the public, if ſome intelligent perſon would undertake a train of experiments with this view. Accuracy alone is required; and it may be left to the philoſophers to compare the facts, and draw the conſequences reſpecting the internal arrangement of the particles.

One circumſtance in the ſolution of ſalts is very general; and we are inclined, for ſerious reaſons, to think it univerſal: this is a diminution of bulk. This indeed in ſome ſalts is inconſiderable. Sedative ſalt, for inſtance, hardly ſhows any diminution, and might be conſidered as an exception, were it not the ſingle inſtance. This circumſtance, and ſome conſiderations connected with our notions of this kind of ſolution, diſpoſe us to think that this ſalt differs in contraction from others only in degree, and that there is ſome, though it was not ſenſible, in the experiments hitherto made.

Theſe experiments, indeed, have not been numerous. Thoſe of Mr Achard of Berlin, and of Dr Richard Watſon of Cambridge, are perhaps the only ones of which we have a deſcriptive narration, by which we can judge of the validity of the inferences drawn from them. The ſubject is not ſuſceptible of much accuracy; for ſalts in their ſolid form are ſeldom free from cavities and ſhivery interſtices, which do not admit the water on their firſt immerſion, and thereby appear of greater bulk when we attempt to meaſure their ſpecific gravity by weighing them in fluids which do not diſſolve them, ſuch as ſpirits of turpentine. They alſo attach to themſelves, with conſiderable tenacity, a quantity of atmoſpheric air, which merely adheres, but makes no part of their compoſition. This eſcapes in the act of ſolution, being ſet at liberty by the ſtronger affinity of the water. Sal gem, however, and a few others, may be very accurately meaſured; and in theſe inſtances the degree of contraction is very conſtant.

The following experiments of Dr Watſon appear to us the moſt inſtructive as to this circumſtance. A glaſs veſſel was uſed, having a ſlender cylindrical neck, and holding 67 ounces of pure water when filled to a certain

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tain mark. The neck above this mark had a ſcale of equal parts paſted on it. It was filled to the mark with water. Twenty-four pennyweights of ſalt were thrown into it as ſpeedily as poſſible, and the bulk of the ſalt was meaſured by the elevation of the water. Every thing was attended to which could retard the immediate ſolution, that the error ariſing from the ſolution of the firſt particles, before the reſt could be put in, might be as ſmall as poſſible; and in order that both the abſolute bulk and its variations might be obtained by ſome known ſcale, 24 pennyweights of water were put in. This raiſed the ſurface 58 parts of the ſcale. Now we know exactly the bulk of 24 pennyweights of pure water. It is 2,275 cubic inches; and thus we obtain every thing in abſolute meaſures: And by comparing the bulk of each ſalt, both at its firſt immerſion and after its complete ſolution, we obtain its ſpecific gravity, and the change made on it in paſſing from a ſolid to a fluid form. The following table is an abſtract of theſe experiments. The firſt column of numbers is the elevation of the ſurface immediately after immerſion; the ſecond gives the elevation when the ſalt is completely diſſolved; and the third and fourth columns are the ſpecific gravities of the ſalts in theſe two ſtates.

Twenty-four Pennyweights.	I.	II.	III.	IV.
Water -	58			
Glauber's ſalt -	42	36	1,380	1,611
Mild volatile alkali -	40	33	1,450	1,787
Sal ammoniac -	40	39	1,450	1,487
Refined white ſugar -	39	36	1,487	1,611
Coarſe brown ſugar -	39	36	1,487	1,611
White ſugarcandy -	37	36	1,567	1,611
Lymington Glauber's ſalt	35	29	1,657	2,000
Terra foliata tartari -	37	30	1,567	1,933
Rochelle ſalt -	33	28	1,757	2,071
Alum not quite diſſolved	33	28	1,757	2,061
Borax not one-half diſſolved in two days -	33	31	1,757	
Green vitriol -	32	26	1,812	2,230
White vitriol -	30	24	1,933	2,416
Nitre - -	30	21	1,933	2,766
Sal gem from Northwich	27	17	2,143	3,411
Blue vitriol -	26	20	2,230	2,900
Pearl aſhes -	25	10	2,320	5,800
Tart. vitriolatus -	22	11	2,636	5,272
Green vitriol calcined to white - -	22	11	2,636	5,272
Dry ſalt of tartar -	21	13	2,761	4,461
Baſket ſea-ſalt -	19	15	3,052	3,866
Corroſive ſublimate -	14	10	4,142	5,800
Turbith mineral -	9	▪	6,444	

The inſpection of this liſt naturally ſuggeſts two ſtates of the caſe as particularly intereſting to the philoſopher ſtudying the theory of ſolution. The firſt ſtate is when the lixivium approaches to ſaturation. In the very point of ſaturation any addition of ſalt retains its bulk unchanged. In diluted brines, we ſhall ſee that the denſity of the fluid ſalt is greater, and gradually diminiſhes as we add more ſalt. It is an important queſtion, Whether this diminution goes on continually, till the fluid denſity of the ſalt is the ſame with its ſolid denſity? or, Whether there is an abrupt paſſage from ſome degree of the one to the fixed degree of the other, as we obſerve in the freezing of iron, the ſetting of ſtucco, and ſome other inſtances?

The other intereſting ſtate is that of extreme dilution, when the differences between the ſucceſſive denſities bear a great proportion to the denſities themſelves, and thus enable the mathematician to aſcertain with ſome preciſion the variations of corpuſcular force, in conſequence of a variation of diſtance between the particles. The ſketch of an inveſtigation of this important queſtion given by Boſcovich, in his Theory of Natural Philoſophy, is very promiſing, and ſhould incite the philoſophical chemiſt to the ſtudy. The firſt thing to be done is to compare the law of ſpecific gravity; that is, the relation between the ſpecific gravity and quantity of ſalt held in ſolution.

Wiſhing to make this work as uſeful as poſſible, we have ſearched for experiments, and trains of experiments, on the denſity of the many brines which make important articles of commerce; but we were mortified by the ſcantineſs of the information, and diſappointed in our hopes of being able to combine the detached obſervations, ſuited to the immediate views of their authors, in ſuch a manner as to deduce from them ſcales (as they may be called) of their ſtrength. We rarely found theſe detached obſervations attended with circumſtances which would connect them with others; and there was frequently ſuch a diſcrepancy, nay oppoſition, in ſerieſes of experiments made for aſcertaining the relation between the denſity and the ſtrength, that we could not obtain general principles which enable us to conſtruct tables of ſtrength *à priori*.

Mr Lambert, one of the firſt mathematicians and philoſophers of Europe, in a diſſertation in the Berlin Memoirs (1762), gives a narration of experiments on the brines of common ſalt, from which he deduces a very great condenſation, which he attributes to an abſorption in the weak brines of the ſalt, or a lodgment of its particles in the interſtices of the particles of water. Mr Achard of the ſame academy, in 1785, gives a very great liſt of experiments on the bulks of various brines, made in a different way, which ſhew no ſuch introſuſception; and Dr Watſon, formerly profeſſor of chemiſtry at Cambridge, and now biſhop of Landaff, thinks this confirmed by experiments which he narrates in his Chemical Eſſays. We ſee great reaſon for heſitating our aſſent to either ſide, and do not think the experiments deciſive. We incline to Mr Lambert's opinion; for this reaſon, that in the ſucceſſive dilutions of oil of vitriol and aquafortis there is a moſt evident and remarkable condenſation. Now what are theſe but brines, of which we have not been able to get the ſaline ingredient in a ſeparate form? The experiments of Mr Achard and Dr Watſon were made in ſuch a way that a ſingle grain in the meaſurement bore too great a proportion to the whole change of ſpecific gravity. At the ſame time, ſome of Dr Watſon's are ſo ſimple in their nature that it is very difficult to withhold the aſſent.

In this ſtate of uncertainty, in a ſubject which ſeems to us to be of public importance, we thought it our duty to undertake a train of experiments to which recourſe may always be had. Works like this are ſeldom conſidered as ſources of original information; and it is thought ſufficient when the knowledge

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ledge already diffuſed is judiciouſly compiled. But a due reſpect for the public, and gratitude for the very honourable reception hitherto given to our labours, induce us to exert ourſelves with honeſt zeal to merit the continuance of public favour. We aſſure our readers that the experiments were made with care, and on quantities ſufficiently large to make the unavoidable irregularities in ſuch caſes quite inſignificant. The law of denſity was aſcertained in each ſubſtance in two ways. We diſſolved different portions of ſalt in the ſame quantity of water, and examined the ſpecific gravity of the brine by weighing it in a veſſel with a narrow neck. The portions of ſalt were each of them one-eighth of what would make a nearly ſaturated ſolution of the temperature 55. We did not make the brine ſtronger, that there might be no riſk of a precipitation in form of cryſtals. We conſidered the ſpecific gravities as the ordinates of a curve, of which the abſciſſæ were the numbers of ounces of dry ſalt contained in a cubic foot of the brine. Having thus obtained eight ordinates correſponding to 1, 2, 3, 4, 5, 6, 7, and 8 portions of ſalt, the ordinates or ſpecific gravities for every other proportion of ſalt were had by the uſual methods of interpoſition.

The other method was, by firſt making a brine nearly ſaturated, in which the proportion of ſalt and water was exactly determined. We then took out one-eighth of the brine, and filled up the veſſel with water, taking care that the mixture ſhould be complete; for which purpoſe, beſides agitation, the diluted brine was allowed to remain 24 hours before weighing. Taking out one-eighth of the brine alſo takes out one eighth of the ſalt; ſo that the proportion of ſalt and water in the diluted brine was known. It was now weighed, and thus we determined the ſpecific gravity for a new proportion of ſalt and water.

We then took out one-ſeventh of the brine. It is evident that this takes out one-eighth of the original quantity of ſalt; an abſtraction equal to the former. We filled the veſſel with water with the ſame precautions; and in the ſame manner we proceeded till there remained only one-eighth of the original quantity of ſalt.

The ſpecific gravities by theſe two methods agreed extremely well. In the very deliqueſcent ſalts the firſt method exhibited ſome ſmall irregularities, ariſing from the unequal quantities of water which they had imbibed from the atmoſphere. We therefore confided moſt in the experiments made with diluted brines.

That the reader may judge of the authority of the tables which we ſhall inſert, we ſubmit to his inſpection one ſeries of experiments.

Two thouſand one hundred and eighty-eight grains of very pure and dry (but not decrepitated) common ſalt, prepared in large cryſtals, were diſſolved in 6562 grains of diſtilled water of the temperature 55°. A ſmall matraſs with a narrow neck, which held 4200 grains of diſtilled water, was filled with this brine. Its contents weighed 5027 grains. Now 6562 + 2188 : 2118 = 5027 : 1256,75. Therefore the bottle of brine contained 1256,75 grains of ſalt diſſolved in 3770,25 grains of water. Its ſpecific gravity is = $\frac{5027}{4200}$, or 1,196905; and a cubic foot of brine weighs 1196,9 ounces avoirdupois. Alſo 5027 : 1256,75 = 1196,9 : 299,28. Therefore a cubic foot of this brine contains 299,28 ounces of perfectly dry ſalt.

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The ſubſequent ſteps of the proceſs are repreſented as follows.

Salt.	Brine.	Water.	Wt. of Cub. Ft	Salt in Cub. Ft.
8)1256,75	8)5027	3770,25	1196,9	299,28
157,1	628,4	$=\frac{1}{8}$ of brine.		$37,41\frac{1}{8}$
	4398,6	Remains.		
	527,4	Water to fill it again.		
7)1099,6	7)4926,0	2d Brine.	1172,7	261,87
157,1	703,7	$\frac{1}{7}$ taken out.		37,41
	4222,3			
	604,7	Water added.		
942,5	6)4827,0	3d Brine	1149,3	224,46
157,1	804,5	Taken out.		
	4022,5	Remains.		
	706,5	Water added.		
785,4	5)4729,0	4th Brine.	1125,9	187,05
157,1	946	Taken out.		
	3783	Rema ins.		
	847	Water added.		
628,3	4)4630	5th Brine.	1102,3	149,64
157,1	1157,5	Taken out.		
	3472,5	Remains.		
	1054,5	Water added.		
471,2	3)4527	6th Brine.	1077,9	112,23
157,1	1509	Taken out.		
	3018	Remains.		
	1405	Water added.		
314,1	2)4423	7th Brine.	1053,3	74,82
157,1	2212	Taken out.		
	2211	Remains.		
	2102	Water added.		
157,0	4213	8th Brine.	1027,9	37,41

Thus, by repeated abſtraction of brine, ſo as always to take out $\frac{1}{8}$th of the ſalt contained in one conſtant bulk, we have obtained a brine conſiſting of 157 grains of ſalt united with 4313—157, or 4156 grains of water. Its ſpecific gravity is $\frac{4313}{4200}$,=1,0279, and a cubic foot of its weight 1028 ounces, and contains $37\frac{4}{10}$ ounces of dry ſalt. In like manner may the ſpecific gravity, the weight of a cubic foot, and the ſalt it contains, be eſtimated for the intermediate brines.

When theſe eight quantities of ſalt contained in a cubic foot are made the abſciſſæ, and the weights of the cubic foot of brine are the correſponding ordinates, the curve

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curve will be found to be extremely regular, refembling a hyperbolic arch whofe aſſymptote makes an angle of 30° with the axis. Ordinates were then interpolated analytically for every 10 ounces of contained ſalt, and thus the table was conſtructed. We did not, however, reſt it on one ſeries alone; but made others, in which $\frac{1}{5}$th of the ſalt was repeatedly abſtracted. They agreed, in the caſe of common ſalt, with great exactneſs, and in ſome others there were ſome very inconſiderable irregularities.

To ſhow the authority of the tables of ſtrength was by no means our only motive for giving an example of the proceſs. It may be of uſe as a pattern for ſimilar experiments. But, beſides, it is very inſtructive. We ſee, in the firſt place, that there is a very ſenſible change of denſity in one or both of the ingredients. For the ſeries is of that nature (as we have formerly explained), that if the ingredients retained their denſities in every proportion of commixture, the ſpecific gravities would have been in arithmetical progreſſion; whereas we ſee that their differences continually diminiſh as the brines grow more denſe. We can form ſome notion of this by comparing the different brines. Thus in the firſt brine, weighing 5027 grains, there are 3770 grains of water in a veſſel holding 4200. If the denſity of the water remains the ſame, there is left for the ſalt only as much ſpace as would hold 430 grains of water. In this ſpace are lodged 1257 grains of ſalt, and its ſpecific gravity, in its liquid form, is $\frac{1257}{430}=2,8907$ very nearly. But in the 8th brine the quantity of water is 4156, the ſpace left for 157 grains of ſalt is only the bulk of 44 grains of water, and the denſity of the ſalt is $\frac{157}{44}=3,568$, conſiderably greater than before. This induced us to continue the dilution of the brine as follows, beginning with the 8th brine.

157	2)4313	8th brine.
78,5	2156,5	
	2156,5	
	2105,5	
78,5	2)4262,0	9th brine
39,7	2131	
	2131	
	2102	
39,7	2)4233	10th brine
	2116,5	
	2116,5	
	2102	
19,8	4218	11th brine.

This laſt brine contains 4198,2 grains of water, leaving only the bulk of 1,8 grains of water to contain 19,8 of ſalt, ſo that the ſalt is ten times denſer than water. This will make the ſtrength 243 inſtead of 210 indicated by the ſpecific gravity. But we do not pretend to meaſure the denſities with accuracy in theſe diluted brines. It is evident from the proceſs that a ſingle grain of exceſs or defect in taking out the brine and replacing it with water has a ſenſible proportion to the whole variation. But we ſee with ſufficient evidence, that from the ſtrong to the weak brines the ſpace left for the portion of ſalt is continually diminiſhing. In the firſt dilution 527½ grains of water were added to fill up the veſſel; but $\frac{1}{10}$th of its contents of pure water is only 525: ſo that here is a diminution of 2½ grains in the ſpace occupied by the remaining ſalt. The ſubſequent additions are 604,7; 706,5; 857; 1054,5; 1405; 2102; 2105,5; 2102; 2102; inſtead of 600; 700; 840; 1050; 1400; 2100; 2100; 2100; 2100. Nothing can more plainly ſhow the condenſation in general, though we do not learn whether it happens in one or both of the ingredients; nor do the experiments ſhow with ſufficient accuracy the progreſſion of this diminution. The exceſſes of the added water being only ſix or ſeven grains, we cannot expect a nice repartition. When the brine is taken out, the upper part of the veſſel remains lined with a briny film containing a portion of ſalt and water, perhaps equal or ſuperior to the differences. Had our time permitted, we ſhould have examined this matter with ſcrupulous attention, uſing a veſſel with a ſtill narrower neck, and in each dilution abſtracting one half of the brine. The curve, whoſe abſciſſæ and ordinates repreſent the weight of the contained ſalt and the weight of a conſtant bulk of the brine, exhibits the beſt and moſt ſynoptical view of the law of condenſation, becauſe the poſition of the tangent in any point, or the value of the ſymbol $\frac{\dot{x}}{\dot{y}}$, always ſhows the rate at which the ſpecific gravity increaſes or diminiſhes. We are inclined to think that the curve in all caſes is of the hyperbolic kind, and complete; that is, having the tangent perpendicular to the axis at the beginning of the curve. The mathematical reader will eaſily gueſs the phyſical notions which incline us to this opinion; and will alſo ſee that it is hardly poſſible to diſcover this experimentally, becauſe the miſtake of a ſingle grain in the very ſmall ordinates will change the poſition of the tangent many degrees. It was for this reaſon that we thought it uſeleſs to proſecute the dilution any farther. But we think that it may be proſecuted much farther in Dr Watſon's or Mr Achard's method, viz. by diſſolving equal weights of ſalt in two veſſels, of very different capacities, having tubular necks, in which the change of bulk may be very accurately obſerved. We can only conclude, that the condenſation is greateſt in the ſtrongeſt brines, and probably attains its maximum when the quantities of true ſaline matter and water are nearly equal, as in the caſe of vitriolic acid, &c.

We conſider theſe experiments as abundantly ſufficient for deciding the queſtion "Whether the ſalt can be received into the pores of the water, or the water into the pores of the ſalt, ſo as to increaſe its weight without increaſing its bulk?" and we muſt grant that it may. We do not mean that it is ſimply lodged in the pores as ſand is lodged in the interſtices of ſmall ſhot; but the two together occupy leſs room than when ſeparate. The experiments of Mr Achard were inſufficient for a deciſion, becauſe made on ſo ſmall a quantity as 600 grains of water. Dr Watſon's experiments have, for the moſt part, the ſame defect. Some of them, however, are of great value in this queſtion, and are very fit for aſcer-

taining the ſpecific gravity of diſſolving ſalts. In one of them (not particularly narrated) he found that a quantity of diſſolved ſalt occupied the ſame bulk in two very different ſtates of dilution. We cannot pretend to reconcile this with our experiments. We have given theſe as they ſtood; and we think them concluſive, becauſe they were ſo numerous and ſo perfectly conſiſtent with each other; and their reſult is ſo general, that we have not found an exception. Common ſalt is by no means the moſt remarkable inſtance of condenſation. Vegetable alkali, ſal ammoniac, and ſome others, exhibit much greater condenſation.

We thought this a proper opportunity of conſidering this queſtion, which is intimately connected with the principles of chemical ſolution, and was not perhaps conſidered in ſufficient detail under the article CHEMISTRY. We learn from it in general, that the quantities of ſalt in brines increaſe at ſomewhat a greater rate than their ſpecific gravities. This difference is in many caſes of ſenſible importance in a commercial view. Thus an alkaline lixivium for the purpoſes of bleaching or ſoap-making, whoſe ſpecific gravity is 1,234, or exceeds that of water by 234, contains 361 ounces of ſalt in a cubic foot; a ley, which exceeds the weight of water twice as much, or 468 ounces *per* cubic foot, contains 777 ounces of ſalt, which exceeds the double of 361 by 55 ounces more than 7 *per cent.* Hence we learn, that hydrometers for diſcovering the ſtrength of brines, having equal diviſions on a cylindrical ſtem, are very erroneous; for even if the increments of ſpecific gravity were proportional to the quantities of ſalt in a gallon of brine, the diviſions at the bottom of the ſtem ought to be ſmaller than thoſe above.

The conſtruction of the following table of ſtrengths from the above narrated ſeries of brines is ſufficiently obvious. Column 1ſt is the ſpecific gravity as diſcovered by the balance or hydrometer, and alſo is the number of ounces in a cubic foot of the brine. Col. 2d is the ounces of the dry ſalt contained in it.

TABLE of Brines of Common Salt.

Weight Cub. Ft. Brine.	Salt in Cub. F.	Weight Cub. Ft. Brine.	Salt in Cub. F.
1,000	0	1,115	170
1,008	10	1,122	180
1,015	20	1,128	190
1,022	30	1,134	200
1,029	40	1,140	210
1,036	50	1,147	220
1,043	60	1,153	230
1,050	70	1,159	240
1,057	80	1,165	250
1,064	90	1,172	260
1,070	100	1,178	270
1,077	110	1,184	280
1,083	120	1,190	290
1,090	130	1,197	300
1,096	140	1,203	310
1,103	150	1,206	316
1,109	160	1,208	320

The table differs conſiderably from Mr Lambert's. The quantities of ſalt correſponding to any ſpecific gravity are about $\frac{1}{18}$th leſs than in his table. But the reader will ſee that they correſpond with the ſeries of experiments above narrated; and theſe were but a few of many which all correſponded within an hundredth part. The cauſe of the difference ſeems to be, that moſt kinds of common ſalt contain magneſian ſalts, which contain a very great proportion of water neceſſary for their cryſtallization. The ſalt which we uſed was of the pureſt kind, but ſuch as may be had from every ſalt work, by Lord Dundonald's very eaſy proceſs, viz. by paſſing through it a ſaturated ſolution boiling hot, which carries off with it about $\frac{4}{5}$ths of all the bitter ſalts. Our aim being to aſcertain the quantities of pure ſea-ſalt, and to learn by the by its relation to water in reſpect of denſity, we thought it neceſſary to uſe the pureſt ſalt. We alſo dried it for ſeveral days in a ſtove, ſo that it contained no water not abſolutely neceſſary for its cryſtallization. An ounce of ſuch ſalt will communicate a greater ſpecific gravity to water than an ounce of a ſalt that is leſs pure, or that contains extraneous water.

Specific Gravity.

The ſpecific gravity 1,090 is that of ordinary pickles, which are eſtimated as to ſtrength by floating an egg.

We cannot raiſe the ſpecific gravity higher than 1,206 by ſimply diſſolving ſalt in cold water. But it will become much denſer, and will even attain the ſpecific gravity 1,240 by boiling, then holding about 366 ounces in the cubic foot of hot brine. But it will depoſit by cooling, and when of the temperature 55° or 60°, hardly exceeds 1,206. We obtained a brine by boiling till the ſalt grained very rapidly. When it cooled to 60°, its ſpecific gravity was 1,2063; for a veſſel which held 3506 grains of diſtilled water held 4229 of this brine. This was evaporated to dryneſs, and there were obtained 1344 grains of ſalt. By this was computed the number interpoſed between 310 and 320 in the table. We have however raiſed the ſpecific gravity to 1,217, by putting in no more ſalt than was neceſſary for this denſity, and uſing heat. It then cooled down to 60° without quitting any ſalt; but if a few grains of ſalt be thrown into this brine, it will quickly depoſit a great deal more, and its denſity will decreaſe to 1,206. We find this to hold in all ſalts; and it is a very inſtructive fact in the theory of cryſtallization; it reſembles the effect which a magnet produces upon iron filings in its neighbourhood. It makes them temporary magnets, and cauſes them to arrange themſelves as if they had been really made permanent magnets. Juſt ſo a cryſtal already formed diſpoſes the reſt to cryſtallize. We imagine that this analogy is complete, and that the forces are ſimilar in both caſes.

The above table is computed for the temperature 55°; but in other temperatures the ſtrength will be different on two accounts, viz. the expanſion of the brine and the diſſolving power of the water. Water expands about 40 parts in 1000 when heated from 60° to 212°. Saturated brine expands about 48 parts, or $\frac{1}{5}$th more than water; and this exceſs of expanſion is nearly proportional to the quantity of ſalt in the brine. If therefore any circumſtance ſhould oblige us to examine a brine in a temperature much above 60°, allowance ſhould be made for this. Thus, ſhould the ſpecific gravity of brine of the temperature 130 (which is nearly half way between 60 and 212) be 1,140, we muſt increaſe it by 20 (half of 40); and having found the ſtrength 240 correſponding to this corrected ſpecific gravity, we muſt correct it again by adding 1 to the ſpecific gravity for every 45 ounces of ſalt.

But

Specific Gravity.

But a much greater and more uncertain correction is neceſſary on account of the variation of the diſſolving power of water by heat. This indeed is very ſmall in the caſe of ſea-ſalt in compariſon with other ſalts. We preſume that our readers are appriſed of this peculiarity of ſea ſalt, that it diſſolves nearly in equal quantities in hot or in cold water. But although water of the temperature 60 will not diſſolve more than 320 or 325 ounces of the pureſt and dryeſt ſea-ſalt, it will take up above 20 ounces more by boiling on it. When thus ſaturated to the utmoſt, and allowed to cool, it does not quit any of it till it is far cooled, viz. near to 60°. It then depoſits this redundant ſalt, and holds the reſt till it is juſt going to freeze, when it lets it go in the inſtant of freezing. If evaporated in the ſtate in which it continues to hold the ſalt, it will yield above 400 ounces *per* cubic foot of brine, in good cryſtals, but rather overcharged with water. And ſince in this ſtate the cubic foot of brine weighs about 1220 ounces, it follows, that 820 ounces of water will, by boiling, diſſolve 400 of cryſtallized ſalt.

The table ſhows how much any brine muſt be boiled down in order to grain. Having obſerved its ſpecific gravity, find in the table the quantity of ſalt correſponding. Call this x. Then, ſince a boiling hot graining or ſaturated ſolution contains 340 ounces in the cubic foot of brine, ſay $340 : 1000 = x : \frac{1000}{340}x$. This is the bulk to which every cubic foot (valued at 1000) muſt be boiled down. Thus ſuppoſe the brine has the ſpecific gravity 1109. It holds 160 ounces *per* foot, and we muſt boil it down to $\frac{1000 \times 160}{340}$ or 471; that is, we muſt boil off $\frac{529}{1000}$ of every cubic foot or gallon.

Theſe remarks are of importance in the manufacture of common ſalt; they enable us to appreciate the value of ſalt ſprings, and to know how far it may be prudent to engage in the manufacture. For the doctrine of latent heat aſſures us, that in order to boil off a certain quantity of water, a certain quantity of heat is indiſpenſably neceſſary. After the moſt judicious application of this heat, the conſumption of fuel may be too expenſive.

The ſpecific gravity of ſea-water in theſe climates does not exceed 1,03, or the cubic foot weighs 1030 ounces, and it contains about 41 ounces of ſalt. The brine-pits in England are vaſtly richer; but in many parts of the world brines are boiled for ſalt which do not contain above 10 or 20 ounces in the cubic foot.

In buying ſalt by weight, it is of importance to know the degree of humidity. A ſalt will appear pretty dry (if free from magneſia ſalts) though moiſtened with 1 *per cent.* of water; and it is found that incipient humidity expoſes it much to farther deliqueſcence. A much ſmaller degree of humidity may be diſcovered by the ſpecific gravity of a brine made with a few ounces of the ſalt. A[n] the inſpection of the table informs us that the brine ſhould be weak; for the differences of ſpecific gravity go on diminiſhing in the ſtronger brines: 300 ounces of dry ſalt diſſolved in 897 ounces of water ſhould give the ſpecific gravity 1197. Suppoſe it be but 1190, the quantity of ſalt correſponding is only 290; but when mixed with 897 ounces of water, the weight is 1197, although the weight or the cubic foot is only 1190. There is therefore more than a cubic foot of the brine, and there is as much ſalt as will make more than a cubic foot of the weight 1190. There is $290 \times \frac{1197}{1190}$, or 291⅞ ounces, and there is 8⅛ ounces of water attached to the ſalt.

Specific Gravity.

The various informations which we have pointed out as deducible from a knowledge of the ſpecific gravity of the brines of common ſalt, will ſerve to ſuggeſt ſeveral advantages of the knowledge of this circumſtance in other lixivia. We ſhall not therefore reſume them, but ſimply give another table or two of ſuch as are moſt intereſting. Of thoſe alkaline leys are the chief, being of extenſive uſe in bleaching, ſoap-making, glaſs-making, &c.

We therefore made a very ſtrong ley of the pureſt vegetable alkali that is ever uſed in the manufactories, not thinking it neceſſary, or even proper, to take it in its ſtate of utmoſt purity, as obtained from cubic nitre and the like. We took ſalt of tartar from the apothecary, perfectly dry, of which 3983 grains were diſſolved in 3540 grains of diſtilled water; and after agitation for ſeveral days, and then ſtanding to depoſit ſediment, the clear ley was decanted. It was again agitated; becauſe, when of this ſtrength, it becomes, in a very ſhort time, rarer above and denſer at the bottom. A flaſk containing 4200 grains of water held 6165 of this ley when of the temperature 55°. Its ſpecific gravity was therefore 1,4678, and the 6165 grains of ley contained 3264 grains of ſalt. We examined its ſpecific gravity in different ſtates of dilution, till we came to a brine containing 51 grains of ſalt, and 4189 grains of water, and the contents of the flaſk weighed 4240 grains: its ſpecific gravity was therefore 1,0095. In this train of experiments the progreſſion was moſt regular and ſatisfactory; ſo that when we conſtructed the curve of ſpecific gravities geometrically, none of the points deviated from a moſt regular curve. It was conſiderably more incurvated near its commencement than the curve for ſea-ſalt indicating a much greater condenſation in the diluted brines. We think that the following table, conſtructed in the ſame manner as that for common ſalt, may be depended on as very exact.

Weight of Cub. Foot oz.	Salt cont. oz.	Weight of Cub. Foot oz.	Salt cont. oz.	Weight of Cub Foot oz.	Salt cont. oz.
1000	0	1224	340	1417	680
1016	20	1236	360	1428	700
1031	40	1248	380	1438	720
1045	60	1259	400	1449	740
1058	80	1270	420	1460	760
1071	100	1281	440	1471	780
1084	120	1293	460	1482	800
1098	140	1305	480	1493	820
1112	160	1317	500	1504	840
1125	180	1329	520	1515	860
1138	200	1340	540	1526	880
1150	220	1351	560	1537	900
1162	240	1362	580	1547	920
1174	260	1372	600	1557	940
1187	280	1384	620	1567	960
1200	300	1395	640	1577	980
1212	320	1406	660	1586	1000

Specific Gravity.

We see the same augmentation of the density of the salt in the diluted brines here as in the case of common salt. Thus a brine, of which the cubic foot weighs 1482 ounces, or which has the specific gravity 1,482, contains 800 ounces of dry alkali and 682 of water. Therefore, if we suppose the density of the water uncharged, there remains the bulk of 318 ounces of water to receive 840 ounces of salt: its density is therefore $\frac{800}{318}$, = 2,512 nearly. But in the brine whose weight per foot is only 1016 there are 20 ounces of salt, and therefore 996 of water; and there is only four ounce-measures of water, that is, the bulk of four ounces of water, to receive 20 ounces of salt. Its specific gravity therefore is $\frac{20}{4}$, = 5, almost twice as great as in the strong brine. Accordingly Mr Achard is disposed to admit the absorption (as it is carelessly termed) in the case of salt tart. But it is a general (we think an universal) fact in the solution of salts. It must be carefully distinguished from the first contraction of bulk which salts undergo in passing from a solid to a fluid form. The contraction now under consideration is analogous to the contraction of oil of vitriol when diluted with water; for oil of vitriol must be considered as a very strong brine which we cannot dephlegmate by distillation, and therefore cannot obtain the dry saline ingredient in a separate form, so as to observe its solid density, and say how much it contracts in first becoming fluid. The way of conceiving the first contraction in the act of solution as a lodging of the particles of the one ingredient on the interstices of the other, "*ou ils se nichent, en augmentant le poids sans affecter le volume de la saumure*," as Eller and Lambert express themselves, is impossible here, when both are fluids. Indeed it is but a slovenly way of thinking in either case, and should be avoided, because inadvertent persons are apt to use as a physical principle what is merely a mode of speech.

We learn from the table, that a hydrometer with equidistant divisions on a cylindrical or prismatical stem is still more erroneous than in the brines of common salt.

We learn from the experiments of Kirwan, Lavoisier, and others, that dry salt of tartar contains about $\frac{1}{4}$th of its weight of fixed air. In many applications of this salt to the purposes of manufacture, this ingredient is of no use. In some it is hurtful, and must be abstracted by lime. Soap-maker's ley consists of the pure alkaline salt dissolved in water. It is therefore of importance to ascertain its quantity by means of the specific gravity of the brine. For this purpose, we took a ley of sal tart. whose specific gravity was 1,20417, containing 314 oz. of mild alkali in a cubic foot of ley, and we rendered it nearly caustic by lime. The specific gravity was then 1,1897. This is a very unexpected result. Nothing is employed with more success than quicklime for dephlegmating any watery fluid. We should rather have expected an increase of specific gravity by the abstraction of some of the water of the menstruum, and perhaps the water of the crystallization, and the aerial part of the salt. But we must ascribe this to the great density in which the fixed air exists in the mild alkali.

It is unnecessary to give similar tables for all the salts, unless we were writing a dissertation on the theory of their solution. We shall only observe, that we examined with particular attention sal ammoniac, because Mr Achard, who denies what is called the absorption of salts, finds himself obliged to allow something like it in this salt. It does not, however, differ from those of which we have given an account in detail in any other respect than this, that the changes of fluid density are much less than in others (instead of being greater, as Achard's experiments seem to indicate) in all brines of moderate strength. But in the very weak brines there is indeed a remarkable difference; and if we have not committed an error in our examination, the addition of one part of sal ammoniac to 64 of water occupies less room than the water alone. We think that we have met with this as an accidental remark by some author, whose work we do not recollect. But we do not choose to rest so much on our form of the experiment in such weak brines. The following mixtures will abundantly serve for constructing the table of its strength: Sal ammoniac = 960 grains was dissolved in 3506 grains of water, making a brine of 4466 grains. A phial which held 1600 grains water held 1698 of this brine. It contained $\frac{1698 \times 960}{4466}$, or 365 grains of salt. The specific gravity was $\frac{1698}{1600}$, = 1,061, and the cubic foot weighed 1061 ounces. It also contained $\frac{1061 \times 365}{1698}$, or 228 ounces of salt. By repeated abstraction of brine, and replacing with water, we had the following series:

Series.	Brine.	Sp. Gr.	Oz. Salt in Cub. F.
Weight of brine,	1*st*, 1698	1,061	228
After taking out $\frac{1}{4}$,	2*d*, 1676	1,048	171
After taking out $\frac{1}{3}$,	3*d*, 1653	1,033	114
After taking out $\frac{1}{2}$,	4*th*, 1630	1,019	57
After taking out $\frac{1}{2}$,	5*th*, 1616	1,010	$28\frac{1}{2}$
$\frac{1}{2}$,	6*th*, 1610	1,0063	$14\frac{1}{4}$
$\frac{1}{2}$,	7*th*, 1605	1,0038	$7\frac{1}{8}$

This series is extremely regular, and the progress of density may be confidently deduced from it.

From the whole of this disquisition on the relation between the specific gravities of brines and the quantities of salt contained, we see in general that it may be guessed at, with a useful degree of precision, from the density or specific gravity of saturated solutions. We therefore conclude with a list of the specific gravities of several saturated solutions, made with great care by the bishop of Landaff.—The temperature was 42°. The first numerical column is the density of saturated brine, and the next is the density of a brine consisting of 12 parts (by weight) of water and one of salt. From this may be inferred the quantity in the saturated solution, and from this again may be inferred the quantity corresponding to inferior densities.

Borax,	1,010	
Cor. Sublim.	1,037	
Alum,	1,033	
Glaub. Salt,	1,054	1,029
Common Salt,	1,198	1,059
Sal cath. amar.	1,232	1,0[illegible]9
Sal ammon.	1,072	1,026
Vol. alk. mite,	1,087	
Nitre,	1,095	1,050
Rochelle salt,	1,114	
Blue vitriol,	1,150	1,052
Green vitriol,	1,157	1,043
White vitriol,	1,386	1,045
Pearl ash,	1,534	

SPEC.

Spectacles & Spectre.

SPECTACLES, in dioptrics, a machine consisting of two lenses set in silver, horn, &c. to assist the defects of the organ of sight. Old people, and others who have flat eyes, use convex spectacles, which cause the rays of light converge so as to meet upon the retina: whereas myopes, or short sighted people, use concave lenses for spectacles, which causes the rays to diverge, and prevent their meeting ere they reach the retina. See Optics, n° 73.

Ocular SPECTRA, images presented to the eye after removing them from a bright object, or closing them. When any one has long and attentively looked at a bright object, as at the setting sun, on closing his eyes, or removing them, an image, which resembles in form the object he was attending to, continues some time to be visible. This appearance in the eye we shall call the ocular spectrum of that object.

Phil. Trans. 1786

These ocular spectra are of four kinds: 1st, Such as are owing to a less sensibility of a defined part of the retina or spectra from the defect of sensibility. 2d, Such as are owing to a greater sensibility of a defined part of the retina, or spectra from excess of sensibility. 3d, Such as resemble their object in its colour as well as form; which may be termed direct ocular spectra. 4th, Such as are of a colour contrary to that of their object, which may be termed reverse ocular spectra.

SPECTRE, an apparition, something made preternaturally visible to human sight, whether the ghosts of dead men or beings superior to man.

A belief that supernatural beings sometimes make themselves visible, and that the dead sometimes revisit the living, has prevailed among most nations, especially in the rudest stages of society. It was common among the Jews, among the Greeks, and among the Romans, as we find from the Scripture, and from the poems of Homer and Virgil. Celestial appearances were indeed so often exhibited to the Jews, that the origin of their belief is not difficult to be explained. — The Divine Being manifested himself to each of the Patriarchs by some sensible sign, generally by a flame of fire, as he did to Moses. Under this semblance also did he appear to the Israelites during their abode in the desert, and after they obtained a settlement in the land of Canaan. Nor did they believe that heavenly beings alone assumed a sensible appearance: They believed that deceased men also sometimes revisited this world. When Saul went to consult the witch at Endor, he asked her to bring up the person whom he should name unto her; a proof that he considered his demand as easily to be performed, and therefore that he probably acted under the influence of popular opinion. The same opinions had been generally entertained at a much earlier period; for necromancy and witchcraft, the arts by which the dead were supposed to be raised, had been prohibited while the Israelites were in the wilderness, and yet untainted with the vices of the Canaanites. They must therefore have derived them from Egypt, the cradle of superstition, as well as of the arts and sciences.

Among the Greeks and Romans the apparition of spectres was generally believed. On innumerable occasions the gods are said to have discovered themselves to the eyes of mortals, to have held conferences, and to have interposed their aid. The ghosts of the dead, too, are said to have appeared. When Æneas, amidst the distraction and confusion of his mind in flying from the destruction of Troy, had lost his wife by the way, he returned in search of her. Her shade appeared to him (for she herself had been slain with the same aspect as before, but her figure was larger. She endeavoured to assuage the grief of her unhappy husband, by ascribing her death to the appointment of the gods, and by foretelling the illustrious honours which yet awaited him. But when Æneas attempted to clasp her in his arms, the phantom immediately vanished into air. From this story we may observe, that the ancients believed that the umbræ or shades, retained nearly the same appearance after death as before; that they had so far the resemblance of a body as to be visible; that they could think and speak as formerly, but could not be touched. This description applies equally well to those shades which had passed the river Styx, and taken up their residence in the infernal regions. Such were the shades of Dido, of Deiphobus, and all those which Æneas met with in his journey through the subterraneous world. Spectre.

It appears from the writings of modern travellers who have visited rude and savage nations, that the belief of spectres is no less common among them. Mr Bruce tells us, that the priest of the Nile assured him, that he had more than once seen the spirit of the river in the form of an old man with a white beard. Among the Mahometans the doctrine of spectres seems to be reduced to a regular system, by the accounts which they give of genii. Whoever has read the Arabian Nights' Entertainments must have furnished his memory with a thousand instances of this kind. Their opinions concerning genii seem to be a corrupted mixture of the doctrines of the Jews and ancient Persians. In Christian countries, too, notwithstanding the additional light which their religion has spread, and the great improvement in the sciences to which it has been subservient, the belief of ghosts and apparitions is very general, especially among the lower ranks. They believe that evil spirits sometimes make their appearance in order to terrify wicked men, especially those who have committed murder. — They suppose that the spirits of dead men affirm a corporeal appearance, hover about church yards and the houses of the deceased, or haunt the places where murders have been committed. (See Ghost.) In some places it is believed that beings have been seen bearing a perfect resemblance to men alive. In the Highlands of Scotland, what is called the second sight is still believed by many (see *Second Sight*); viz. that future events are foretold by certain individuals by means of spectral representation.

So general has the belief of spectres been, that this circumstance alone may be thought by some sufficient to prove that it must have its foundation in human nature, or must rest upon rational evidence. When any doctrine has been universally received by all nations, by generations living several thousand years from one another, and by people in all the different stages of society, there is certainly the strongest presumption to conclude that such a doctrine has its foundations in reason and in truth. In this way we argue in favour of the existence of a God, concerning moral distinction, and the doctrine of a future state: and certainly so far we argue well. But if the same argument be applied to idolatry, to sacrifices, or to apparitions, we shall find that it is applied improperly. Idolatry was very general among ancient nations; so was the offering of sacrifices,

Spectre. so was polytheiſm: but they were by no means univerſal. Should we allow, for the ſake of ſhortening the argument, that all ancient nations were polytheiſts and idolaters, and preſented oblations to their imaginary deities, all that could be concluded from this conceſſion is, that they fell into theſe miſtakes from their ignorance and from the rude ſtate of ſociety, from which their imperfect knowledge of theology and moral philoſophy was never able to reſcue them. Theſe erroneous notions fled before the brightneſs of the Chriſtian ſyſtem; while the doctrines of the exiſtence of God, of moral diſtinction, and of a future ſtate, have been more thoroughly confirmed and aſcertained. The ſame thing may be ſaid of the belief of ſpectres. However generally it has been adopted in the firſt ſtages of ſociety, or by civilized nations who had made but little progreſs in the ſtudy of divine things, it has been rejected, we may ſay invariably, wherever theology and philoſophy have gone hand in hand.

As all popular and long eſtabliſhed opinions are objects of curioſity and reſearch for the philoſopher, we think the belief of ſpectres worthy of ſome attention even in this light. It will therefore, we hope, give ſome ſatisfaction to the philoſophical reader to ſee a ſhort account of the ſources or principles from which this belief is derived. But as the belief of ſpectres is connected with other opinions which appear to us highly injurious to religion; opinions which have been ſupported by many learned men, and which are ſtill believed by ſome men of literary education—it will alſo be proper, in the firſt place, to conſider the evidence on which this belief reſts, in which we muſt conſider both their probability and credibility.

In the preſent inveſtigation we mean to ſet aſide altogether the celeſtial appearances recorded in Scripture, as being founded on unqueſtionable evidence, and perfectly agreeable to thoſe rules by which the Deity acts in the uſual courſe of his Providence. The Iſraelites, during the exiſtence of their ſtate, were immediately under the authority of God, not only as the moral governor of the world, but as the king of Iſrael. In the infancy of the world, while men were rude and unenlightened, and entirely under the influence of idolatry, many revelations were neceſſary to preſerve in their minds pure ideas of the nature of God, and of the worſhip due to Him. They were neceſſary alſo to pave the way for that illuſtrious diſpenſation which the Lord Jeſus came from Heaven to diffuſe over the world. Every celeſtial appearance recorded in Scripture was exhibited for ſome wiſe and important purpoſe, which muſt be apparent to every perſon who conſiders theſe appearances with attention. But when the Scriptures were written and publiſhed, and the Chriſtian religion fully eſtabliſhed, revelation ceaſed, and miracles and heavenly meſſages were no longer requiſite. What credit then ought we to give to thoſe marvellous ſtories related in ancient authors concerning prodigies in the heavens, and the apparition of angels both good and bad?

It is not pretended that any of thoſe prodigies and appearances were exhibited for purpoſes equally great and important with thoſe which are deſcribed in Scripture: And can we ſuppoſe that the all-wiſe Governor of the World would permit his angels to render themſelves viſible to the eye of man for no purpoſe at all, or for a purpoſe which might have been equally well accompliſhed without their interpoſition? Would this be conſiſtent Spectre. with perfect wiſdom, or would it be conſiſtent even with the excellence and ſuperiority of underſtanding which we are taught to aſcribe to theſe elevated beings? The whole will of God is revealed to us in the Scriptures; what further uſe for the viſible interpoſition of angels? It may be objected, Are they not all miniſtering ſpirits ſent forth to miniſter for them who ſhall be heirs of ſalvation§? We anſwer, That angels may animate and § Heb. i. ſupport good men by an inviſible interpoſition. But 14. the Apoſtle is not ſpeaking of celeſtial ſpirits. The word αγγελος ſignifies "a meſſenger;" and in Scripture often refers to men. In the paſſage which we are now reviewing it certainly is applied with much more propriety to men than to angels: for the Apoſtle is ſtating a compariſon between *the Prophets*, by whom God, at ſundry times and in divers manners, ſpake in time paſt to the fathers, and *the Son*, by whom he hath ſpoken in theſe laſt days.

And if God has given no commiſſion to his angels to deliver to men ſince the publication of the Chriſtian religion, is there any probability that he would give any commiſſion or any licence to evil ſpirits? It will be ſaid, that this doctrine is clearly taught in the New Teſtament, in theſe words, "The devil goeth about as a roaring lion ſeeking whom he may devour." We will not avail ourſelves of the interpretation of ſome, who ſay that the word *devil*, which in the Greek language ſignifies an *adverſary*, or *ſlanderer*, refers here to ſome human being, who was a violent enemy of the Chriſtians. All that can be deduced from theſe words, upon the ſuppoſition that they refer to a malignant ſpirit, is merely that he goeth about ſeducing men to vice. But it is not by aſſuming a hideous form, and preſenting himſelf to the midnight traveller, that ſuch a purpoſe is to be accompliſhed. A ſpirit may probably have direct acceſs to our minds without the intervention of any thing corporeal; and by exciting our paſſions may plunge us into vice, which is the only object ſuch a being is ſuppoſed to have in view. None of the marvellous ſtories which we have heard concerning the apparition of evil ſpirits lead us to conclude that they appear to entice men to commit crimes. We never heard of any evil ſpirits that required men to ſteal, to perpetrate robbery or murder. They only appeared to terrify ſome crazy timorous individuals, who have whims and fancies enow of their own to agitate their minds, though no preternatural viſion ſhould ever appear to them. It is not conſiſtent, therefore, with the character of God, and what he has revealed to us of his will, to believe that he would commiſſion good angels, or permit evil angels, to appear to men ſince the propagation of the Goſpel, or indeed at any former period of the world, unleſs ſome great and mighty purpoſe was to be fulfilled. It is not conſiſtent with what we know of the nature of good or bad angels to ſuppoſe, that though permiſſion were granted them occaſionally to ſhow themſelves to men, that they would appear in that way which ſtory-tellers deſcribe.

It is equally improbable that the ſpirits of the dead who have removed from this world ſhould again be permitted to viſit it. At death men undergo as great, perhaps a greater change, than when they came firſt into the light of the ſun. Is it not therefore as improbable that a man ſhould return in a viſible corporeal form

Spectre. form after death, as that, after having arrived at manhood, he ſhould return to the ſtate in which he was before his birth? Such changes as theſe are evidently made permanent by the invariable laws of nature. But ſuppoſe it were poſſible, for what purpoſe ſhould they return? To deſcribe to us what is paſſing in the other world, to animate us to virtue, by informing us of the rewards which there await the good; or to alarm us, by deſcribing the puniſhment of the wicked. Theſe ſeem important reaſons. But Divine Providence has wiſely thrown a veil over futurity. We know every thing of the other world from the Scripture which it is proper for us at preſent to know. And as to incentives to virtue, we are already bleſſed with a number ſufficiently great and powerful for moral beings, who are to act from rational motives, and not from compulſion. "He that will not hear Moſes and the prophets, will not be perſuaded though one roſe from the dead."

uke xvi. 1.

There is one ſtrong objection againſt the probability of ſpectres, which is ſufficient to prove that they are not intelligent creatures; or at leaſt that they poſſeſs ſo ſmall a degree of intelligence, that they are unqualified to act with prudence, to propoſe any end to themſelves, or uſe the proper means to accompliſh that end. Ghoſts often appear in order to diſcover ſome crime that has been committed: but they never appear to a magiſtrate, or perſon in authority, but to ſome illiterate clown, who happens to live near the place where the crime was perpetrated; to ſome perſon who has no connection with the affair at all, and who in general is the moſt improper in the world for making the diſcovery. For inſtance, in Glanville's *Saduciſmus triumphatus* (a book written in the laſt century by a chaplain of Charles II. in ſupport of the common opinions reſpecting witchcraft and apparitions), we have the following ſtory: James Haddock, a farmer, was married to Elenor Welſh, by whom he had a ſon. After the death of Haddock, his wife married one Davis; and both agreed to defraud the ſon by the former marriage of a leaſe bequeathed to him by his father. Upon this the ghoſt of Haddock appeared to one Francis Taverner the ſervant of lord Chicheſter, and deſired him to go to Elenor Welſh, and to inform her that it was the will of her former huſband that their ſon ſhould enjoy the leaſe. Taverner did not at firſt execute this commiſſion; but he was continually haunted by the apparition in the moſt hideous ſhapes, which even threatened to tear him in pieces, till at laſt he delivered the meſſage. Now, had this ſpectre had the leaſt common ſenſe, it would have appeared firſt to Elenor Welſh and her huſband Davis, and frightened them into compliance at once, and not have kept poor Taverner in ſuch conſtant diſquietude, who had no concern in the matter.

Another very odd circumſtance reſpecting apparitions in general muſt not be omitted, which is, that they have no power to ſpeak till they are addreſſed. In the 27th of Glanville's Relations we read of an old woman that appeared often to David Hunter, a neat-herd, at the houſe of the Biſhop of Down and Conners. Whenever ſhe appeared, he found himſelf obliged to follow her; and for three quarters of a year poor David ſpent the whole of almoſt every night in ſcampering up and down through the woods after this old woman. How long this extraordinary employment might have continued, it is impoſſible to gueſs, had not David's violent fatigue made him one night exclaim, "Lord bleſs me! would I were dead!—ſhall I never be delivered from this miſery!" On which the phantom replied, "Lord bleſs me too! It was happy you ſpoke firſt, for till then I had no power to ſpeak though I have followed you ſo long." Then ſhe gave him a meſſage to her two ſons, though David told her he remembered nothing about her. David, it ſeems, neglected to deliver the meſſage; at which the old beldam was ſo much provoked, that ſhe returned and hit him a hearty blow on the ſhoulder, which made him cry out, and then ſpeak to her. Now if ſhe could not ſpeak till David addreſſed her, why might ſhe not have applied this oratorial medicine the firſt time ſhe appeared to him? It would have ſaved both herſelf and him many a weary journey; and certainly David would much rather have had even half a dozen of blows from her choppy fiſts than have wanted ſo many nights ſleep. To compleat the ſtory, we muſt add, that when David's wife found it impoſſible to keep him from following the troubleſome viſitor, ſhe trudged after him, but never was gratified with a ſight of the enchantreſs. David's little dog too was a dutiful attendant on his maſter during his pilgrimage.

It is remarked by Glanville, that ghoſts are generally very eager to be gone. Indeed they are often ſo much ſo, that they do not ſtay to tell their errand. One would be induced from this, as well as the circumſtances already mentioned, to think that they are the ſtupideſt and dulleſt of the dead that aſſume the appearance of ghoſts; unleſs we adopt the ingenious ſolution of Glanville, "That it is a very hard and painful thing for them to force their thin and tenuious bodies into a viſible conſiſtence; that their bodies muſt needs be exceedingly compreſſed; and that therefore they muſt be in haſte to be delivered from the unnatural preſſure."

With reſpect to the *evidence* in favour of ſpectres, if examined ever ſo ſlightly, it will be found very defective. They only appear to one perſon at a time; they are ſeen only in the night; they are viſible only to ignorant, illiterate, and credulous perſons, and never preſent themſelves before men of education and learning.

That ſpectres only appear to one perſon at a time, even though there are more in company, is an objection againſt the credibility of their appearance quite inſurmountable. How is it poſſible that two men of eye-ſight equally good, directing their eyes to the ſame ſpot, ſhould not ſee ſo large an object as that of a man or woman at a ſmall diſtance equally well? Some will tell us that a miſt is caſt over the eyes of the one, while the view of the other is free from obſtruction. But how is this to be proved? and beſides what purpoſe would it ſerve? Ghoſts have ſeldom any ſecrets to diſcloſe; they might be proclaimed to a multitude with as much propriety as confined to one perſon. Shall we be told, that the ſpectre has the power of becoming viſible to ſome, and of remaining inviſible to others? This cannot be allowed without adopting opinions deſtructive to revealed religion; for it would be a miracle: and we cannot be perſuaded, without evidence, that God would empower any inferior being to control at pleaſure the wiſe laws which he has ordained for governing the world. To him who is of a different opinion, we would

Spectre.

Spectre. would recommend Farmer on Miracles; a book in which this queſtion is fully examined.

Spectres appear only in the night. But why ſhould they ſhun the light of the ſun? Thoſe miſchievous ghoſts that Glanville mentions might indeed have ſome reaſon to chooſe midnight for the execution of their pranks, as they would be more eaſily detected in open day. Such was the roguiſh drummer that haunted Mr Mompeſſon's houſe, who beat his drum all night, threw the old gentlewoman's clothes about the room, hid her Bible in the aſhes, plucked the clothes off the bed, and amuſed himſelf with toſſing about Mr Mompeſſon's ſhoes. But why ſhould a grave ſerious ghoſt appear at midnight? Might it not deliver its meſſage with as much eaſe and more ſucceſs in the day-time? In the day-time it would not excite much fear; it would be liſtened to therefore with more attention; and did it chooſe to exhibit itſelf before a number of witneſſes, its grievances would be more ſpeedily redreſſed, becauſe more perſons would intereſt themſelves in ſeeing juſtice done to the injured ghoſt.

Spectres not only chooſe the moſt improper time, but the moſt improper perſons. To render the teſtimony of any perſon credible, he muſt not only be a man of veracity, but he muſt have ſufficient ability to judge of the ſubject to which he is to bear witneſs. It is not on the evidence of an ignorant illiterate perſon, who has more fancy and fear than judgment, that we are to reſt our belief of what is ſupernatural. It is alſo worthy of remark, that we have never heard of a ghoſt appearing to any perſon who did not previouſly believe their exiſtence. A man muſt be prejudiced in favour of this opinion, or he will never ſee a ghoſt. But ſenſible men know, that he who has been accuſtomed to hear frightful ſtories of ghoſts and apparitions gliding thro' a church-yard, or haunting ſome particular place, can ſcarcely paſs through a church-yard or haunted ſpot without conjuring up in his imagination the hideous phantoms which he has been accuſtomed to aſſociate with ſuch places. Is it ſtrange, then, that an ignorant man, with a mind uncultivated and uninformed, with all the prejudices of the nurſery about him, ſhould imagine he ſees ghoſts in thoſe places where he believes they hover, eſpecially in the dead hour of midnight, when, with the ſlighteſt aid of the imagination, a cow may be turned into a monſtrous phantom, and the reflection of the beams of the moon from a little water be converted into a ghoſt with a winding-ſheet? But why ſhould apparitions ſhun men of underſtanding and learning? Why ſhould learning be formidable to them (A)? It was not ſo with the celeſtial meſſengers mentioned in the Scriptures: they appeared to the patriarchs and prophets; and the miracles there recorded were performed in the moſt public places, before the eyes of Rabbins, of Scribes, and Phariſees. Indeed this circumſtance is ſufficient to deſtroy the evidence of ſpectres. They have never been ſeen by any but men of weak or diſtempered minds, or by men who have previouſly believed in them. Spectre.

Having now conſidered the evidence on which the belief of ſpectres reſts, we will endeavour to give ſome account of the foundation of it. To trace an opinion that has prevailed ſo generally in the world to its ſource, is a labour not unworthy of the philoſopher, even tho' the opinion be falſe. It is always gratifying to detect the cauſes of error: it is no leſs uſeful; for in order to refute error, it is often ſufficient to point out the ſources from which it has ſprung. To reach the origin of the belief of ſpectres is not more difficult than to account for idolatry or polytheiſm. In the infant ſtate of the intellectual powers every thing is conſidered as poſſeſſing life and intelligence. The child beats the ſtool over which he has fallen with the ſame paſſion that he would treat his companion: The young girl talks to her doll as if it underſtood her: The ſavages aſcribe every change which they obſerve on the face of nature to the action of ſome animated being. As knowledge advances, they ſingle out thoſe beings which ſeem to produce the moſt ſtriking effects, arrange them into ſome kind of order, and divide the government of the world among them. Unable, at the ſame time, to conceive any notion of a pure ſpirit, they imagine thoſe divinities are corporeal beings. This is the foundation of idolatry. The belief of ſpectres is but another ſtep. That theſe animated corporeal beings, to whom they addreſs their prayers, and who preſide over the world, ſhould on particular occaſions diſplay themſelves to the human eye, is what they muſt be previouſly diſpoſed to expect. Hence the numberleſs appearances of the heathen gods, of the Perſian and Mahometan genii. The belief

(A) The celebrated hiſtorian De Thou had a very ſingular adventure at Saumur, in the year 1598. One night, having retired to reſt very much fatigued, while he was enjoying a ſound ſleep, he felt a very extraordinary weight upon his feet, which, having made him turn ſuddenly, fell down and awakened him. At firſt he imagined that it had been only a dream, but hearing ſoon after ſome noiſe in his chamber, he drew aſide the curtains, and ſaw, by help of the moon, which at that time ſhone very bright, a large white figure walking up and down, and at the ſame time obſerved upon a chair ſome rags, which he thought belonged to thieves who had come to rob him. The figure then approaching his bed, he had the courage to aſk it what it was. "I am (ſaid it) the Queen of Heaven." Had ſuch a figure appeared to any credulous ignorant man in the dead of night and made ſuch a ſpeech, would he not have trembled with fear, and have frightened the whole neighbourhood with a marvellous deſcription of it? But De Thou had too much underſtanding to be ſo impoſed upon. Upon hearing the words which dropped from the figure, he immediately concluded that it was ſome mad woman, got up, called his ſervants, and ordered them to turn her out of doors; after which he returned to bed and fell aſleep. Next morning he found that he had not been deceived in his conjecture, and that having forgot to ſhut his door, this female figure had eſcaped from her keepers, and entered his apartment. The brave Schomberg, to whom De Thou related his adventure ſome days after, confeſſed that in ſuch a caſe he would not have ſhown ſo much courage. The king alſo, who was informed of it by Schomberg, made the ſame acknowledgement.

Spectre. belief of ghoſts may be eaſily deduced from the opinions entertained reſpecting a future ſtate. Theſe opinions are founded on that eſſential doctrine of natural religion, that there is another world in which men ſhall exiſt when death has removed them hence. This doctrine has been univerſally received both by ſavage and civilized nations; but, as might be expected, men have formed very different ſentiments concerning the nature of a future ſtate, of the ſituation and employments of departed ſpirits, according to the degree of knowledge which they poſſeſſed. But the general opinion in ancient and rude nations was, that departed ſpirits retained the ſame external appearance, the ſame paſſions and principles as before. Nothing therefore was more natural than the opinion, that they might occaſionally reviſit this world, from an anxious deſire to alleviate the ſufferings of thoſe beloved friends and relations whom they had left behind them, or to communicate from the unſeen world what might be important to their welfare. Upon ſuch an errand did Creüſa appear to Æneas. The apparition of the ghoſts of murderers is eaſily explained upon the ſame general principles. The remorſe and horror of mind which the murderer feels are ſuppoſed to haunt him in the other world, and to render his ſituation there intolerable (eſpecially if the murder was never detected and puniſhed), till he return and give information againſt himſelf. In this way, then, we think it highly probable the belief of ſpectres has originated. But many other cauſes concur to confirm and propagate this belief. *Theſe are*, imperfect viſion united with fear, dreams, opium, diſeaſes, drunkenneſs, and artifice.

1. Indiſtinct viſion is one ſource of apparitions, eſpecially when the mind is under the influence of fear. It is well known, that the ſenſe of ſeeing conveys no idea of diſtance till improved by experience and obſervation; and how we come at length to diſtinguiſh objects at a diſtance from thoſe that are near, has been explained in another place (ſee METAPHYSICS, n° 50).

In the day-time we ſeldom commit miſtakes, becauſe we know the object at which we look; but at night, when we ſee objects obſcurely, and know not what they are, we have no diſtinct idea either of their diſtances or of their magnitude. We may miſtake a buſh that is near us for a tree at a diſtance; or if the imagination be under the influence of fear, it will eaſily convert it into a gigantic figure. "It is generally aſſerted (ſays Buffon) that theſe figures exiſt only in the imagination; yet they may have a real exiſtence in the eye; for whenever we have no other mode of judging of an unknown object but by the angle it forms in the eye, its magnitude will uniformly increaſe in proportion to its propinquity. If it appears, when at the diſtance of 20 or 30 paces, to be only a few feet high, its height, when within two or three feet of the eye, will be many fathoms. An object of this kind muſt naturally excite terror and aſtoniſhment in the ſpectator, till he approches and recogniſes it by actual feeling; for the moment a man knows an object, the gigantic appearance it aſſumed in the eye inſtantly diminiſhes, and its apparent magnitude is reduced to its real dimenſions. But if, inſtead of approaching ſuch an object, the ſpectator flies from it, he can have no other idea of it but from the image which it formed in his eye; and, in this caſe, he may affirm with truth that he ſaw an object terrible in its aſpect, and enormous in its ſize. Thus the notions concerning ſpectres is founded in nature, and depend not, as ſome philoſophers affirm, upon the imagination alone." Spectre.

In addition to theſe obſervations of Buffon, we may take notice, that objects are always magnified in a fog; ſo that when a fog happens in the night-time, objects may be magnified to an enormous ſize. But, at any rate, whether there be fog in the night or not, there is ſuch a great analogy between darkneſs and a fog, that if the latter deceive us with reſpect to the ſize of objects, the former will alſo deceive us. The writer of this article was paſſing the Frith of Forth at Queensferry, near Edinburgh, one morning which was extremely foggy. Though the water be only two miles broad, the boat did not get within ſight of the ſouthern ſhore till it approached very near it. He then ſaw to his great ſurpriſe a large perpendicular rock, where he knew the ſhore was low and almoſt flat. As the boat advanced a little nearer, the rock ſeemed to ſplit perpendicularly into portions, which ſeparated at a little diſtance from one another. He next ſaw theſe perpendicular diviſions move; and upon approaching a little nearer, found it was a number of people ſtanding on the beach, waiting the arrival of the ferry-boat.

2. Dreams are another fertile ſource of apparitions. It is well known to every perſon, that while the mind is under the influence of a dream it conſiders it as much a reality as it does any particular action while awake. Now if a perſon of a weak ſuperſtitious mind ſhould have a very lively dream, which intereſts his paſſions, particularly the paſſion of fear, it may make ſo deep an impreſſion, that he may be firmly convinced that he has actually ſeen with his eyes what has only paſſed before his imagination (See APPARITION) (B). We ſhall here tell a ſtory, by way of illuſtration, which we have received on unqueſtionable authority. An Eaſt Indian captain had an honeſt faithful ſervant named *John*, for whom he had a great regard. John died, if we recollect right, on a voyage from England to the Eaſt Indies during a French war. As the ſhip approached the place of its deſtination the captain had a dream, in which John appeared to him, and earneſtly beſought him not to ſail to the port for which he was bound, as it was in the hands of the French. The captain, though not addicted to ſuperſtition, thought it prudent to follow this admonition; and after landing at a different port, he was informed that the place to which he had intended to ſteer was, according to the information of the dream, captured by the French. On the voyage home, the captain had a ſecond dream, in which John again appeared to him, and gave him no-

uffon's atural iſtory, ol. iii. 13.

(B) When the thoughts are much troubled, and when a perſon ſleeps without the circumſtances of going to bed, or putting off his clothes, as when he nods in his chair, it is very difficult, as Hobbes remarks, to diſtinguiſh a dream from a reality. On the contrary, he that compoſes himſelf to ſleep, in caſe of any uncouth or abſurd fancy, eaſily ſuſpects it to have been a dream.—*Leviathan*, part i. c. 1.

Spectre. tice that he ſhould ſoon die, and that the ſhip ſhould be taken in the mouth of the Channel by the French. Next morning the captain called his firſt mate, told him his dream, which he believed was prophetic, and delivered his papers, that he might take proper care of them after his deceaſe. Every thing happened exactly as the dream had foretold; the captain died, and the veſſel was taken by a French man of war in the mouth of the Channel. This dream, wonderful as it appears, is eaſily explained. In the voyage out to India, nothing was more natural than that the captain ſhould ſometimes be thinking, that amidſt the various chances of war, the port to which he was bound might be taken; perhaps it was a place of conſequence, which the French might be eager to poſſeſs. The captain being accuſtomed to revolve theſe thoughts in the day-time, they would naturally return at night; the regret which he felt for the loſs of a faithful ſervant might mingle with his apprehenſions, and thus produce the dream. Perhaps the advice was ſuch as John would have given had he been alive. It is equally eaſy to explain the cauſe of the dream in the paſſage home. The captain, we are told, was very ill, and thought himſelf dying, at the very time he had the ſecond dream, and therefore did not expect to reach England. This part of the dream, then, was only his own thoughts, delivered by his ſervant. As to the other part, that his ſhip ſhould be taken in the mouth of the Channel, it may be thought unaccountable how the very place ſhould be foreſeen. But we muſt recollect, that the mouth of the Channel, being over againſt the coaſt of France, was by far the moſt dangerous place in the whole paſſage; and that, therefore, the captain had more reaſon to be afraid of loſing his ſhip there than in any other place. The uſe which we mean to make of this ſtory is this: Had the captain been a man of a weak mind, he would certainly have conſidered the dream as a reality, and believed, that inſtead of having dreamed of the things on which his imagination had dwelled, he had actually ſeen his ſervant return from the dead, and heard him deliver the meſſage. But, on the other hand, the captain, though he believed the dream was prophetic, mentioned it without any ſigns of fear; and no man of courage and reflection ever ſees an apparition. This ſight is reſerved for the weak, the timid, and ſuperſtitious. Of this many inſtances might be mentioned.

3. Spectres are ſometimes alſo occaſioned by opium. Gaſſendi the philoſopher found a number of people going to put a man to death for having intercourſe with the devil; a crime which the poor wretch readily acknowledged. Gaſſendi begged of the people that they would permit him firſt to examine the wizard before putting him to death. They did ſo; and Gaſſendi, upon examination, found that the man firmly believed himſelf guilty of this impoſſible crime. He even offered to Gaſſendi to introduce him to the devil. The philoſopher agreed; and when midnight came, the man gave him a pill, which he ſaid it was neceſſary to ſwallow before ſetting off. Gaſſendi took the pill, but gave it to his dog. The man having ſwallowed his, fell into a profound ſleep; during which he ſeemed much agitated by dreams. The dog was affected in a ſimilar manner. When the man awoke, he congratulated Gaſſendi on the favourable reception he had met with from his ſable highneſs. It was with difficulty Gaſſendi convinced him that the whole was a dream, the effect of ſoporific medicines, and that he had never ſtirred from one ſpot during the whole night. Spectre.

4. That diſeaſes, eſpecially the night-mare, the hypochondria, hyſteric paſſion, and madneſs, are another ſource of ſpectres, we have the ſtrongeſt reaſon to affirm. Perſons ſubject to the night mare often imagine that they ſee ſpectres. This is ſtill more the caſe with hypochondriac and hyſteric perſons, and thoſe who are in any degree deranged in their intellects. A fact which fell within the obſervation of the writer of this article will both prove and illuſtrate this aſſertion. In a village in one of the middland counties of Scotland, lived a widow diſtinguiſhed among her neighbours for decency of manners, integrity, and reſpect for religion. She affirmed, that for ſeveral nights together ſhe had heard a ſupernatural voice exclaiming aloud, *Murder! murder!* This was immediately reported through the neighbourhood; all were alarmed, and looked around them with ſolicitude for the detection of the murder which they ſuppoſed to have been committed; and it was not long till a diſcovery ſeemed actually to be made. It was reported, that a gentleman, who had relations at no great diſtance, and had been reſiding in the Weſt Indies, had lately arrived with a conſiderable fortune; that he had lodged in an inn about three miles off; and that he had afterwards been ſeen entering a houſe in the village where the widow lived, from which he had never returned. It was next affirmed, that a tradeſman paſſing the church-yard about twelve at midnight had ſeen four men carry a dead corpſe into that cemetery. Theſe three facts being joined together ſeemed perfectly to agree and to confirm one another, and all believed ſome horrible murder had been committed. The relations of the gentleman thought they were called upon to make inquiry into the truth of theſe allegations: they accordingly came firſt to the church-yard, where, in company with the ſexton, they examined all the graves with great care, in order to diſcover whether any of them had been lately dug, or had the appearance of containing more than one coffin. But this ſearch was to no purpoſe, for no alteration had been made upon the graves. It was next reported that the murdered man had been buried in a plantation about a mile diſtant from the village. As the alarm was now very general, a number of the inhabitants propoſed of their own accord to explore it. They accordingly ſpread themſelves over the wood, and ſearched it with care, but no grave nor new dug earth was found. The writer of this article, who was then a boy at ſchool, was along with them. The matter did not reſt here: The perſon who was ſaid to have ſeen four men carry a dead corpſe into the church-yard at midnight was ſummoned to appear before a meeting of the juſtices of the peace. Upon examination he denied any knowledge of the affair, but referred the court to another perſon from whom he had received his information. This perſon was examined, and the reſult was the ſame as the former. In ſhort, one perſon had heard it from another, who had received it from a third, who had heard it from a fourth; but it had received a little embelliſhment from every perſon who

repeated

Spectre. repeated it. It turned out to be the ſame with Smollet's ſtory of the three black crows, which ſome body was ſaid to have vomited.

Upon inquiry at the inn where the Weſt Indian gentleman had lodged, no ſuch gentleman had been ſeen there. It was found afterwards he had never left the Weſt Indies. Still, however, the veracity of the widow was not diſputed; and ſome dark and ſecret tranſaction was ſuſpected. But the whole affair was at length explained by diſcovering that ſhe was ſomewhat deranged by melancholy. And the cries which ſhe had at firſt imagined ſhe had heard were afterwards imitated by ſome roguiſh perſon, who was highly amuſed with ſpreading terror among the credulous.

5. Drunkenneſs alſo has the power of creating ſpectres. Its natural effect in moſt caſes is to derange the underſtanding, to throw it off its guard, and to give full ſcope to that paſſion which has a natural diſpoſition to gain an aſcendancy; and ſometimes it excites paſſions which ſcarcely ſeem to exiſt at any other time. It makes ſome men licentious, ſome furious, ſome all benevolence and kindneſs, ſome from being cowards it renders undaunted heroes. It ſeldom, if ever, excites fear; and therefore it may be thought ſtrange that men ſhould imagine they ſee ghoſts when intoxicated. But it muſt be remarked, that the ghoſt which the drunkard ſees, he ſees not with the ſame alarm and terror as men who are ſober. He is not afraid of them. He has the courage to converſe with them, and even to fight with them, if they give him provocation. A man returning home intoxicated, aſſirmed that he had met with the devil; and that after a ſevere encounter he had vanquiſhed him and brought him to the ground, to which he had nailed him faſt by driving his ſtaff through his body. Next morning the ſtaff was found ſtuck with great violence into a heap of turfs!

6. Many apparitions of ſpectres have no other origin than the artifices of the waggiſh or ſelf-intereſted. Dr Plot, in his Natural Hiſtory of Oxfordſhire, relates a marvellous ſtory, which will illuſtrate this aſſertion. Soon after the murder of King Charles I. a commiſſion was appointed to ſurvey the king's houſe at Woodſtock, with the manor, park, woods, and other demeſnes to that manor belonging; and one Collins, under a feigned name, hired himſelf as ſecretary to the commiſſioners, who, upon the 13th of October 1649, met, and took up their reſidence in the king's own rooms. His majeſty's bed chamber they made their kitchen, the council hall their pantry, and the preſence chamber was the place where they ſat for the diſpatch of buſineſs. His majeſty's dining-room they made their wood-yard, and ſtored it with the wood of the famous royal-oak from the High Park, which, that nothing might be left with the name of King about it, they had dug up by the roots, and ſplit and bundled up into faggots for their firing. Things being thus prepared, they ſat on the 16th of the ſame month for the diſpatch of buſineſs; and in the midſt of their firſt debate there entered a large black dog (as they thought), which made a dreadful howling, overturned two or three of their chairs, and then crept under a bed and vaniſhed. This gave them the greater ſurpriſe, as the doors were kept cloſe ſtrictly locked, ſo that no real dog could get in or out. The next day their ſurpriſe was increaſed, when ſitting at dinner in a lower room, they heard plainly the noiſe of perſons walking over their heads, though they well Spectre. knew the doors were all locked, and there could be no body there. Preſently after they heard alſo all the wood of the king's oak brought by parcels from the dining-room, and thrown with great violence into the preſence chamber; as alſo all the chairs, ſtools, tables, and other furniture, forcibly hurled about the room; their papers, containing the minutes of their tranſactions, were torn, and the ink-glaſs broken. When all this noiſe had ceaſed, Giles Sharp, their ſecretary, propoſed to enter firſt into theſe rooms; and in preſence of the commiſſioners, from whom he received the key, he opened the doors, and found the wood ſpread about the room, the chairs toſſed about and broken, the papers torn, the ink-glaſs broken (as has been ſaid), but not the leaſt track of any human creature, nor the leaſt reaſon to ſuſpect one, as the doors were all faſt, and the keys in the cuſtody of the commiſſioners. It was therefore unanimouſly agreed, that the power who did this miſchief muſt have entered the room at the key-hole. The night following, Sharp the ſecretary, with two of the commiſſioners ſervants, as they were in bed in the ſame room, which room was contiguous to that where the commiſſioners lay, had their bed's feet lifted up ſo much higher than their heads, that they expected to have their necks broken, and then they were let fall at once with ſo much violence as ſhook the whole houſe, and more than ever terrified the commiſſioners. On the night of the 19th, as all were in bed in the ſame room for greater ſafety, and lights burning by them, the candles in an inſtant went out with a ſulphureous ſmell, and that moment many trenchers of wood were hurled about the room, which next morning were found to be the ſame their honours had eaten on the day before, which were all removed from the pantry, though not a lock was found opened in the whole houſe. The next night they ſtill fared worſe; the candles went out as before, the curtains of their honours' beds were rattled to and fro with great violence; their honours received many cruel blows and bruiſes, by eight great pewter-diſhes and a number of wooden trenchers being thrown on their beds, which being heaved off, were heard rolling about the room, though in the morning none of theſe were to be ſeen. This night likewiſe they were alarmed with the tumbling down of oaken billets about their beds, and other frightful noiſes; but all was clear in the morning, as if no ſuch thing happened. The next night the keeper of the king's houſe and his dog lay in the commiſſioners room, and then they had no diſturbance. But on the night of the 22d, though the dog lay in the room as before, yet the candles went out, a number of brick-bats fell from the chimney into the room, the dog howled piteouſly, their bed clothes were all ſtripped off, and their terror increaſed. On the 24th they thought all the wood of the king's oak was violently thrown down by their bed-ſides; they counted 64 billets that fell, and ſome hit and ſhook the beds in which they lay; but in the morning none were found there, nor had the door been opened where the billet wood was kept. The next night the candles were put out, the curtains rattled, and a dreadful crack like thunder was heard; and one of the ſervants running in haſte, crying his maſter was killed, found three dozen of trenchers laid ſmoothly under the quilt by him. But all this was nothing to what ſucceeded afterwards: The

Spectre. 29th, about midnight, the candles went out, something walked majestically through the room, and opened and shut the windows; great stones were thrown violently into the room, some of which fell on the beds, others on the floor; and at about a quarter after one a noise was heard as of forty cannon discharged together, and again repeated at about eight minutes distance. This alarmed and raised all the neighbourhood, who coming into their honours' room, gathered up the great stones, fourscore in number, and laid them by in the corner of a field, where, in Dr Plot's time, who reports this story, they were to be seen. This noise, like the discharge of cannon, was heard through all the country for 16 miles round. During these noises, which were heard in both rooms together, the commissioners and their servants gave one another over for lost, and cried out for help; and Giles Sharp, snatching up a sword, had well nigh killed one of their honours, mistaking him for the spirit, as he came in his shirt from his own room to theirs. While they were together, the noise was continued, and part of the tiling of the house was stript off, and all the windows of an upper room were taken away with it. On the 30th at midnight something walked into the chamber treading like a bear; it walked many times about, then threw the warming-pan violently on the floor; at the same time a large quantity of broken glass, accompanied with great stones and horses' bones, came pouring into the room with uncommon force. These were all found in the morning to the astonishment and terror of the commissioners, who were yet determined to go on with their business. But on the first of November the most dreadful scene of all ensued: Candles in every part of the room were lighted up, and a great fire made; at midnight, the candles all yet burning, a noise like the bursting of a cannon was heard in the room, and the burning billets were tossed about by it even into their honours' beds; who called Giles and his companions to their relief, otherwise the house had been burnt to the gound; about an hour after the candles went out as usual, the crack as if many cannon was heard, and many pailfuls of green stinking water were thrown upon their honours' beds; great stones were also thrown in as before, the bed curtains and bedsteads torn and broken, the windows shattered, and the whole neighbourhood alarmed with the most dreadful noises; nay, the very rabbit-stealers that were abroad that night in the warren were so terrified, that they fled for fear and left their ferrets behind them. One of their honours this night spoke, and, *in the name of God, asked what it was, and why it disturbed them so?* No answer was given to this; but the noise ceased for a while, when the spirit came again; and, as they all agreed, *brought with it seven devils worse than itself.* One of the servants now lighted a large candle, and set it in the door-way between the two chambers, to see what passed; and as he watched it, he plainly saw a hoof striking the candle and candlestick into the middle of the room, and afterwards making three scrapes over the snuff, scraped it out. Upon this the same person was so bold as to draw a sword; but he had scarce got it out when he felt another invisible hand holding it too, and pulling it from him; and at length prevailing, struck him so violently on the head with the pummel, that he fell down for dead with the blow. At this instant was heard another burst like the discharge of the broadside of a ship of war, and at about a minute or two's distance each no less than 19 more such: these shook the house so violently, that they expected every moment it would fall upon their heads. The neighbours, on this, as has been said, being all alarmed, flocked to the house in great numbers, and all joined in prayer and psalm-singing; during which the noise still continued in the other rooms, and the discharge of cannons was heard as from without, though no visible agent was seen to discharge them. But what was the most alarming of all, and put an end to their proceedings effectually, happened the next day as they were all at dinner, when a paper, in which they had signed a mutual agreement to reserve a part of the premises out of the general survey, and afterwards to share it equally amongst themselves, (which paper they had hid for the present under the earth in a pot in one corner of the room, and in which an orange-tree grew), was consumed in a wonderful manner, by the earth's taking fire with which the pot was filled, and burning violently with a blue fume, and an intolerable stench; so that they were all driven out of the house, to which they could never be again prevailed upon to return. Spectre ‖ Speculum.

This wonderful contrivance was all the invention of the memorable Joseph Collins of Oxford, otherwise called *Funny Joe*, who having hired himself as secretary, under the name of *Giles Sharp*, by knowing the private traps belonging to the house, and the help of *pulvis fulminans* and other chemical preparations, and letting his fellow-servants into the scheme, carried on the deceit without discovery to the very last; insomuch that the late Dr Plot, in his Natural History, relates the whole for fact, and concludes in this grave manner, "That though tricks have been often played in affairs of this kind, many of the things above related are not reconcileable with juggling; such as the loud noises, beyond the power of man to make without such instruments as were not there; the tearing and breaking the beds; the throwing about the fire; the hoof treading out the candle; and the striving for the sword, and the blow the man received from the pummel of it."

SPECULARIS LAPIS, in natural history, a genus of tales, composed of large plates visibly separate, and of extreme thinness; and each fissile again separated into a number of plates still finer. (See TALC.) Of this genus there are three species: 1. The white shining specularis, with large and broad leaves, commonly called *isinglass and Muscovy glass*; its lamellæ, or leaves, are extremely thin, elastic, and transparent; it makes not the least effervescence with aquafortis, and is not easily calcined in the fire. It is imported in great quantities; the miniature-painters cover their pictures with it; the lantern-makers sometimes use it instead of horn; and minute objects are usually preserved between two plates of it, for examination by the microscope. 2. The bright brown specularis, with broad leaves; a very valuable species, though inferior to the former. 3. The purple bright specularis, with broad leaves, which is the most elegant of all the tales, and not less beautifully transparent than the first kind.

SPECULATIVE, something relating to the theory of some art or science, in contradistinction to practical.

SPECULUM for reflecting telescopes, is made of a kind of white copper consisting of 32 parts fine

red

Speculum || Speed.

red copper, 1 of brass, 15 of grain-tin, and 3 of white arsenic. The process given by the late J. Edwards, who was rewarded by the Board of Longitude for disclosing it to the public, was published in the Nautical Almanack for 1787, and is as follows: Melt the copper in a large crucible, employing some black flux, composed of two parts of tartar and one of nitre; when melted, add to it the brass and the silver. Let the pure tin be melted in another crucible, also with some black flux. Take them both from the fire, and pour the melted tin into the fused mass in the large crucible. Stir the whole well with a dry spatula of birch, and pour off the fused metal immediately into a large quantity of cold water. The sudden chill of the water will cause the fluid metal to divide into an infinite number of small particles, which will cool instantly.

Cronstedt's Mineralogy, vol. ii. p. 712.

2. If the copper be completely saturated, the fracture of one piece of this mixed metal will appear bright, and of a glossy look, resembling the face of pure quicksilver. But if it is of a brown reddish colour, it wants a little more tin. To ascertain the required proportion, melt a small quantity, known by weight, of the mixed metal, with a known very small part of tin; and, if necessary, repeat the trial with different doses, till the fracture of the new mixture looks as already described. Having now ascertained the necessary addition of tin that is required, proceed to the last melting of the whole metal, together with the additional proportional dose of tin; fuse the whole, observing the same cautions as before; and you will find that the mixture will melt with a much less heat than that for the first fusion. Have ready as many ounces of white arsenic in coarse powder as there are pounds in the weight of the metal; wrap up the arsenic in a small paper, and put it, with a pair of tongs, into the crucible; stir it well with the spatula, retaining the breath to avoid the arsenical fumes or vapours (which however are not found to be hurtful to the lungs) till they disappear; take the crucible off the fire, clear away the dross from the top of the metal, pour in about one ounce of powdered rosin, with as much nitre, in order to give the metal a clean surface, and pour out the metal into the moulded flasks.

3. The speculum should be moulded with the concave surface downwards, and many small holes should be made through the sand upwards, to discharge the air. The moulding sand from Highgate near London, used by the founders, is as good as any for casting these metallic mirrors. The cast metal should be taken out from the sand of the flasks whilst it is hot, or else it may happen to crack if left to cool within. See TELESCOPE.

SPECULUM, a looking glass or mirror, capable of reflecting the rays of the sun.

SPECULUM, in surgery, an instrument for dilating a wound, or the like, in order to examine it attentively. See SURGERY.

SPEECH, in general, the art or act of expressing a person's thoughts by means of articulate sounds, which we call words. See LANGUAGE, GRAMMAR, READING, and ORATORY, part iv.

SPEED (John), an eminent English historian, was born at Farington, in Cheshire, in 1542. He was by profession a taylor, and freeman of the company of merchant-taylors in the city of London. In 1606, he published his Theatre of Great Britain, which was afterwards reprinted in folio, under the title of the *Theatre of the Empire of Great Britaine*. His Genealogies of Scripture were first bound up with the Bible in 1611, when the first edition of the present translation was printed. In 1614 appeared his *History of Great Britaine*, which has been translated into Latin; and in 1616 he published his *Cloud of Witnesses*, in octavo. He lived in marriage 57 years with his wife, by whom he had twelve sons and six daughters; and died in 1629. He was interred in the church of St. Giles's, Cripplegate, London, where a monument was erected to his memory.

Speedwell || Spelling.

SPEEDWELL, in botany. See VERONICA.

SPELL, a charm consisting of some words of occult power, generally attended with some ceremony.—In order to explain it, we will produce a few examples. On St Agnes's night, 21st of January, take a row of pins, and pull out every one, one after another, saying a Pater-noster on sticking a pin in your sleeve, and you will dream of him or her you shall marry.

Another method to see a future spouse in a dream. The party inquiring must lie in a different county from that in which he commonly resides, and on going to bed must knit the left garter about the right legged stocking, letting the other garter and stocking alone; and as he rehearses the following verses, at every comma knit a knot:

Grose's Provincial Glossary.

This knot I knit,
To know the thing I know not yet;
That I may see
The man (woman) that shall my husband (wife) be;
How he goes, and what he wears,
And what he does all days and years.

Accordingly, in a dream, he will appear with the insignia of his trade or profession.

Another, performed by charming the moon, thus: At the first appearance of the new moon, immediately after the new year's day, (though some say any other new moon is as good), go out in the evening, and stand over the spars of a gate or stile, and, looking on the moon, repeat the following lines:

All hail to the moon! all hail to thee!
I prithee, good moon, reveal to me
This night who my husband (wife) must be.

Immediately after you must go to bed, when you will dream of the person destined for your future husband or or wife.

SPELLING, in grammar, that part of orthography which teaches the true manner of resolving words into their syllables.

All words are either simple or compound, as *use*, *disuse*; *done*, *undone*; and the rules for dividing each must be such as are derived from the analogy of language in general, or from the established custom of speaking; which, for the English language, are reduced to the following rules: 1. A consonant between two vowels must be joined with the latter in spelling, as *na-ture*, *ve-ri-ly*, *ge-ne-rous*; except, however, the letter x, which is joined to the first, as in *fin-en*, *ox-en*, &c. and compound words, as in *up-on*, *un-used*, &c. 2. A double consonant must be divided, as in *let-ter*, *man-ner*, &c. 3. Those consonants which can begin a word must not be parted in spelling, as in *de-fraud*,

Spelman Spence.

re-prove, *di-ſtinct*; however, this rule is found ſometimes to fail; for though *gn* begins a word, as *gnaw*, *gnat*, &c. yet it muſt be divided in ſpelling, as in *cog-ni-zance*, *ma-lig-ni-ty*, &c. 4. Thoſe conſonants which cannot begin a word muſt be divided, as *ld* in *ſel-dom*, *lt* in *mul-ti-tude*, *mp* in *tem-per*, *rd* in *ar-dent*; but in final ſyllables there are exceptions, as *tl* in *ti-tle*, *dl* in *han-dle*, &c. 5. When two vowels come together, and are both of them diſtinctly ſounded, they muſt be ſeparated in ſpelling, as in *co-e-val*, *mu-tu-al*, &c. 6. The grammatical terminations or endings muſt be ſeparated in ſpelling, as *ed* in *wing-ed*, *eſt* in *de-li ver-eſt*, *ing* in *hear-ing*, *ance* in *de li-ver-ance*, &c. 7. Compound words muſt be reſolved into their ſimple or component words, as *up-on*, *in-to*, *ne-ver-the-leſs*, *not-with-ſtand-ing*, &c.

SPELMAN (Sir Henry), an eminent Engliſh antiquarian, was deſcended from an ancient family, and born at Cengham, near Lynn in Norfolk, about the year 1561. He was knighted by king James I. who had a particular eſteem for him on account of his known capacity for buſineſs; and he employed him ſeveral times in Ireland on public affairs. When he was about 50 years of age, he went to reſide in London; where falling into a ſtudy to which his own genius had always inclined him, he collected all ſuch books and MSS. as concerned the ſubject of antiquities, either foreign or domeſtic. In 1626, he publiſhed the firſt part of his well-known Gloſſary, which he never carried beyond the letter L; becauſe, as ſome have ſuggeſted, he had ſaid things under "Magna charta," and "Maximum conſilium," that could not then have appeared without giving offence. Upon his death all his papers came into the hands of his ſon Sir John Spelman, a gentleman who had abilities to have completed his father's deſign, if death had not prevented him. The ſecond part was afterwards publiſhed by Sir William Dugdale; but with all the marks of a ſcanty unfiniſhed performance. The next work he entered upon was an edition of the Engliſh Councils, of which he publiſhed the firſt volume about two years before his death, leaving the ſecond volume, as well of this as of his Gloſſary, to be publiſhed by Sir William Dugdale. Sir Henry wrote ſeveral other things, all relating to ancient laws and cuſtoms, and died in 1641. His Poſthumous Works were publiſhed in folio, 1698, under the inſpection of Mr. Gibſon, afterwards biſhop of London.

SPELTER, in metallurgy, the ſame with Zinc.

SPENCE (Joſeph), was fellow of New College, Oxford, where he took the degree of A. M. in 1727. About that time he became firſt known as an author, by an *Eſſay on Pope's Odyſſy, in which ſome particular beauties and blemiſhes of that work are conſidered*; a work of great merit, and which for ſound criticiſm and candid diſquiſition is almoſt without a parallel. He was elected profeſſor of poetry by the univerſity in 1728, and held that office ten years, which is as long as the ſtatutes will allow. His Hiſtory of Stephen Duck was firſt publiſhed in 1731; but it was afterwards much altered, and prefixed to an edition of Duck's poems.

About this time he travelled into Italy as tutor to the earl of Lincoln, afterwards duke of Newcaſtle.—In 1736 he republiſhed Gorboduc, at Mr. Pope's deſire, with a preface giving an account of the author, the earl of Dorſet. He quitted his fellowſhip in 1742, upon being preſented by the Society of New College to the rectory of Great Harwood in Buckinghamſhire.—He never reſided in his living; but paid it an annual viſit, diſtributing large ſums of money among the poor, and providing for many of their children. The ſame year he was made profeſſor of modern hiſtory at Oxford. In 1747 he publiſhed *Polymetis*; or an inquiry concerning the agreement between the works of the Roman poets and the remains of ancient artiſts, being an attempt to illuſtrate them mutually from each other. This work was treated by Gray with a contempt which it did not deſerve. He raiſes objections becauſe the author did not illuſtrate his ſubject from Greek writers; that is, becauſe he failed to execute what he never undertook. He was inſtalled prebendary of the ſeventh ſtall at Durham the 24th May 1754. He publiſhed the ſame year, "An Account of the Life, Character, and Poems, of Mr Blacklock, ſtudent of philoſophy at Edinburgh;" which was afterwards prefixed to his Poems. The proſe pieces which he printed in the Muſeum he collected and publiſhed, together with ſome others, in a pamphlet called *Moralities*, by Sir Harry Beaumont. Under the ſame name he publiſhed "Crito, or a dialogue on beauty," and "A particular Account of the Emperor of China's Gardens near Pekin, in a letter from F. Attiret, a French miſſionary now employed by that Emperor to paint the apartments in thoſe gardens, to his friend at Paris." Both theſe treatiſes are printed in Dodſley's fugitive pieces, as is alſo "A Letter from a Swiſs Officer to his friend at Rome;" which Mr Spence firſt publiſhed in the Muſeum. In 1758 he publiſhed "A Parallel, in the Manner of Plutarch, between a moſt celebrated man of Florence and one ſcarce ever heard of in England." This was alſo inſerted in the fugitive pieces. The ſame year he made a journey into Scotland, which he deſcribed in an affectionate letter to Mr Shenſtone, publiſhed in Hall's Collection of Letters, 1778. In 1764 he was very well deſcribed by Mr James Ridley, in his admirable Tales of the Genii, under the name of *Phoſoi Ecneps* (his name read backwards), derviſe of the groves. A letter from Mr Spence to that ingenious moraliſt, under the ſame ſignature, is preſerved in the 3d volume of "Letters of Eminent Perſons." In 1768 he publiſhed "Remarks and Diſſertations on Virgil, with ſome other claſſical obſervations, by the late Mr Holdſworth." On the 20th of Auguſt the ſame year he was unfortunately drowned in a canal in his garden at Byfleet in Surrey. He was found flat upon his face at the edge of the canal, where the water was ſo ſhallow as not even to cover his head. The accident, it was ſuppoſed, for he was quite alone, was owing to a fit.

Spence, Spencer.

The duke of Newcaſtle poſſeſſes ſome manuſcript volumes of anecdotes collected by Mr Spence, from which Dr Johnſon was permitted to inſert many extracts in his Lives of the Poets.

SPENCER (Dr John), an eminent divine, was born in Kent in 1630, and educated at Cambridge. He was choſen fellow of his college, and took a doctor's degree in 1663. In 1667 he was choſen maſter of Corpus Chriſti College, and preferred to the deanery of Ely in 1677. He died on the 20th of May 1695. His works are, 1. The Righteous Ruler; a ſermon on Proverbs xxix. 2. preached June 28. 1660. 2. A Diſcourſe concerning Prodigies, wherein the vanity of preſages by them is reprehended, and their true and proper ends aſſerted and vindicated,

Spenſer. vindicated. To this excellent work was afterwards added, A Diſcourſe concerning vulgar prophecies, wherein the vanity of receiving them as the certain indications of any future event is expoſed; and ſome marks of diſtinction between true and pretended prophets are laid down. 3. A Latin Diſſertation concerning Urim and Thummim. 4. His famous treatiſe *De legibus Hebræorum ritualibus et earum rationibus*. The intention of this book, as he informs us himſelf, was to vindicate the Deity from the imputation of acting from arbitrary and fantaſtical motives. It has been highly and juſtly eſteemed both for the elegance of ſtile and the uncommon erudition and ſound ſenſe which it diſplays. It has, however, (that part of it particularly which endeavours to deduce ſome of the Jewiſh ceremonies from the practices of their heathen neighbours), alarmed many perſons, as if ſuch a doctrine, if it could be proved, would derogate from the Divine wiſdom, and undermine revelation. But this is ſo far from being the caſe, that Dr Spencer's attempt, whether ſucceſsful or not, deſerves the gratitude of Chriſtians, becauſe it has a tendency to throw light on an important and difficult ſubject.

SPENSER (Edmund), the poet, was born in London in the year 1553, and deſcended from an ancient family of the Spenſers in Northamptonſhire. All we know concerning his education is, that he was admitted a ſizer of Pembroke-hall in Cambridge, and matriculated in 1569. At this time began his intimacy with Mr Gabriel Harvey, a man of genius and a poet. In 1576, having completed his degrees in arts, he left the univerſity, as it is conjectured, for want of ſubſiſtence, and retired to the north of England. Here he had the misfortune to become enamoured of his Roſalind, who, after flattering his paſſion for a time, at length preferred his happier rival. Spenſer continued in the country till the year 1578, when at the perſuaſion of his friend Mr Harvey he removed to London, where that gentleman introduced him to Mr Sidney (afterwards Sir Philip Sidney). Concerning his firſt introduction to Sir Philip, there is indeed a different ſtory, which was firſt told by the writer of his life, prefixed to his works in 1679, and tranſcribed by Hughes, Cibber, and ſeveral others; which, nevertheleſs, is certainly not true. The purport of it is, that Spenſer, being unknown to this Mecænas of the age, went to Leiceſter houſe, and ſent in the 9th canto of the firſt book of the Fairy Queen; that, on reading part of it, Sir Philip ordered his ſteward to give the bearer 50 l.; on reading a little farther 50 l. more; then 200 l. bidding him to make haſte and pay the money, leſt he ſhould give the poet his whole eſtate. The ſtory tells prettily enough; but it is very certain, that the Fairy Queen was begun long after his acquaintance with Sir Philip. By this univerſal patron of genius, however, he was preſented to queen Elizabeth, who honoured him with the place of poet-laureat. About this time he finiſhed his Shepherd's Calendar, which was firſt printed in 1579; and in the following year, being recommended by his patron to the earl of Leiceſter, he went to Ireland as ſecretary to the lord Grey of Wilton, then appointed lord-lieuterant of that kingdom. Lord Grey was recalled in 1582, and with him Spenſer returned to London, where he continued till after the death of Sir Philip Sidney in 1586; a loſs which he bewailed to the end of his life. The following year, our poet, having obtained a royal grant of 3000 acres of forfeited lands in the county of Cork in Ireland, ſet out for that kingdom, took poſſeſſion of his eſtate, and fixed his reſidence in the caſtle of Kilcolman, which had belonged to the earl of Deſmond. In this retirement he reſumed his great work of the Fairy Queen; and continued in Ireland till, being viſited by his old friend Sir Walter Raleigh in 1589, he came over with him to England, but returned to Ireland the year following, where he fell in love with a country girl, and married her. Soon after his marriage, he paid another viſit to his native country, where we alſo find him in 1596. In the following year he returned once more to Kilcolman; but on the rebellion of Lord Tyrone, who ravaged the whole county of Cork, he was obliged to fly for ſafety with his family to England, where, in the year 1599, he died in extreme poverty (A). He was buried in Weſtminſter Abbey, according to his requeſt, near Chaucer. A monument was erected to his memory by Ann counteſs of Dorſet. We know but little of his character as a man; as a poet, conſidering the age in which he lived, he deſerves our utmoſt veneration. He wrote various pieces beſides thoſe abovementioned. His whole works, with his life by Hughes, were publiſhed in ſix volumes 12mo, in 1715 and 1750.

Spenſer, Spergula.

SPERGULA, Spurrey, in botany: A genus of plants belonging to the claſs of *decandria*, and the order of *pentagynia*; and in the natural ſyſtem arranged under the 22d order, *caryophylleæ*. The calyx is pentaphyllous; the petals five, and undivided; the capſule oval, unilocular, and containing five valves. There are five ſpecies, the arvenſis, nodoſa, pentandra, laricina, and ſaginoides; all of which are Britiſh: 1. The *arvenſis*, corn ſpurrey, has linear furrowed leaves, from eight to twenty in a whirl. The flowers are ſmall, white, and terminal. It is frequent in corn-fields. In Holland it is cultivated as food for cattle, and has the advantage of growing on the very pooreſt ſoils; but does not afford a great deal of food. Poultry are fond of the ſeeds; and the inhabitants of Finland and Norway make bread of them when their crops of corn fail. Horſes, ſheep, goats, and ſwine, eat it. Cows refuſe it.

2. The *nodoſa*, knotted ſpurrey. Several ſtalks ariſe from one root, ſometimes reclining and ſometimes erect, and from three to five inches high. The leaves are ſmoth, of a fine green, narrow, pointed, and oppoſite. The flowers are white, terminal, with yellow antheræ.

3. *Pentandra*, ſmall ſpurrey. The leaves are very narrow, and grow in whirls at the joints. The ſeeds are black with a white circle. It flowers in July.

4. *Laricina*, larch-leaved ſpurrey. Several ſtalks ariſe

(A) This is Camden's account, and it has been generally believed; but Mr Malone, the laſt editor of Shakeſpeare's works, by examining the patent roll, 33 Eliz. p. 3. has diſcovered, that in February 1590 Spenſer obtained from Queen Elizabeth an annuity or penſion of L. 50 during his life; a ſum equivalent to L. 200 at preſent.

Sperm, Spermaceti

arise from one root, from an inch to an inch and a half high; the leaves are linear, subulate, and acuminated, somewhat hairy on the edges, and their points turned to one side of the stalk. The petals are white and about the length of the calyx. Lightfoot found this species on a hill in the isle of Bute. He is doubtful whether the *Sagina procumbens*, var. β of Linnæus, be not the same plant with this. It flowers in July.

5. *Saginoides*, pearlwort spurrey, has smooth, linear, opposite leaves: the peduncles are solitary and very long. Aiton says it is a native of England, and flowers from June to August.

SPERM, the seed whereof an animal is formed. See Physiology.

SPERMACETI, a whitish, unctuous, flaky substance, prepared from oil, but chiefly from the brains of a species of whale called *physeter macrocephalus*.

The method of preparing spermaceti is kept a secret; but the process is said to be this: The brains being taken out of the animal, are then, as some say, melted over a gentle fire, poured into moulds, and when cold melted again; and this process is continued till they are purified. Others say, that after being pressed and drained they are more thoroughly purified by steeping them in a ley of alkaline salt and quicklime. The brains are then washed, and cut into thin flakes or slices with wooden knives. One fish is said to afford some tons of brains. Good spermaceti is glossy and semitransparent, in fine white flakes; soft and unctuous to the touch, yet dry and friable; in taste, somewhat like butter, and of a faint smell like that of tallow. Some adulterate it with wax; but the deceit is discovered, either by the smell of the wax or by the dulness of the colour. Some also sell a preparation of oil taken from the tail of the whale instead of that from the brain; but this kind turns yellow as soon as exposed to the air. Indeed it is apt in general to grow yellowish, and to contract a rancid filthy smell if not carefully secured from the air. The more perfectly it has been purified at first, the less susceptible it is of these alterations; and after it has been changed, it may be rendered white and sweet again by keeping it afresh in a ley of alkaline salt and quicklime. It melts in a small degree of heat, and congeals again as it cools.

Spermaceti is of use in medicine. Quincy says it is a noble remedy in the asthma, &c. though chiefly used in bruises, inward hurts, and after delivery. For internal use, it may be dissolved in aqueous liquors into the form of an emulsion, by trituration with almonds, the yolk or white of an egg, and more elegantly by mucilages; or made into a lohoch, by mixing two drams of it with a suitable quantity of yolk of egg, then adding half an ounce of fresh drawn oil of almonds, and an ounce of balsamic syrup. Spermaceti is not capable of being dissolved by caustic alkalis, and of forming soaps, like other oily matters: but it is altogether soluble in oils, and unites by liquefaction with wax and resins; and in these forms is applied externally. But it is certain, its greatest property, and that which makes it so much in vogue in many places, is its softening the skin. Whence it comes to be used by the ladies in pastes, washes, &c.

Spermaceti candles are of modern manufacture: they are made smooth, with a fine gloss, free from rings and stars, superior to the finest wax-candles in colour and lustre; and, when genuine, leave no spot or stain on the finest silk, cloth, or linen. Spermaceti ‖ Spey.

A method has been lately proposed by Mr Smith Gibbes of Magdalen college, Oxford, to convert animal muscle into a substance much resembling spermaceti. The process is remarkably simple: Nothing more is necessary than to take a dead carcase and expose it to a stream of running water: it will in a short time be changed to a mass of fatty matter. To remove the offensive smell, a quantity of nitrous acid may then be poured upon it, which uniting with the fetid matter, the fat is separated in a pure state. This acid indeed turns it yellow, but it may be rendered white and pure by the action of the oxygenated muriatic acid. Mr Gibbes brought about the same change in a much shorter time. He took three lean pieces of mutton and poured on them the three mineral acids, and he perceived that at the end of three days each was much altered; that in the nitrous acid was much softened, and on separating the acid from it, he found it to be exactly the same with that which he had before got from the water; that in the muriatic acid was not in that time so much altered; the vitriolic acid had turned the other black. Phil. Trans. 1794.

SPERMACOCE, button-wood, in botany: A genus of plants belonging to the class of *tetrandria*, and order of *monogynia*; and in the natural system arranged under the 47th order, *stellatæ*. The corolla is monopetalous and funnel-shaped, and there are two bidentate seeds. The species are eight, tenuior, verticillata, hirta, articularis, stricta, hispida, procumbens, and spinosa.

SPERMATIC, in anatomy, something belonging to the sperm or seed.

SPEUSIPPUS, an Athenian philosopher, the nephew and successor of Plato. Contrary to the practice of Plato, Speusippus required from his pupils a stated gratuity. He placed statues of the graces in the school which Plato had built. On account of his infirm state of health, he was commonly carried to and from the academy in a vehicle. On his way thither he one day met Diogenes, and saluted him; the surly philosopher refused to return the salute, and told him, that such a feeble wretch ought to be ashamed to live; to which Speusippus replied, that he lived not in his limbs, but in his mind. At length, being wholly incapacitated, by a paralytic stroke, for the duties of the chair, he resigned it to Xenocrates. He is said to have been of a violent temper, fond of pleasure, and exceedingly avaricious. Speusippus wrote many philosophical works, which are now lost, but which Aristotle thought sufficiently valuable to purchase at the expence of three talents. From the few fragments which remain of his philosophy, it appears that he adhered very strictly to the doctrine of his master.

SPEY, a river of Scotland, rising from a lake of the same name in Badenoch, and, after a serpentine course of 76 miles, passes by Rothes castle, and falls into the German sea at Garnoch near Elgin. Mr Pennant tells us, that the Spey is a dangerous neighbour to Castle Gordon, overflowing frequently in a dreadful manner, as appears by its ravages far beyond its banks. The bed of the river is wide and full of gravel, and the channel very shifting. In 1746 the duke of Cumberland passed this river at Belly church, near Castle Gordon, when the channel was so deep as to take an officer, from whom

Sphacelus ‖ Sphere.

whom Mr Pennant had the account, and who was ſix feet four inches high, up to the breaſt. The banks are here very high and ſteep; ſo that had not the rebels been infatuated in ſuch a manner as to neglect oppoſition, the paſſage muſt have been attended with conſiderable loſs. On this river there is a great ſalmon-fiſhery; about 1700 barrels full are caught in the ſeaſon, and the ſhore is rented for about 1200 l. *per annum*

SPHACELUS, in ſurgery and medicine, an abſolute and perfect corruption or death of the parts.

SPHÆRANTHUS, in botany: A genus of plants belong to the claſs of *ſyngeneſia*, and to the order of *polygamia ſegregata*; and in the natural ſyſtem arranged under the 49th order, *Compoſitæ*. Each partial calyx contains eight florets; the florets are tubulated, the female being ſcarcely diſtinguiſhable. The receptacle is ſealy; and there is no pappus. The ſpecies are three, the indicus, africanus, and chinenſis.

SPHAGNUM, BOG-MOSS, in botany; a genus of plants belonging to the claſs of *cryptogamia* and order of *muſci*. The antheræ are globoſe; the mouth entire and cloſed by an operculum; the calyptra is wanting. There are three ſpecies, the paluſtre, alpinum, and arboreum, 1. The *paluſtre*, common bog-moſs, grows on bogs in wide patches, ſo as frequently to cover a large portion of their ſurface. The ſtalks are from two inches to two feet long, irregularly ſurrounded with numerous, conical, pendant branches, and terminated with a roſaceous cluſter of erect ſhort ones. It is generally believed, that the roots and decayed ſtalks of this moſs conſtitute a principal part of that uſeful bituminous ſubſtance called *peat*, which is the chief fuel of the northern reigions.—The Lapland matrons are well acquainted with moſs. They dry and lay it in their cradle, to ſupply the place of bed, bolſter, and every covering; and, being changed night and morning, it keeps the infant remarkably clean, dry, and warm. It is ſufficiently ſoft of itſelf; but the tender mother, not ſatisfied with this, frequently covers the moſs with the downy hairs of the rein-deer; and by that means makes a moſt delicate neſt for the young babe. 2. The *alpinum*, green bog-moſs. Its branches are ſubulate and erect; the antheræ are oval. It grows in mountain bogs in South Britain. 3. The *arboreum*, creeping bog-moſs, is branched; the antheræ are numerous, ſeſſile, hairy, and grow along the branches chiefly on one ſide. It is found on the trunks of trees.

Os SPHENOIDES, the ſeventh bone of the cranium or ſkull. See ANATOMY, n° 11.

SPHERE, is a ſolid contained under one uniform round ſurface, every point of which is equally diſtant from a certain point in the middle called its *centre*; and is formed by the revolution of a ſemicircle about its diameter. See GEOMETRY.

Projection of the SPHERE. See PROJECTION.

SPHERE, in aſtronomy, that concave orb or expanſe which inveſts our globe, and in which the heavenly bodies appear to be fixed, and at an equal diſtance from the eye.

The better to determine the places of the heavenly bodies in the ſphere, ſeveral circles are ſuppoſed to be deſcribed on the ſurface thereof, hence called the *circles of the ſphere*: of theſe ſome are called *great circles*, as the equinoctial, ecliptic, meridian, &c. and others *ſmall circles*, as the tropics, parallels, &c. See GEOGRAPHY, and ASTRONOMY, *paſſim*.

Sphere ‖ Sphere.

Armillary SPHERE. See GEOGRAPHY.

Sphere of Activity of a Body, is that determinate ſpace or extent to which, and no further, the effluvia continually emitted from that body reach; and where they operate according to their nature.

SPHERES, in optics, the ſame with metalline mirrors, for teleſcopes or other purpoſes. See MIRROR.

SPHEROID, in geometry, a ſolid approaching to the figure of a ſphere. It is generated by the entire revolution of a ſemi-ellipſis about its axis. When the revolution is made round the largeſt axis, the ſpheroid is called *prolate*; and when round the ſhorteſt, *oblate*. This laſt is the figure of the earth, and probably of all the planets.

SPHEX, ICHNEUMON WASP, or *Savage*; a genus of inſects belonging to the order of *hymenopteræ*. The mouth is armed with entire jaws, but contains no tongue; the mandibles are horny, crooked, dentated; the lip horny, the apex membranaceous. The palpi or feelers are four. The antennæ have from 10 to 16 joints. The wings of both ſexes are extended without folds, and laid horizontally on the back. The ſting is ſharp, and concealed within the abdomen. There are 97 ſpecies, of which two only are natives of Britain and Ireland, the viatica and cribraria. 1. The *viatica* is black: the antennæ are ſhort and thick: the three firſt ſegments of the abdomen red-brown; the pedicle is ſhort: the length half an inch. 2. The *cribraria* is black, with yellow ringlets on the abdomen: the antennæ are ſhort, and turned backwards: the fore-legs are broad, with, an appendix like a ſhield.

The manner of living is different in the various ſpecies, and ſo is the general form of the body and their haunts; but though the method of life be utterly different, yet the ſame manners appear innate and inherent in all. They agree in being the fierceſt of all flies: they will attack inſects much larger than themſelves, and this whether they be defenceleſs or armed, as they are provided with a ſting. The ſtrength in all this ſavage kind is great; their jaws are hard and ſharp, and in their ſting lies a poiſon ſuddenly fatal to the creatures with whom they engage. The ſavage ſeizes hardily on the animal he attacks, and gives a ſtroke of amazing force; after which he falls down as if himſelf were killed, but it is to reſt from his fatigue, and enjoy his victory. He keeps a ſteady eye on the creature he has ſtruck till it dies, which happens in a few minutes, and then drags it to the neſt to feed the young. The number of other inſects they deſtroy is ſcarce to be conceived; the mouth of their cave is like that of a giant in the days of yore, ſtrewed with the remains of prey. The eyes, the filament that ſerves as a brain, and a ſmall part of the contents of the body, are all the ſavage eats, and he will kill 50 for a meal.

SPHINCTER, in anatomy, a term applied to a kind of circular muſcles, or muſcles in form of rings, which ſerve to cloſe and draw up ſeveral orifices of the body, and prevent the excretion of the contents.

SPHINX (fab. hiſt.), a monſter which had the head and breaſts of a woman, the body of a dog, the tail of a ſerpent, the wings of a bird, the paws of a lion, and an human voice. It ſprang from the union of Orthos

Sphinx. with the Chimæra, or of Typhon with Echidna. The Sphinx had been ſent into the neighbourhood of Thebes by Juno, who wiſhed to puniſh the family of Cadmus, which ſhe perſecuted with immortal hatred, and it laid this part of Bœotia under continual alarms, by propoſing enigmas, and devouring the inhabitants if unable to explain them. In the midſt of their conſternation the Thebans were told by the oracle, that the ſphinx would deſtroy herſelf as ſoon as one of the enigmas ſhe propoſed was explained. In this enigma ſhe wiſhed to know what animal walked on four legs in the morning, two at noon, and three in the evening. Upon this Creon king of Thebes promiſed his crown and his ſiſter Jocaſta in marriage to him who could deliver his country from the monſter by a ſucceſsful explanation of the enigma. It was at laſt happily explained by Œdipus, who obſerved, that man walked on his hands and feet when young, or in the morning of life, at the noon of life he walked erect, and in the evening of his days he ſupported his infirmities upon a ſtick. (*Vid. Oedipus.*) The ſphinx no ſooner heard this explanation than ſhe daſhed her head againſt a rock, and immediately expired. Some mythologiſts wiſh to unriddle the fabulous traditions about the ſphinx by the ſuppoſition that one of the daughters of Cadmus, or Laius, infeſted the country of Thebes by her continual depredations, becauſe ſhe had been refuſed a part of her father's poſſeſſions. The lion's paw expreſſed, as they obſerve, her cruelty, the body of the dog her laſciviouſneſs, her enigmas the ſnares ſhe laid for ſtrangers and travellers, and her wings the diſpatch ſhe uſed in her expeditions.

Lempriere's Bibliotheca Claſſica.

Among the Egyptians the ſphinx was the ſymbol of religion, by reaſon of the obſcurity of its myſteries; and on the ſame account the Romans placed a ſphinx in the pronaos or porch of their temples. Sphinxes were uſed by the Egyptians to ſhow the beginning of the water's riſing in the Nile: with this view, as it had the head of a woman and body of a lion, it ſignified that the Nile began to ſwell in the months of July and Auguſt, when the ſun paſſes through the ſigns of Leo and Virgo. There are ſeveral of theſe ſtill to be ſeen; one in particular, near the pyramids, much ſpoken of by the ancients; being of a prodigious ſize, and cut out of the rock; the head and neck appear only at preſent, the reſt of the body being hid in the ſand. This, according to Thevenot, is 26 feet high, and 15 feet from the ear to the chin: but Pliny aſſures us, the head was no leſs than 102 feet in circumference, and 62 feet high from the belly, and that the body was 143 feet long, and was thought to be the ſepulchre of king Amaſis.

The learned Mr Bryant * obſerves, that the ſphinx ſeems to have been originally a vaſt rock of different ſtrata; which, from a ſhapeleſs maſs, the Egyptians faſhioned into an object of beauty and veneration. The Egyptians uſed this figure in their building; from them the Greeks derived it, and afterwards improved it into an elegant ornament. It is alſo frequently uſed in modern architecture.

* Ancient Mythology, vol. iii. p. 532.

It is proper to obſerve, that the ſphinx of the Egyptians is ſaid in the Aſiatic Reſearches † to have been found in India. Colonel Pearſe was told by Murari Pandit, a man of learning among the Hindoos, that the ſphinx there called *ſingh* is to appear at the end of the world, and as ſoon as he is born will prey on an elephant: he is therefore figured ſeizing an elephant in his claws; and the elephant is made ſmall, to ſhow that the *ſingh*, even a moment after his birth, will be very large in proportion to it. But in oppoſition to this account given by Murari Pandit, the late Sir William Jones, the learned and illuſtrious preſident of the Aſiatic Society, was aſſured by ſeveral Brahmans, that the figure taken for a ſphinx was a repreſentation of a lion ſeizing a young elephant. This point therefore requires farther inveſtigation.

† Vol. ii. p. 334.

Sphinx. Sphinx, *Hawk-Moth*, in natural hiſtory; a genus of inſects belonging to the order of *lepidopteræ*. The antennæ are ſhaped ſomewhat like a priſm, and are more ſlender at each end than at the middle. The tongue is generally thruſt out: the two palpi are bent back, and the wings deflexed. There are about 165 ſpecies already diſcovered, of which ten are found in Great Britain and Ireland.

1. The *ocellata*, eyed willow hawk-moth. There is no trunk; the wings are indented. Above, 1ſt wings dark and light-brown marbled; 2d, red, with a large yellow-black eye. Beneath, a large red triangle from the baſe of the 1ſt wings. The breadth one inch and an half. Caterpillar ſmooth, green, and oblique white lines on the ſides, and a poſterior horn. The eggs are green. It lives on willows. 2. *Populi*, poplar-hawk-moth. The wings are ſcalloped, bluiſh grey, and waved with dark lines. On the firſt wings a long white ſpot, and the baſe of the 2d red-brown. Wings reverſed. Length one inch. A long ſpiral trunk caterpillar green, ſmooth, with oblique white ſpots, and a poſterior horn. It lives on poplars and willows. 3. *Tiliæ*, lime hawk-moth. No trunk: the wings are ſcalloped: the antennæ are white on the upper ſide, yellow on the under. Above, 1ſt wings grey-brown, with two irregular large green ſpots; 2d, wings orange. Beneath greeniſh grey. Caterpillar green, ſhagreened, with a poſterior horn. 4. *Convolvuli*, unicorn, or bindweed hawk-moth. The antennæ are long and thick: the trunk very long and ſpiral. Above, body marked with black and red belts; wings entire, brown-grey, with black zig-zag tranſverſe lines. The breadth three inches. Caterpillar ſmooth, green, with a poſterior horn. 5. *Liguſtri*, privet hawk-moth. The antennæ are long, thick, and brown. Trunk long, ſpiral. 1ſt wings two inches long, narrow, entire, brown; 2d, ſhort, red, with black bars. The abdomen is red, with black rings. Caterpillar ſmooth, yellow-green, with a poſterior horn. 6. *Atropos*, jeſſamine hawk-moth. The wings are entire: the trunk long, ſpiral. Above, 1ſt wings brown, clouded with grey and yellow, and a yellowiſh ſpot in the centre; 2d, yellow, with two waved tranſverſe ſtripes. The abdomen is yellow, with ſeven black-brown belts. The thorax marked like a Death's-head. Length two inches. Caterpillar very large, yellow, with ſix green and orange oblique belts, and a poſterior horn. 7. *Elpenor*, elephant moth. The wings are angular, entire. Above, 1ſt wings ſtriped tranſverſely with red and green; 2d, black at the baſe, and red outwards. The body red and green. Caterpillar ſmooth brown and yellow, with a poſterior horn, and a ſnout like a hog. It lives on vines, convolvulus, &c. 8. *Stellatarum*, large bee moth. The antennæ are thick towards the ends, brown.

Mr. Cutiss improved Spinning Wheel

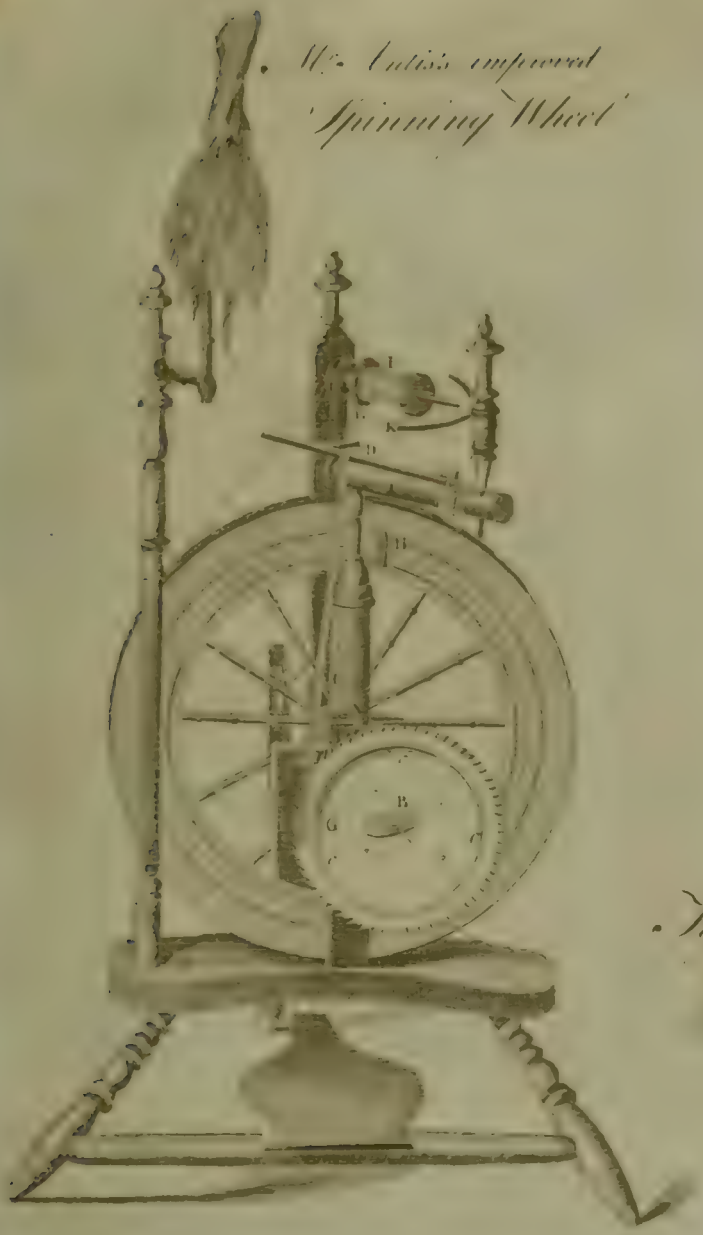
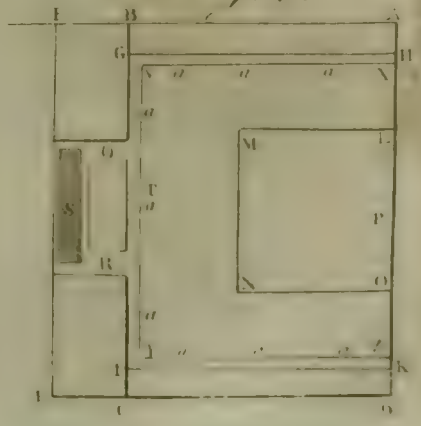


Fig. 1.

Fig. 2.

Fig. 3.

Fig. 4.



Sphinges.

Sphinx, brown. The trunk is ſpiral: the wings are ſhort and entire: the body is thick, brown, and hairy. Firſt wings are brown, waved; 2d, red-brown. It reſembles a large bee. Caterpillar thick, with a pottenot blue horn, tipt with red. It lives on galium. 9. *Tipuliformis*, ſmall bee moth. The thorax is yellow beneath: the wings are ſhort, with black veins. The abdomen black, bearded, yellow at the extremity. Caterpillar on the lonicera. 10. *Scabioſæ*, burnet moth. The antennæ, legs, and body, are black. Second wings red, with a greenith border. Firſt wings bluiſh green, with ſix red ſpots, in pairs. Length eight lines. Caterpillar yellow, with black ſpots. It lives on graſs.

The name *ſphinx* is given to this genus on account of the ſingular attitudes of their caterpillars, who apply the hinder part of their body to a branch of a tree, holding the reſt of it erect, like the fabulous ſphinx. Moſt of them ſpin their cod under ground, making them up with ſmall parcels of earth and grains of corn interwoven with threads. The ſphinges fly either early in the morning, or after ſunſet in the evening. They fly heavily and ſluggiſhly, often emitting a kind of ſound.

SPIGELIA, Worm-grass, in botany: A genus of plants belonging to the claſs of *pentandria*, and order of *monogynia*; and in the natural ſyſtem arranged under the 47th order, *Stellatæ*. The corolla is funnel-ſhaped; the capſule is didymous, bilocular, and polyſpermous. There are two ſpecies, the anthelmia and marilandica.

The *anthelmia* has a herbaceous ſtem, and its higheſt leaves are fourfold.

"The effects of this medicine (ſays Dr Browne) are theſe: It firſt procures ſleep, almoſt as certainly, and in an equal degree, with opium; the eyes ſeem to be diſtended, and ſparkle as it were before the eruption of the ſmall-pox or meaſles, which may be eaſily obſerved after the ſleep is over; the pulſe grows regular and riſes, the fever cools, the ſymptoms appear more favourable, and the worms are generally diſcharged by the uſe of the ſubſequent purgatives (if not before) in great quantities, often above 100 at a time; but when a few only come away, which is ſeldom, and the fever alive, the ſame doſes are again repeated, which ſeldom or never fail. I never ſaw this medicine fail when there was the leaſt probability of ſucceſs; nay, often prove ſucceſsful when there was not the leaſt reaſon to expect it. I have been, however, cautious in ordering it for children; for though I never knew it at all hurtful, its effect upon the eyes has often deterred me from ordering it to children, whoſe fibres are weak and relaxed, and in whom the fevers from this ſource are ſeldom ſo vehement as to hinder the adminiſtration of other medicines, likely as effectual in other caſes of this nature. This plant is generally had in low dry lands, after they have been turned up ſome months, and after great rains; its taſte is herbaceous, and ſomewhat clammy, its growth is ſoft and ſudden, its ſtalk hollow, ſmooth, and roundiſh. Its herbaceous taſte and ſudden growth would alone make me think it capable of little or no action had not hundreds of careful obſervations ſatisfied me to the contrary."

The *marilandica*, perennial worm-graſs, or Indian pink. The beſt deſcription of this plant which we have ſeen is given by Dr Woodville, in his Medical Botany; a work which exhibits a complete ſyſtematic view of the medicinal effects of vegetables. Its ſtem is four-cornered; all the leaves oppoſite. Spigelia, ſpire.

Dr Garden, in a letter to the late Dr Hope, profeſſor of botany in the univerſity of Edinburgh, dated 1763, gives the following account of the virtues of this plant. "About 40 years ago, the anthelmintic virtues of the root of this plant were diſcovered by the Indians; ſince which time it has been much uſed here by phyſicians, practitioners, and planters; yet its true doſe is not generally aſcertained. I have given it in hundreds of caſes, and have been very attentive to its effects. I never found it do much ſervice, except when it proved gently purgative. Its purgative quality naturally led me to give it in febrile diſeaſes, which ſeemed to ariſe from viſcidity in the *primæ viæ*; and, in theſe caſes, it ſucceeded to admiration, even when the ſick did not void worms.

"I have of late, previous to the uſe of the Indian pink, given a vomit, when the circumſtances of the caſe permitted it; and I have found this method anſwer ſo well, that I think a vomit ſhould never be omitted. I have known half a dram of this root purge as briſkly as the ſame quantity of rhubarb; at other times I have known it, though given in large quantities, produce no effect upon the belly: in ſuch caſes, it becomes neceſſary to add a grain or two of ſweet mercury, or ſome grains of rhubarb; but it is to be obſerved, that the ſame happy effects did not follow its uſe in this way, as when it was purgative without addition. The addition, however, of the purgative renders its uſe ſafe, and removes all danger of convulſions of the eyes although neither *ol. rutæ*, *ſalinæ*, or any other nervous ſubſtance, is given along with it. It is, in general, ſafer to give it in large doſes than in ſmall; for, from the latter, more frequently the giddineſs, dimneſs of the ſight, and convulſions, &c. follow; whereas, from large doſes, I have not known any other effect than its proving emetic or violently cathartic. To a child of two years of age, who had been taking 10 grains of the root twice a-day, without having any other effect than making her dull and giddy, I preſcribed 22 grains morning and evening, which purged her briſkly, and brought away five large worms. After ſome months an increaſed doſe had the ſame good effects. I prefer the root to the other parts of the plant; of which, when properly dried, I gave from 12 to 60 or 70 grains in ſubſtance. In infuſion, it may be given to the quantity of two, three, or four drams, twice a-day. I have found that, by keeping, the plant loſes its virtue in part; for 40 grains of the root which has not been gathered above two months, will operate as ſtrongly as 60 which has been kept for 15 months."

In Dr Garden's ſubſequent letters, addreſſed to Dr Hope, in the years 1764 and 1766, the efficacy of this root in worm caſes is further confirmed; and he obſerves, that the root keeps better than he at firſt thought (having lately uſed it ſeveral years old with great ſucceſs). In what he calls continued or remitting low worm fevers, he found its efficacy promoted by the addition of *rad. ſepentar virg.*

SPICE, any kind of aromatic drug that has hot and pungent qualities: ſuch are pepper, nutmeg, ginger, cinnamon, cloves, &c.

Spice Islands

Spice-Islands, in the East Indies. See Banda, *Moluccas-Islands*, and Ceylon.

Spinal

SPIDER, in zoology. See Aranea.

SPIDERWORT, in botany. See Phalangium.

SPIGNEL, in botany. See Athamanta.

SPIKE, or *Oil of Spike*, a name given to an essential oil distilled from lavender, and much used by the varnish-makers and the painters in enamel.

SPIKENARD, in botany. See Nardus.

SPILANTHUS, in botany; a genus of plants belonging to the class of *syngenesia*, and to the order of *polygamia æqualis*. The common calyx is erect; the leaflets numerous, sub-equal, and oblong, the two exterior being longer than the rest. The compound corolla is uniform and tubular; the florets are hermaphrodite and equal; the proper corolla is funnel-shaped. The filaments are five in number, and short. The antheræ cylindrical and tubular. The seeds are vertical, oblong, flat, and covered with chaff. The receptacle is paleaceous and conical. There are seven species, the urens, pseudo-acmella, acmella, salivaria, atriplicifolia, insipida, and oleracea.

SPINA cervina, the same as the rhamnus catharticus. See Rhamnus.

Spina Ventosa, in surgery, that species of corruption of the bones which takes its rise in the internal parts, and by degrees enlarges the bone, and raises it into a tumor. See Surgery.

SPINACIA, spinage, in botany: A genus of plants belonging to the class of *diœcia*, and to the order of *pentandria*; and in the natural system arranged under the 12th order, *Holoraceæ*. The male calyx is quinquepartite; there is no corolla: the female calyx is quadrifid; no corolla; there are four styles, and one seed within the indurated calyx, There are only two species, the oleracea and fera. 1. The *oleracea*, common spinage, has sessile fruits and sagittated leaves. It has been cultivated in Britain since 1568, but it is not known from what country it was originally brought. When intended for winter use, it should be sown on an open spot of ground in the latter end of July; observing to do it if possible when the weather is rainy. When the young plants are come up, the weeds must be destroyed, and the plants left at about five inches asunder. The ground being kept clear of weeds, the spinage will be fit for use in October. The way of gathering it to advantage is only to take off the longest leaves, leaving those in the centre to grow bigger; and at this rate a bed of spinage will furnish the table for a whole winter, till the spinage sown in spring is become fit for use, which is common in April. 2. The *fera*, wild spinage, produces its fruit on footstalks.

SPINAGE, or Spinach. See Spinacia.

SPINÆ, in botany, thorns, rigid prickles: a species of *arma*, growing on various parts of certain plants for their defence; *Spinæ ramorum arcent pecora*. On the branches we find examples in the pyrus, prunus, citrus, hippophaes, gmelina, rhamnus, lycium, &c.; on the leaves in the aloe, agave, yucca, ilex, hippomane, theophrasta, carlina, &c.; on the calyx, in the carduus, cnicus, centauria, moluccella, galeopsis, &c.; on the fruit, in the trapa, tribulus, murex, spinacia, agremonia, datura, &c.

SPINAL marrow. See Anatomy, Part V. n° 132.

SPINALIS, in anatomy, the name of several muscles, &c. of the spine.

Spinalis Spiniferus

SPINDLE-tree, in botany. See Euonymus.

SPINE, spina dorsi. See Anatomy, n° 30.

Spine, in botany. See Spinæ.

SPINELLO, a Tuscan painter, of great repute in his time. He painted a picture of the fallen angles, in which he drew so horrid a picture of Lucifer, that it frightened him so much as to affect his senses ever after. He flourished about the year 1380.

SPINET, or Spinnet, a musical instrument ranked in the second or third place among harmonious instruments. It consists of a chest or belly made of the most porous and resinous wood to be found, and a table of fir glued on slips of wood called *summers*, which bear on the sides. On the table is raised two little prominences, or bridges, wherein are placed so many pins as there are chords or strings to the instrument. It is played on by two ranges of continued keys, the former range being the order of the diatonic scale, and that behind the order of the artificial notes or semitones. The keys are so many flat pieces of wood, which, touched and pressed down at the end, make the other raise a jack which strike and sound the strings by means of the end of a crow's quill, wherewith it is armed. The 30 first strings are of brass, the other more delicate ones of steel or iron-wire; they are all stretched over the two bridges already mentioned. The figure of the spinet is a long square or parallelogram; some call it an *harp couched*, and the harp an *inverted spinet*. See the article Harp.

This instrument is generally tuned by the ear, which method of the practical musicians is founded on a supposition that the ear is a perfect judge of an octave and a fifth. The general rule is to begin at a certain note, as C, taken towards the middle of the instrument, and tuning all the octaves up and down, and also the fifths, reckoning seven semitones to each fifth, by which means the whole is tuned. Sometimes to the common or fundamental play of the spinet is added another similar one in unison, and a third in octave to the first, to make the harmony the fuller; they are either played separately or together by means of a stop: these are called *double* or *triple spinets*; sometimes a play of violins is added, by means of a bow, or a few wheels parallel to the keys, which press the strings and make the sound last as long as the musician pleases, and heighten and soften them more or less, as they are more or less pressed. The harpsichord is a kind of spinet, only with another disposition of the keys (see the article Harpsichord). The instrument takes its name from the small quill ends which touch the strings, resembling *spinæ* or thorns.

SPINIFEX, in botany; a genus of plants belonging to the class of *polygamia* and order of *monœcia*. The hermaphrodite flowers have a calyx with bivalved biflorous glumes, the valvelets being parallel to the rachis; the corolla is bivalved and awnless; there are three stamina and two styles. In the male flowers the calyx is common with the hermaphrodite; the corolla and stamina are similar. There is only one species, the squarrosus.

SPINNING, in commerce, the act or art of reducing silk, flax, hemp, wool, hair, or other matters, into thread. Spinning is either performed on the wheel, or with a distaff and spindle, or with other machines proper

Spinning 1 Spinoza.

proper for the ſeveral kinds of working. Hemp, flax, nettle-thread, and other like vegetable matters, are to be wetted in ſpinning: ſilks, wools, &c. are ſpun dry, and do not need water; yet there is a way of ſpinning or reeling ſilk as it comes off the caſes or balls, where hot and even boiling water is to be uſed (ſee SILK). The vaſt variety, and the importance of thoſe branches of the manufactures which are produced from cotton, wool, and flax, ſpun into yarn, together with the cheapneſs of proviſions, and the low price of labour in many foreign countries, which are rivals in trade, have occaſioned many attempts in Britain to render ſpinning more eaſy, cheap, and expeditious. For which ſee *Cotton Spinning* and *Cotton Mills*.

Tranſ. of the Society for the encouragement of Arts, &c.

Theſe contrivances have in ſome parts of Scotland been applied to the ſpinning of flax; but a very conſiderable improvement has lately been made by Mr Antis of Fulneck near Leeds of the common ſpinning wheel. It is well known, that hitherto much time has been loſt by ſtopping the wheel in order to ſhift the thread from one ſtaple on the flyer to another; but in Mr Antis's wheel the bobbin is made to move backwards and forwards ſo as to prevent the neceſſity of this perpetual interruption, as well as to obviate the danger of breaking the thread and loſing the end. This is effected by the axis of the great wheel being extended through the pillar next the ſpinner, and formed into a pinion of one leaf A, which takes into a wheel B, ſeven inches diameter, having on its periphery 97 teeth; ſo that 97 revolutions of the great wheel cauſes one of the leſſer wheel. On this leſſer wheel is fixed a ring of wire *c c c*; which, being ſupported on ſix legs, ſtands obliquely to the wheel itſelf, touching it at one part, and projecting nearly three quarters of an inch at the oppoſite one: near the ſide of this wheel is an upright lever C, about 15 inches long, moving on a centre, three inches from its lower extremity, and connected at the top to a ſliding bar D; from which riſes an upright piece of braſs E, which working in the notch of a pulley drives the bobbin F backward and forward, according as the oblique wire forces a pin G in or out, as the wheel moves round. To regulate and aſſiſt the alternate motion, a weight H hangs by a line to the ſliding bar, and paſſing over a pulley I riſes and falls as the bobbin advances or recedes, and tends conſtantly to keep the pin in contact with the wire. It is evident, from this deſcription, that one ſtaple only is wanted to the flyer; which, being placed near the extremity K, the thread paſſing through it is by the motion of the bobbin laid regularly thereon. For this invention the Society inſtituted at London for the Encouragement of Arts, &c. gave the author a premium of twenty guineas.

Plate ccccxxxiv.

SPINOSUS CAULIS, in botany; a ſtem covered with ſtrong woody prickles, whoſe roots are not ſuperficial, but proceeding from the body of the ſtem. When applied to a leaf, *ſpinoſum folium*, it indicates the margin running out into rigid points or prickles *quod margine exit in acumina dura ſera, rigida pungentia*.

SPINOUS, in botany. See SPINOSUS.

Spinous Fiſhes, ſuch as have ſome of the rays of the back fins running out into thorns or prickles, as the perch, &c.

SPINOZA (Benedict), was born at Amſterdam the 24th November 1632. His father was a Jew of Portugal, by profeſſion a merchant. After being taught Latin by a phyſician, he applied himſelf for many years to the ſtudy of theology, and afterwards devoted himſelf entirely to philoſophy. He began very early to be diſſatisfied with the Jewiſh religion; and as his temper was open, he did not conceal his doubts from the ſynagogue. The Jews, it is ſaid, offered to tolerate his infidelity, and even promiſed him a penſion of a thouſand dollars *per annum*, if he would remain in their ſociety, and continue outwardly to practiſe their ceremonies. But if this offer was really made, he rejected it, perhaps from his averſion to hypocriſy, or rather becauſe he could not endure the reſtraint which it would have impoſed. He alſo refuſed the legacy of a very conſiderable fortune, to the prejudice of the natural heirs; and he learned the art of poliſhing glaſs for ſpectacles, that he might ſubſiſt independently of every one. Spinoza.

He would probably have continued in the ſynagogue for ſome time longer, if it had not been for an accident. As he was returning home one evening from the theatre, he was ſtabbed by a Jew: the wound was ſlight; but the attempt naturally led Spinoza to conclude that the Jews had formed the deſign of aſſaſſinating him. After leaving the ſynagogue, he became a Chriſtian, and frequented the churches of the Lutherans and Calviniſts. He now devoted himſelf more than ever to his favourite philoſophical ſpeculations; and finding himſelf frequently interrupted by the viſits of his friends, he left Amſterdam, and ſettled at the Hague, where he often continued for three months together without ever ſtirring from his lodging. During his reſidence in that city, his hoſteſs, who was a Lutheran, aſked him one day if ſhe could be ſaved while ſhe continued in her religion? "Yes (replied Spinoza), provided you join to your religion a peaceable and virtuous life." From this anſwer it has been concluded that he was a Chriſtian in appearance only, while in reality he regarded all religions as indifferent. But this concluſion would be too ſevere, even if the woman had been a Mahometan. His *Tractatus Theologico-politicus* which was publiſhed about that time, is a better proof of his inſincerity than a thouſand ſuch concluſions; for this book contains all thoſe doctrines in embryo which were afterwards unfolded in his *Opera Poſthuma*, and which are generally conſidered as a ſyſtem of atheiſm.

His fame, which had now ſpread far and wide, obliged him ſometimes to interrupt his philoſophical reveries. Learned men viſited him from all quarters. While the prince of Condé commanded the French army in Utrecht, he intreated Spinoza to viſit him; and though he was abſent when the philoſopher arrived, he returned immediately, and ſpent a conſiderable time with him in converſation. The elector Palatine offered to make Spinoza profeſſor of philoſophy at Heidelberg; which, however, he declined.

He died of a conſumption at the Hague on the 21ſt February 1677, at the age of 45. He life was a perpetual contradiction to his opinions. He was temperate, liberal, and remarkably diſintereſted; he was ſociable, affable, and friendly. His converſation was agreeable and inſtructive, and never deviated from the ſtricteſt propriety.

The only edition of the works of Spinoza that we have ſeen is in two volumes ſmall 4to; the former of which

Spinoza. which was printed at Hamburg in the year 1670, and the latter we know not where, in 1677, a few months after his death. In the *Tractatus Theologico-politicus*, already mentioned, he treats of *prophecy* and *prophets*; and of the *call of the Hebrews*, whom he affirms to have been distinguished from other nations only by the admirable form of their government, and the fitness of their laws for long preserving their political state. He is likewise of opinion, or at least pretends to be so, that God may, in what we call a *supernatural way*, have given political institutes to other nations as well as to the Hebrews, who were, he says, at no time a peculiar people to the Supreme Lord of heaven and earth; for, according to him, all history, sacred and profane, testifies that every nation was blessed with the light of prophecy. That light indeed, if his notions of it be just, was of very little value. He labours to prove, that the prophets were distinguished from other men only by their piety and virtue; that their revelations depended wholly on their imaginations and the dispositions of their minds; that they were often grossly ignorant and highly prejudiced; that the speculative opinions of one prophet are seldom in unison with those of another; and that their writings are valuable to us only for the excellent rules which he acknowledges they contain respecting the practice of piety and virtue. He then proceeds to treat of the divine law and of miracles; and endeavours to prove that no miracle, in the proper sense of the word, can have been at any time performed; because every thing happens by a necessity of nature, the result of the divine decrees, which are from all eternity necessary themselves. He acknowledges, that in the Scriptures, which he professes to admit as true history, miracles are often mentioned; but he says that they were only singular events which the sacred historians *imagined* to be miraculous: and he then gives some very extraordinary rules for interpreting the books of the Old and New Testaments where they treat of miracles, or appear to foretel future events. See our articles MIRACLE and PROPHECY.

Having thus divested the Scriptures of every thing characteristic of a revelation from heaven, he next calls in question their authenticity. He affirms, in contradiction to the clearest internal evidence, that the Pentateuch and all the other historical books must have been written by one man; and that man, he thinks, could not have flourished at a period earlier than that of Ezra. The grounds of this opinion are unworthy of the talents of Spinoza; for that he had talents is incontrovertible. His principal objection to the authenticity of the Pentateuch is, that Moses is made to speak of himself in the third person, and to talk of the Canaanites being then in the land; and because he finds in his writings, as well as in the books of Joshua, Judges, Ruth, Samuel, &c. places designed by names which he supposes they had not in the early ages of which these books contain the history, he concludes that these writings must be one compilation from ancient records made at a very late period; more especially as the author often speaks of things of great antiquity remaining to this day. The books of Esther, Ezra, Nehemiah and Chronicles, must have been compiled, he thinks, under the Maccabees; and he seems to consider as of equal value with them the story of Tobit, and the other two apocryphal treatises intitled the Wisdom of Solomon and Ecclesiasticus. Spinoza.

These senseless cavils, worthy only of one of those modern freethinkers whose learning, in the opinion of Bishop Warburton, is not sufficient to carry them even to the confines of rational doubt, we have sufficiently obviated in another place (see SCRIPTURE, n° 8—31.) Spinoza urges them against the other books of the Old Testament. The prophecies of Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, and Jonah, are, as we have them, only fragments, he says, of the writings of those men compiled by the Pharisees under the second temple from ancient and voluminous records.

In the midst of this dogmatical scepticism, if we may use such a phrase, he bears such a testimony to the last chapters of the book of Daniel, as we should not have looked for in the writings either of a Jew or of a Deist. After detailing the various hypotheses which in his time were held respecting the author and the intention of the book of *Job*; in which, he says, MOMUS is called SATAN, he proceeds in these words: 'Transeo ad Danielis librum; hic sine dubio ex cap. 8. ipsius Danielis scripta continet. Undenam autem priora septem capita descripta fuerint, nescio*;" thus admitting the famous prophecy of the seventy weeks. The canon of the Old Testament, he says, was finally settled by rabbins of the Pharisaical sect, who wished to exclude from it the books of *Proverbs*, *Ecclesiastes*, and *Ezekiel*, as they had actually excluded others of equal value; but the three books in question were inserted by the influence of two of the rabbins of greater wisdom and integrity than the rest. * Tractatus, cap. x. p. 150.

That so paradoxical a writer, who had been originally a Jew, and was now almost a Deist, should have treated the New Testament with as little ceremony as the Old, will not surprise the intelligent reader. He begins his remarks, however, with affirming, that no man can peruse the Christian Scriptures, and not acknowledge the apostles to have been prophets; but he thinks that their mode of prophesying was altogether different from that which prevailed under the Mosaic dispensation; and that the gift, whatever it was, forsook them the instant that they left off *preaching*, as their *writings* have to him every appearance of human compositions. This distinction between Christian and Jewish prophecy is the more wonderful, that he founds it principally on the dissimilarity of *style* visible in the writings of the Old and New Testaments; though, in his second chapter, which treats of the works of the Jewish prophets, he says expressly, "Stylus deinde prophetiæ pro eloquentia cujusque prophetæ variabat, prophetiæ enim Ezekielis et Amosis non sunt, ut illæ Esaiæ, Nachumi, eleganti, sed rudiore stylo scriptæ." That the Hebrew scholar may be convinced of the truth of this remark he recommends to him to study diligently the writings of these prophets, and to consider the occasions on which their prophecies were uttered: "Quæ si omnia recte perpendentur (says he) facile ostendant, Deum nullum habere stylum peculiarem dicendi, sed tantum pro eruditione, et capacitate prophetæ datenus esse elegantem, compendiosum, severum, rudem, prolixum, et obscurum." Another objection brought by Spinoza against the prophecies of the New Testament arises from the authors of them having been at

Spinoza. at all times maſters of themſelves. This, ſays he, was peculiarly the caſe of St Paul, who often confirms his doctrine by *reaſoning*, which the Jewiſh prophets never condeſcended to do, as it would have ſubmitted their dogmas to the examination of *private judgment*. Yet, with ſingular inconſiſtency, he affirms, that the Jewiſh prophets could not know that the impreſſions made on their imaginations proceeded from God, but by a ſign given them, which by their own *reaſon* or *judgment* they knew would never be vouchſafed to an impious or a wicked man.

After theſe very free remarks on the Scriptures of the Old and New Teſtaments, he naturally enough expreſſes a ſuſpicion, that by thoſe who conſider the Bible as the epiſtle of God ſent from heaven to men, he will be thought to have ſinned againſt the Holy Ghoſt by vilifying his dictates. This leads him to inquire in what ſenſe the Scriptures are the word of God; and he gravely determines them to be ſo only as they *actually* contribute to make men more virtuous and holy. It is not enough that they are *calculated* to improve virtue and holineſs: for ſhould the words of the languages in which they are written acquire in proceſs of time a ſignification different from what they had originally; ſhould mankind loſe all knowledge of theſe languages; or even ſhould they agree to neglect the books, whether from ignorance or from wilfulneſs—thoſe books would ceaſe to be the word of God, and become nothing better than waſte paper and ink; juſt as the two tables, which Moſes broke on obſerving the idolatry of his countrymen, were not the covenant between Jehovah and the Iſraelites, but merely two pieces of ſtone! The Scriptures, however, are the word of God, becauſe they teach the true religion of which God is the author; and they have taught it in ſuch a manner, he ſays, that it can never be loſt or corrupted whatever becomes of the books of the Old and New Teſtaments, or of the languages in which they are written. The whole of religion, as the Scriptures themſelves teſtify, conſiſts in the love of God above all things, and of our neighbours as ourſelves: whence it follows, that we muſt believe that God exiſts, and watcheth over all things by his providence; that he is omnipotent, and has decreed the pious to be ultimately happy, and the impious miſerable; and that our final ſalvation depends ſolely on His grace or favour. Theſe truths, with their neceſſary conſequences, are the word of God: they are clearly taught in the Scriptures, and can never be corrupted; but every thing elſe in theſe volumes is vain, he ſays, and of no greater importance to us than facts related in any other ancient and authentic hiſtory.

Such are the opinions which were entertained of revelation by a man whom a critic, writing in a Chriſtian country, and profeſſing to be a zealous Chriſtian himſelf, has lately pronounced to have been a *choſen veſſel*. For what purpoſe he was *choſen* it is not eaſy to conceive. His religion, as it appears in the *Tractatus*, is the worſt kind of Deiſm; and his politics are ſuch as the monthly critics are not wont to teach, and ſuch as we truſt ſhall never be ſeriouſly taught by any honeſt man. By the law of nature, he ſays, every man before the formation of civil government has an unqueſtionable right to whatever appears eligible either to his reaſon or to his appetites; and may get poſſeſſion of it by *intreaty*, by *violence*, by *fraud*, or by *any other means* attended with leſs trouble to himſelf (*ſive vi, ſive dolo, ſive precibus, ſive quocunque demum modo facilius poterit*); and may treat as an enemy every perſon who ſhall attempt to obſtruct his purpoſe. But when men agree to devolve this right upon others, and to conſtitute a political ſtate, which both reaſon and appetite muſt perſuade them to do, then are they in duty bound to obey every mandate of the government, however abſurd it may be (*omnia mandata tametſi abſurdiſſima*), as long as that government can enforce its edicts, and no longer; for, according to him, right and power are ſo inſeparably united, that when a government loſes its power, it has no longer the ſmalleſt claim to obedience. This doctrine, he ſays, is moſt *obviouſly* juſt when taught of democratical governments; but it is in fact equally true of monarchies and ariſtocracies: "Nam quiſquis ſummam habet poteſtatem, ſive unus ſit, ſive pauci, ſive denique omnes, certum eſt ei ſummum jus *quicquid velit imperandi*, competere: et præterea quiſquis poteſtatem ſe defendendi, ſive ſponte, ſive *vi coactus*, in alium tranſtulit, eum ſuo jure naturali plane ceſſiſſe, et conſequenter eidem ad omnia abſolute parere decreviſſe quod omnia præſtare tenetur, quamdiu rex, ſive nobiles, ſive populus ſummam, quam acceperunt, poteſtatem, quæ juris transferendi fundamentum fuit, conſervant; nec his plura addere opus eſt." We heartily agree with him, that to this precious concluſion it is needleſs to add a ſingle word. * Tract. cap. xvi. p. 181.

Taking our leave therefore of his *Tractatus Theologico-politicus*, we ſhall now give our readers a ſhort account of his *Opera Poſthuma*. Theſe conſiſt of, 1. ETHICA, *more geometrico demonſtrata*; 2. POLITICA; 3. DE EMENDATIONE INTELLECTUS; 4. EPISTOLÆ, *et ad eas* RESPONSIONES; 5. COMPENDIUM GRAMMATICES LINGUÆ HEBRÆÆ.

The ETHICA are divided into five parts, which treat in order, *de* DEO; *de natura et origine* MENTIS; *de origine et natura* AFFECTUUM; *de* SERVITUTE *humana ſeu de* AFFECTUUM VIRIBUS; *de* POTENTIA INTELLECTUS, *ſeu de* LIBERTATE *humana*. As the author profeſſes to tread in the footſteps of the geometers, and to deduce all his concluſions by rigid demonſtration from a few ſelf-evident truths, he introduces his work, after the manner of Euclid with a collection of *definitions* and *axioms*. Theſe are couched in terms generally ambiguous; and therefore the reader will do well to conſider attentively in what ſenſe, if in any, they can be admitted; for it will not be found eaſy to grant his premiſes, and at the ſame time refute his concluſions. His definition of ſubſtance, for inſtance, is ſo expreſſed as to admit of two ſenſes; in one of which it is true, whilſt in the other it is the parent of the moſt impious abſurdity. We ſhall give it in his own words: "Per ſubſtantiam intelligo id, quod in ſe eſt, et per ſe concipitur: hoc eſt id, cujus conceptus non indiget conceptu alterius rei, a quo formari debeat." If by this he meant, that a ſubſtance is that which we can conceive by itſelf without *attending* to any thing elſe, or *knowing* of its formation, the definition, we believe, will be admitted by every reflecting mind as ſufficiently diſtinguiſhing the thing defined from an attribute, which, he ſays, is that which we perceive *of* a ſubſtance, and which we certainly cannot conceive as exiſting by itſelf. Thus the writer of this article can ſhut his eyes and contemplate in idea the ſmall 4to volume now before

Spinoza. fore him, without attending to any thing elſe, or thinking of its paradoxical author, or even of the Great Being who created the matter both of him and of it; but he cannot for an inſtant contemplate the yellow colour of its vellum boards without thinking of triple extenſion, or, in other words, of bodies. The book therefore is a *ſubſtance*, becauſe conceivable by itſelf; the colour is an *attribute* or *quality*, becauſe it cannot be conceived by itſelf, but neceſſarily leads to the conception of ſomething elſe. But if Spinoza's meaning be, that nothing is a ſubſtance but what is conceived as exiſting from eternity, independent of every thing as a cauſe, his definition cannot be admitted: for every man conceives that which in himſelf thinks, and wills, and is conſcious, as a ſubſtance; at the ſame time that he has the beſt evidence poſſible that he exiſted not as a conſcious, thinking, and active being, from eternity.

His fourth axiom is thus expreſſed: "Effectus cognitio a cognitione cauſæ dependet, et eandem involvit;" and his fifth, "Quæ nihil commune cum ſe invicem habent, etiam per ſe invicem intelligi non poſſunt, ſive conceptus unius alterius conceptum non involvit." The former of theſe propoſitions, ſo far from being ſelf-evident, is not even true; and the latter is capable of two ſenſes very different from each other That every effect proceeds from *a cauſe*, is indeed an axiom; but ſurely we may know the effect accurately, though we be ignorant of the *particular* cauſe from which it proceeds (ſee Philosophy, n° 36; and Physics, n° 91, &c.); nor does the knowledge of the one by any means involve the knowledge of the other. If different things have nothing in common, it is indeed true that the knowledge of one of them will not give us an *adequate conception* of the other; but it will in many caſes compel us to believe, that the other *exiſts* or has exiſted. A parcel of gunpowder lying at reſt has nothing in common with the velocity of a cannon-ball; yet when we know that a ball has been driven with velocity from a cannon, we infer with certainty that there has been a parcel of powder at reſt in the chamber of that cannon

It is upon ſuch ambiguous definitions and axioms as theſe that Spinoza has raiſed his pretended demonſtrations, that one ſubſtance cannot produce another; that every ſubſtance muſt neceſſarily be infinite; that no ſubſtance exiſts or can be conceived beſides God; and that extended ſubſtance or body is one of the infinite *attributes* of God. We ſhall not waſte our own time or the reader's with a formal confutation of theſe impious abſurdities. We truſt they are ſufficiently confuted in the other articles of this work (ſee Metaphysics, Part III. Providence, and Theology, Part I.); and whoever wiſhes for a more particular examination of the author's principles, may find it in Dr Clarke's Demonſtration of the Being and Attributes of God. The truth, however, is, that no man will need the aſſiſtance of that eminent metaphyſician to diſcover the fallacy of the reaſoning by which they are attempted to be proved, if he affix *any one preciſe meaning* to the definitions and axioms, and adhere to that meaning ſteadily thro' the whole proceſs of the pretended demonſtrations.

By way of apology for this jargon, it has been lately ſaid, that "Spinoza takes the word *ſubſtance* in its moſt ſimple and perfect ſenſe; which is neceſſary, as he writes mathematically, and propoſes a ſimple idea as the foundation of his theory. What is the proper ſignification of a ſubſtance? Is it not that which ſtands alone, which has the cauſe of its exiſtence within itſelf? I wiſh that this ſimple meaning of the word could be univerſally admitted in philoſophy. Strictly ſpeaking, no worldly thing is a ſubſtance; ſince all mutually depend on each other, and finally on God, who, in this exalted ſenſe, is the only *ſubſtance*. The word *modification* ſounds harſh and improper, and therefore it cannot be expected to gain a place in philoſophy; but if the ſchool of Leibnitz may term matter the *appearance of ſubſtances* why may not Spinoza be allowed a bolder term? Worldly ſubſtances are kept in union by divine power, as it was by divine power that they had exiſtence. They repreſent alſo, if you pleaſe, *modified* appearances of divine power; each according to the ſtation, the time, and the organs, in and with which it appears. The phraſe uſed by Spinoza is conciſe, and it gives an unity and ſimplicity to his whole ſyſtem, however ſtrange it may ſound in our ears."

Spinoza: Herder's Dialogue concerning God.

From this account of Spinoziſm, one who had never looked into the works of the author would be led to ſuppoſe that his ſyſtem is the ſame with that of Berkeley; which, denying the exiſtence of material ſubſtance, attributes all our perceptions of what we call the qualities of body to the immediate agency of the Deity on our minds (ſee Metaphysics, Part II. Chap. 3.) But Spinoza's doctrine is very different. According to him, bodies are either attributes or affections of God; and as he ſays there is but one extended ſubſtance, he affirms that ſubſtance to be indiviſible, and employs a long ſcholium† to prove that thoſe are miſtaken who ſuppoſe it finite and not *eſſential to the Deity*. That we do not mirepreſent his ſentiments, the learned reader will be convinced by the two following definitions, with which he introduces that part of his ethics which treats of the nature and origin of mind. 1. "Per corpus intelligo modum, qui Dei eſſentiam, quatenus, ut res extenſa conſideratur, certo et determinato modo exprimit." 2. "Ad eſſentiam alicujus rei id pertinere dico, quo dato res neceſſario ponitur, et quo ſublato res neceſſario tollitur; vel id, ſine quo res, et vice verſa quod ſine re nec eſſe nec concipi poteſt." In conformity with theſe definitions, he attempts to prove that God is an extended as well as a thinking ſubſtance; that as a thinking ſubſtance he is the cauſe of the *idea* of a circle, and as an extended ſubſtance of the *circle* itſelf; and that the minds of men are not ſubſtances, but certain modifications of the divine attribute; or, as he ſometimes expreſſes it, "Quod humanæ mentis actuale conſtituit, eſt idea rei ſingularis actu exiſtentis." Hence, he ſays, it follows that the human mind is a part of the intellect of the infinite God; ſo that when we ſpeak of the human mind perceiving this or that, we can only mean that God, not as he is infinite, but as he appears in the human mind or conſtitutes its eſſence, has this or that idea; and when we ſpeak of God's having this or that idea, we muſt conceive of Him not only as conſtituting the human mind, but as, together with it, having the idea of ſomething elſe (A). In another place he tells us, that the human mind is nothing but the *idea* which

† See his Prop. xv. &c.

Prop. ii. vii. xi. Part 2.

(A) Hinc ſequitur mentem humanam partem eſſe infiniti intellectus Dei; ac proinde cum dicimus, mentem humanam

Spinoza. which God has of the human body as actually existing; that this *idea* of the body, and the *body* itself, are one and the same thing; and that thinking and extended substances are in reality but one and the same substance, which is sometimes comprehended under one attribute of the Deity, and sometimes under another *.

Prop. vii. n. xxi. art 2.

If this impious jargon be not Atheism, or as it has been sometimes called Pantheism, we know not what it is (see PANTHEISM). According to Spinoza, there is but one substance, which is extended, infinite, and indivisible. That substance indeed he calls God; but he labours to prove that it is corporeal; that there is no difference between mind and matter; that both are attributes of the Deity variously considered; that the human soul is a part of the intellect of God; that the same soul is nothing but the idea of the human body; that this idea of the body, and the body itself, are one and the same thing; that God could not exist, or be conceived, were the visible universe annihilated; and therefore that the visible universe is either the one substance, or at least an essential attribute or modification of that substance. He sometimes indeed speaks of the *power* of this substance; but when he comes to explain himself, we find that by power he means nothing but blind necessity ‡; and though he frequently talks of the *wisdom* of God, he seems to make use of the word without meaning. This we think evident from the long appendix to his 36 proposition; in which he labours to prove that the notion of final causes is an idle figment of the imagination, since, according to him, nothing but the prejudices of education could have led men to fancy that there is any real distinction between *good* and *evil*, *merit* and *demerit*, *praise* and *reproach*, *order* and *confusion*; that *eyes* were given them that they might be enabled to *see*; *teeth* for the purpose of chewing their *food*; *herbs* and *animals* for the *matter* of that *food*; that the *sun* was formed to give *light*, or the *ocean* to nourish *fishes*. If this be true, it is impossible to discover wisdom in the operations of his *one substance*; since, in common apprehension, it is the very characteristic of folly to act without any end in view.

Prop. xiii. Part

Such are the reveries of that writer, whose works a German philosopher of some name has lately recommended to the public, as calculated to convey to the mind more just and sublime conceptions of God than are to be found in most other systems. The recommendation has had its effect. A literary journalist of Britain, reviewing the volume in which it is given, feels a peculiar satisfaction from the discovery that Spinoza, instead of a formidable enemy to the cause of virtue and religion, was indeed their warmest friend; and piously hopes that we shall become more cautious not to suffer ourselves to be deceived by empty names, which those who *cannot* reason (Sir Isaac Newton and Dr Clarke perhaps) give to those who can (Hobbes, we suppose, and Spinoza). But though we have the honour to think on this question with our illustrious countrymen, we have no desire to depict Spinoza as a *reprobate*, which the critic says has often been done by ignorance and enthusiasm. We admit that his conduct in active life was irreproachable; and for his speculative opinions, he must stand or fall to his own Master. His *Ethics* appear to us indeed a system shockingly impious; and in the tract intitled POLITICA, *power* and *right* are confounded as in the former volume; but in the treatise DE INTELLECTUS EMENDATIONE, are scattered many precepts of practical wisdom, as well as some judicious rules for conducting philosophical investigation; and we only regret, that the reader must wade to them through pages of fatalism, scepticism, and palpable contradictions. His *Compendium Grammatices Linguæ Hebrææ*, though left imperfect, appears to have so much merit, that it is to be wished he had fulfilled his intention of writing a philosophical grammar of that language, instead of wasting his time on abstruse speculations, which though they seem not to have been injurious to his own virtue, are certainly not calculated to promote the virtue of others, or to increase the sum of human happiness.

Spinoza

Spirit.

SPIRÆA, in botany: A genus of plants belonging to the class of *icosandria*, and to the order of *pentagynia*; and in the natural system arranged under the 26th order, *Pomaceæ*. The calyx is quinquefid; there are five petals; and the capsule is polyspermous. There are 18 species; of which two only are British, the filipendula and ulmaria. 1. The *filipendula*, dropwort, has pinnated leaves; the leaflets are serrated; the stalk is herbaceous, about a foot and a half high, terminated with a loose umbel of white flowers, often tinged with red. The petals are generally six, and the segments of the calyx are reflexed: the stamina are 30 or more; the germina 12 or upwards. It grows in mountainous pastures. 2. The *ulmaria*, meadow-sweet. The leaves have only two or three pair of pinnæ, with a few smaller ones intermixed; the extreme one being larger than the rest, and divided into three lobes. The calyx is reddish; the petals white, and the number of capsules from six to ten twisted in a spiral. The tuberous pea, like roots of the filipendula dried and reduced to powder, have been used instead of bread in times of scarcity. Hogs are very fond of these roots. Cows, goats, sheep, and swine, eat the plant; but horses refuse it. The flowers of the ulmaria have a fragrant scent, which rises in distillation. The whole plant indeed is extremely fragrant, so that the common people of Sweden strew their floors with it on holydays. It has also an astringent quality, and has been found useful in dysenteries, ruptures, and in tanning of leather.

SPIRAL, in geometry, a curve line of the circular kind, which in its progress recedes from its centre.

SPIRE, in architecture, was used by the ancients for the base of a column, and sometimes for the astragal or tore; but among the moderns it denotes a steeple that continually diminishes as it ascends, whether conically or pyramidally.

SPIRIT, in metaphysics, an incorporeal being or intelligence;

humanam hoc vel illud percipere, nihil aliud dicimus quam quod Deus, non quatenus infinitus est, sed quatenus per naturam humanæ mentis explicatur, sive quatenus humanæ mentis essentium constituit, hanc vel illam habet ideam: et cum dicimus Deum hanc vel illam ideam habere, non tantum, quatenus naturam humanæ mentis constituet; sed quatenus simul cum mente humana alterius rei etiam habet ideam. *Corol.* prop. xi. part 2.

Spirit

Spirituous Liquors

ict lligence; in which ſenſe God is ſaid to be a ſpirit, as are angels and the human ſoul. See METAPHYSICS, Part III.

SPIRIT, in chemiſtry and pharmacy, a name applied to every volatile liquid which is not inſipid like phlegm or water; and hence the diſtinction into acid, alkaline, and vinous ſpirits. See PHARMACY-*Index*.

Spirit of Wine. See CHEMISTRY-*Index*, DISTILLATION, and PHARMACY-*Index*

SPIRITS, or ANIMAL SPIRITS. See ANATOMY, Part V. n° 136, and PHYSIOLOGY, n° 185.

SPIRITUAL, in general, ſomething belonging to or partaking of the nature of ſpirit. See SPIRIT.

SPIRITUOUS LIQUORS have in all nations been conſidered as a proper ſubject of heavy taxation for the ſupport of the ſtate. This has naturally occaſioned a nice examination of their ſtrength. It having been at laſt found that this was intimately connected with the ſpecific gravity, this has been examined with the moſt ſcrupulous attention to every circumſtance which could affect it, ſo that the duties might be exactly porportioned to the quantity of ſpirit in any ſtrong liquor, independent on every other circumſtance of flavour or taſte, or other valued quality. The chemiſt at laſt found that the baſis of all ſtrong liquors is the ſame, produced by the vinous fermentation of pure ſaccharine matter diſſolved in water. He alſo found, that whether this vegetable ſalt be taken as it is ſpontaneouſly formed in the juices of plants and fruits, or as it may be formed or extricated from farinaceous fruits and roots by a certain part of the proceſs of vegetation, it produces the ſame ardent ſpirit, which has always the ſame denſity in every mixture with water. The minute portions of aromatic oils, which are in ſome degree inſeparable from it, and give it a different flavour according to the ſubſtance from which it was obtained, are not found to have any ſenſible effect on its denſity or ſpecific gravity. This ſeems very completely eſtabliſhed in conſequence of the unwearied attempts of the manufacturers to leſſen the duties payable on their goods by mixtures of other ſubſtances, which would increaſe their denſity without making them leſs palatable. The vigilance of the revenue officers was no leſs employed to detect every ſuch contrivance. In ſhort, it is now an acknowledged point, that the ſpecific gravity is an accurate teſt of the ſtrength.

But though this is true in general, we cannot derive much benefit from it, unleſs we know the preciſe relation between the ſtrength and the denſity of a ſpirituous liquor. Do they increaſe *pari paſſu*, or by what law are they connected? It was natural to expect that equal additions of ardent ſpirits or alcohol to a given quantity of water would produce equal diminutions of denſity. Areometers were accordingly made on this principle above 200 years ago, as may be ſeen in the works of Gaſpar Schottus, Sturmius, Agricola, and other old authors. But when mathematical phyſics became more generally known, this was eaſily diſcovered to be erroneous; and it was ſhown (we think firſt by Mr Boyle) that equal additions to the ſpecific gravity would be produced by ſucceſſively taking out of any veſſel a certain meaſure of alcohol and replacing it with an equal meaſure of water. This was the moſt convenient diſcovery for all parties, becauſe then the duties payable on a caſk of ſpirits would be in the exact proportion of the diminution of its denſity. But it was ſoon found by thoſe who were appointed guardians of the revenue that this concluſion was erroneous, and that a mixture which appeared by this rule to contain 35 gallons of alcohol, did really contain 35½. This they found by actually making ſuch a mixture: 18 gallons of alcohol mixed with 18 of water produced only 35 gallons of ſpirits. The revenue officers, finding that this condenſation was moſt remarkable in mixtures of equal parts of water and the ſtrongeſt ſpirits which could then be procured, determined to levy the duties by this mixture; becauſe, whether the ſpirituous liquor was ſtronger or weaker than this, it would appear, by its ſpecific gravity, rather ſtronger than it really was. This ſagacious obſervation, and the ſimplicity of the compoſition, which could at all times be made for comparison, ſeem to be the reaſons for the exciſe officers ſelecting this mode of eſtimating the ſtrength and levying the duties. A mixture of nearly equal meaſures of water and alcohol is called PROOF SPIRIT, and pays a certain duty *per* gallon; and the ſtrength of a ſpirituous liquor is eſtimated by the gallons, not of alcohol, but of proof ſpirit which the caſk contains. But becauſe it might be difficult to procure at all times this proof ſpirit for compariſon, ſuch a mixture was made by order of the board of exciſe: and it was found, that when ſix gallons of it was mixed with one gallon of water, a wine gallon of the mixture weighed 7 pounds 13 ounces avoirdupois. The board therefore declared, that the ſpirituous liquor of which the gallon weighed 7 pounds 13 ounces ſhould be reckoned 1 to 6 or 1 in 7 under proof. This is but an awkward and complex formula; it was in order to ſuit matters to a mode of examination which had by time obtained the ſanction of the board. Mr Clarke, an ingenious artiſt of that time, had made a hydrometer incomparably more exact than any other, and conſtructed on mathematical principles, fit for computation. This had a ſet of weights correſponding to the additions of water or proof ſpirit, and the mixture 1 to 6 or 1 in 7 was the only one which weighed an exact number of ounces *per* gallon without a fraction.

Thus ſtands the exciſe law; and Clark's hydrometer is ſtill the inſtrument of authority, although others have been ſince conſtructed by DICAS QUIN, and others, which are much more ingenious and convenient. The mathematician who examines Dicas's hydrometer, with its ſliding ſcale, by which it is adjuſted to the different temperatures, and points out the condenſations, will perceive a beautiful and ſagacious combination of quantities, which he will find it difficult to bring under any analytical formula. Perhaps Quin's may have ſome perference in reſpect of convenience; but *facile inventis addere*. Mr Dicas's was original.

As naturaliſts became more accuſtomed to exact obſervation in every topic of inquiry, the condenſation which obtains in the mixture of different ſubſtances became more familiarly known. This evidently affects the preſent queſtion; and both the exciſe and the diſtillers are intereſted in its accurate deciſion. This occaſioned an application to the Royal Society; and a moſt ſcrupulous examination of the ſtrength of ſpirituous liquors was made by Sir Charles Blagden and Mr Gilpin, of which they have given a very particular account in the PHILOSOPHICAL TRANSACTIONS for 1790 and 1792

We have taken notice of this in the article SPECIFIC GRAVITY,

Spirituous liquors.

GRAVITY, mentioning such circumstances of the results as suited our purposes of physical discussion. At present we give the general result in the table of specific gravity, as peculiarly belonging to spirituous liquors, affording the most exact account of their density in every state of dilution of alcohol with water. And as the relation between the proportion of ingredients and the density is peculiar to every substance, so that scarcely any inference can be made from one to another, the reader will consider the tables here given as characteristic with respect to alcohol. In all solutions of salts we found that the condensation increases continually with the dilution, whereas it is greatest when equal bulks of water and alcohol are mixed: yet we do not consider this as an exception; for it is certain, that in the strongest brine the saline ingredient bears but a small proportion to the water—and when we mix two solutions, the condensation is greatest when they are nearly equal in bulk. But we think ourselves entitled to infer, that alcohol is not a dilution of a substance in a quantity of water; but that water, in a certain proportion, not very distant from what we can produce by slow distillation, is an ingredient of alcohol, or is one of it component parts, and not merely a vehicle or menstruum. We therefore imagine that proof spirit contains nearly equal bulks of water and ardent spirits.

The great difficulty in this examination arose from the very dissimilar expansions of water and alcohol by heat. This determined Sir Charles Blagden to estimate the proportions of ingredients by weight, and made it absolutely necessary to give a scale of specific gravity and strength for every temperature. For it must be remarked, that the question (whether in commerce or philosophy) always is, "How many gallons of alcohol and of water, taken just now and mixed together, will produce a hundred gallons of the spirit we are examining!" The proportion of these two will be different according to the temperature of both. As many mixtures therefore must have been made in each proportion as there were temperatures considered; but by taking the ingredients by weight, and examining the density of the compound in one temperature, it is then heated and cooled, and its change of density observed. Calculation then can tell us the change in the proportion of the bulks or numbers of gallons in the mixture, by means of a previous table showing the expansions of water and of alcohol.

The alcohol selected for this examination had the specific gravity 0,825. This is not the purest that can be procured; some was produced of 0,816, of 0,814, and 0,813, both obtained from rum, from brandy, and from malt spirit. We are informed that Dr Black has obtained it of the specific gravity 0,8 by digesting alcohol with fixed ammoniac (muriatic acid united with lime) made very dry. It dephlegmates alcohol very powerfully without decomposing it, which always happens when we use caustic alkali. Alcohol of 0,825 was chosen because expressed by a number of easy management in computation

The examination commenced by ascertaining the expansions of water and alcohol. The temperature 60° of Fahrenheit's scale was selected for the general temperature of comparison, being easily attainable even in cold weather, and allowing the examinator to operate at ease. The first and last copartments of the tables contain the weights and specific gravities of alcohol and water from every fifth degree of heat from 30° to 100°. From these we have constructed the two following little tables of expansion. The bulk of 1000 ounces, pounds, or other weight of water and of alcohol of the temperature 60°, occupies the bulks expressed in the tables for every other temperature. Water could not be easily or usefully examined when of the temperature 30°, because it is with great difficulty kept fluid in that temperature. It is very remarkable, that when it can be so kept, it expands instead of contracting; while cooling down from 35° or thereabouts, and as it approaches to 32°, it expands rapidly. We observe the same thing in the crystallization of Glauber salt, martial vitriol, and some others, which contain much water in their crystals. We observe, on the other hand, a remarkable contraction in the zeolite just before its beginning to swell into bubbles by a red heat.

Heat	Bulk of 100,000 ounces.			
	Of Water.		Of Alcohol.	
		Diff.		Diff.
30°			119195	
35	99910		119514	319
40	99906	− 4	119839	325
45	99914	+ 8	120172	332
50	99932	18	120514	342
55	99962	30	120868	348
60	100000	38	121212	350
65	100050	50	121565	353
70	100106	56	121919	354
75	100170	64	122279	360
80	100241	71	122645	366
85	100320	79	123017	372
90	100404	84	123393	376
95	100500	96	123773	380
100	100608	108	124157	384

This being premised, the examination was conducted in the following manner. It was determined to mix 100 parts by weight of pure alcohol with five, ten, fifteen, twenty, parts of distilled water, till they were compounded in equal quantities, and then to mix 100 parts of distilled water with 95, 90, 85, 80, &c. parts of alcohol, till they were mixed in the proportion of 100 to 5. Thus a series of mixtures would be obtained, extending from pure alcohol to pure water. This series would be such, that the examinations would be most frequent in the cases most usual in the commerce of strong liquors. A set of phials, fitted with ground stoppers, were provided, of sizes fit to hold the intended mixtures. These mixtures were made by suspending the phial to the arm of a very nice balance, in the opposite scale of which (besides the counterpoise of the phial) there was placed the weight 100. Spirit was then poured into the phial till it exactly balanced the weight 100. The weight for the water to be added was then put into the opposite scale, and water was poured into the phial by means of a slender glass funnel, by small quantities at a time, and the phial frequently agitated to promote the mixture. When the additional weight was exactly balanced, the phial was taken off, its stopper put in, and leather tied over it, and it was set by, for at least a month, that the mixture and the whole

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proceſs of condenſation might be completed. The ſame method was followed in the mixtures where the water was predominant.

When the ingredients of theſe mixtures were judged to have completely incorporated, their ſpecific gravity was examined by weighing with the moſt ſcrupulous preciſion the contents of a veſſel which held 2925 troy grains of water, of the temperature 60°. The balance was ſo exceedingly ſenſible, that the 50th part of a grain greatly deranged its poſition when loaded with the ſcales and their contents. It was conſtructed by Mr Ramſden, and ſome account of its exquiſite ſenſibility may be ſeen in the *Journal de Phyſique*, vol. xxxiii. This quantity of materials was therefore thought abundantly ſufficient for aſcertaining the denſity of the liquor. It is needleſs to detail the precautions which were taken for having the contents of the weighing bottle brought to the preciſe temperature proper for the experiment. They were ſuch as every perſon converſant with ſuch things is accuſtomed to take—The bottle had a ſlender neck, and being put on a lathe, a mark was made round it with a diamond. The bottle was filled till the bottom of the hollow ſurface of the fluid was in the plane of this mark; and to judge of the accuracy attainable in filling the bottle, the operation was ſeveral times repeated and the contents weighed, without the difference of $\frac{1}{10}$th of a grain in 2925. The only ſource of error which was to be guarded againſt was air-bubbles adhering to the inſide of the bottle, or moiſture condenſing (in the experiments with low temperatures) on the outſide. Both of theſe were attended to as much as poſſible.

This method of determining the ſpecific gravity was preferred to the uſual method, obſerving the weight loſt by a lump of glaſs when ſuſpended in water; for Mr Gilpin had been enabled, by means of this nice balance, to diſcover, even in pure water and in alcohol, want of perfect fluidity. Something like viſcidity rendered the motion of a lumpe of glaſs through the liquor ſenſibly ſluggiſh, ſo that when the balance was brought to a level, there was not a perfect equilibrium of weights: (See what we have ſaid of this matter in Specific Gravity). Mr Gilpin alſo tried the ingenious inſtrument propoſed for ſuch experiments by Mr Ramſden, and deſcribed by him in a pamphlet on this very ſubject; and he found the anomalies of experiment much greater than in this method by weighing.—Indeed the regular progreſſion of weights to be ſeen in the annexed tables is an unqueſtionable proof of the ſufficiency of the method; and it has the evident advantage of all other methods in point of ſimplicity and practicability without any uncommon apparatus. Any perſon poſſeſſed of a good ordinary balance and a ſet of exact weights may examine all queſtions of this kind, by weiging pure water and the liquor which he may have occaſion to examine in a common 6 or 8 ounce phial. For this reaſon, it is recommended (in preference to all hydrometers) to the board of exciſe to provide this ſimple apparatus in every principal office.

Every experiment was made at leaſt three times; and the mean reſult (which never differed one grain from the extreme) was taken.

From theſe experiments the annexed tables were conſtructed. The firſt is the ſimple abſtract of the experiments, containing the weights of the contents of the bottle of every mixture. The ſecond contains the ſpecific gravities deduced from them.

We have ſaid that the experiments appear ſurpriſingly accurate. This we ſay on the authority of the regular progreſſion of the ſpecific gravity in any of the horizontal rows. In the ſeries, for inſtance, for the temperature 60°, the greateſt anomaly is in the mixture of 50 parts of ſpirit with 100 of water. The ſpecific gravity is 95804, wanting 3 or 4 of the regular progreſſion. This does not amount to 1 in 18000.

TABLE

TABLE I.—*Weights at the different Degrees of Temperature.*

Heat.	The pure Spirit.	100grains of spirit to 5 grains of water.	100grains of spirit to 10 grains of water.	100grains of spirit to 15 grains of water.	100grains of spirit to 20 grains of water.	100grains of spirit to 25 grains of water.	100grains of spirit to 30 grains of water.	100grains of spirit to 35 grains of water.	100grains of spirit to 40 grains of water.	100grains of spirit to 45 grains of water.	100grains of spirit to 50 grains of water.	100grains of spirit to 55 grains of water.	100grains of spirit to 60 grains of water.	100grains of spirit to 65 grains of water.
deg.	Grains.	Grains.	Grains.	Grains.	Grains.	Grains.	Grains.	Grains.	Grains.	Grains.	Grains.	Grains.	Grains.	Grains.
30	2487,35	2519,92	2548,42	2573,80	2596,66	2617,30	2636,23	2653,73	2669,8[illegible]	2684,74	2698,51	2711,14	2722,89	2733,87
35	2480,87	2513,43	2541,84	2567,26	2590,16	2610,87	2629,92	2647,47	2663,64	2678,60	2692,43	2705,14	2716,92	2727,87
40	2474,30	2506,75	2535,41	2560,74	2583,66	2604,50	2623,56	2641,[illegible]	2657,25	2672,30	2686,32	2698,94	2710,31	2721,83
45	2467,62	2500,14	2528,75	2554,09	2577,10	2597,98	2617,03	2634,64	2650,87	2666,04	2679,99	2692,77	2704,57	2715,62
50	2460,75	2493,33	2521,96	2547,47	2570,42	2591,38	2610,54	2628,21	2644,43	2659,55	2673,64	2686,54	2698,42	2709,48
55	2453,80	2486,37	2515,03	2540,60	2563,64	2584,65	2603,80	2621,50	2637,86	2653,04	2667,14	2679,98	2691,8[illegible]	2702,98
60	2447,00	2479,56	2508,27	2533,83	2556,90	2577,95	2597,22	2615,03	2631,37	2646,53	2660,62	2673,55	2685,5[illegible]	2696,73
65	2440,12	2472,75	2501,53	2526,99	2550,22	2571,24	2590,55	2608,3[illegible]	2624,75	2640,01	2654,04	2667,[illegible]	2679,15	2690,32
70	2433,23	2465,88	2494,56	2520,03	2543,32	2564,47	2583,88	2601,67	2617,9[illegible]	2633,52	2647,52	2660,[illegible]	2672,74	2684,02
75	2426,23	2458,78	2487,62	2513,08	2536,39	2557,61	2576,93	2594,8[illegible]	2611,19	2626,55	2640,81	2653,99	2666,[illegible]	2677,34
80	2419,02	2451,67	2480,45	2506,08	2529,24	2550,5[illegible]	2569,8[illegible]	2587,9[illegible]	2604,29	2619,72	2633,99	2647,12	2659,36	2670,6[illegible]
85	2411,92	2444,63	2473,33	2499,01	2522,25	2543,54	2562,91	2580,95	2597,45	2613,02	2627,39	2640,6[illegible]	2652,78	2664,1[illegible]
90	2404,90	2437,62	2466,32	2491,99	2515,28	2536,63	2556,11	2574,02	2590,6[illegible]	2606,16	2620,52	2633,74	2646,0[illegible]	2657,41
95	2397,68	2430,33	2459,13	2484,74	2508,1[illegible]	2529,46	2549,13	2567,03	2583,65	2599,24	2613,57	2626,94	2639,25	2650,63
100	2390,60	2423,22	2452,13	2477,64	2500,91	2522,30	2541,92	2559,96	2576,5[illegible]	2592,14	2606,5[illegible]	2619,75	2632,17	2643,75

Heat.	100grains of spirit to 70 grains of water.	100grains of spirit to 75 grains of water.	100grains of spirit to 80 grains of water.	100grains of spirit to 85 grains of water.	100grains of spirit to 90 grains of water.	100grains of spirit to 95 grains of water.	100grains of spirit to 100grains of water.	95 grains of spirit to 100grains of water.	90 grains of spirit to 100grains of water.	85 grains of spirit to 100grains of water.	80 grains of spirit to 100grains of water.	75 grains of spirit to 100grains of water	70 grains of spirit to 100grains of water	65 grains of spirit to 100grains of water.
deg.	Grains.	Grains.	Grains.	Grains.	Grains.	Grains.	Grains.	Grains.	Grains.	Grains.	Grains.	Grains.	Grains.	Grains.
30	2744,20	2753,75	2762,72	2771,08	2778,99	2786,36	2793,22	2799,85	2806,61	2813,85	2821,3[illegible]	2828,9[illegible]	2836,39	2844,16
35	2738,13	2747,74	2756,91	2765,32	2773,22	2780,59	2787,54	2794,19	2801,14	2808,52	2816,0[illegible]	2823,68	2831,36	2839,20
40	2732,24	2741,86	2750,96	2759,50	2767,48	2774,90	2781,8[illegible]	2788,69	2795,70	2803,17	2810,77	2818,36	2826,31	2834,40
45	2726,09	2735,77	2744,82	2753,36	2761,42	2768,85	2775,94	2782,99	2789,99	2797,45	2805,0[illegible]	2812,9[illegible]	2821,0[illegible]	2829,23
50	2719,93	2729,64	2738,74	2747,27	2755,37	2762,95	2770,1[illegible]	2777,19	2784,30	2791,72	2799,51	2807,5[illegible]	2815,71	2824,12
55	2713,60	2723,51	2732,64	2741,24	2749,27	2756,83	2764,0[illegible]	2771,29	2778,54	2785,9[illegible]	2793,82	2801,8[illegible]	2810,2[illegible]	2818,8[illegible]
60	2707,40	2717,30	2726,52	2735,17	2743,28	2750,93	2758,1[illegible]	2765,4[illegible]	2772,70	2780,26	2788,25	2796,45	2804,85	2813,65
65	2701,05	2710,96	2720,25	2728,98	2737,09	2744,86	2752,21	2759,47	2766,73	2774,43	2782,62	2790,8[illegible]	2799,3[illegible]	2808,31
70	2694,76	2704,64	2713,85	2722,75	2730,94	2738,73	2746,0[illegible]	2753,41	2760,75	2768,45	2776,7[illegible]	2785,0[illegible]	2793,8[illegible]	2802,85
75	2688,14	2698,07	2707,49	2716,35	2724,64	2732,3[illegible]	2739,8[illegible]	2747,23	2754,73	2762,58	2770,9[illegible]	2779,2[illegible]	2788,0[illegible]	2797,21
80	2681,50	2691,50	2700,[illegible]	2709,76	2718,12	2726,0[illegible]	2733,5[illegible]	2740,9[illegible]	2748,42	2756,43	2764,87	2773,3[illegible]	2782,14	2791,52
85	2674,95	2684,9[illegible]	2694,53	2703,33	2711,86	2719,74	2727,2[illegible]	2734,8[illegible]	2742,31	2750,22	2758,8[illegible]	2767,44	2776,3[illegible]	2785,81
90	2668,29	2678,49	2687,99	2696,91	2705,37	2713,3[illegible]	2721,0[illegible]	2728,59	2736,23	2744,24	2752,7[illegible]	2761,51	2770,5[illegible]	2780,11
95	2661,51	2671,82	2681,3[illegible]	2690,32	2698,86	2706,88	2714,6[illegible]	2722,23	2729,89	2737,98	2746,5[illegible]	2755,3[illegible]	2764,57	2774,25
100	2654,76	2664,99	2674,62	2683,63	2692,25	2700,33	2708,0[illegible]	2715,73	2723,35	2731,5[illegible]	2740,4[illegible]	2749,2[illegible]	2758,4[illegible]	2768,4[illegible]

Heat.	60 grains of spirit to 100grains of water.	55 grains of spirit to 100grains of water.	50 grains of spirit to 100grains of water.	45 grains of spirit to 100grains of water.	40 grains of spirit to 100grains of water.	35 grains of spirit to 100grains of water.	30 grains of spirit to 100grains of water.	25 grains of spirit to 100grains of water.	20 grains of spirit to 100grains of water.	15 grains of spirit to 100grains of water	10 grains of spirit to 100grains of water.	5 grains of spirit to 100grains of water.	Water.
deg.	Grains.	Grains.	Grains.	Grains.	Grains.	Grains.	Grains.	Grains.	Grains.	Grains.	Grains.	Grains.	Grains.
30	2852,03	2859,71	2867,12	2874,43	2881,34	2887,[illegible]	2894,22	2900,85	2908,21	2917,1[illegible]	2928,8[illegible]	2944,5[illegible]	
35	2847,45	2855,32	2863,16	2870,8[illegible]	2878,21	2885,0[illegible]	2892,07	2899,31	2907,45	2916,95	2928,9[illegible]	2945,0[illegible]	2967,1[illegible]
40	2842,62	2850,88	2859,06	2867,08	2874,81	2882,3[illegible]	2889,78	2897,61	2906,39	2916,41	2928,9[illegible]	2945,2[illegible]	2967,45
45	2837,64	2846,16	2854,67	2863,04	2871,22	2879,22	2887,33	2895,67	2904,98	2915,5[illegible]	2928,49	2945,2[illegible]	2967,4[illegible]
50	2832,76	2841,52	2850,29	2858,96	2867,52	2875,98	2884,57	2893,58	2903,39	2914,4[illegible]	2927,8[illegible]	2944,7[illegible]	2967,[illegible]
55	2827,68	2836,69	2845,72	2854,75	2863,75	2872,67	2881,69	2891,11	2901,42	2913,02	2926,73	2943,9[illegible]	2966,[illegible]
60	2822,65	2831,9[illegible]	2841,10	2850,50	2859,87	2869,15	2878,72	2888,62	2899,35	2911,3[illegible]	2925,50	2942,9[illegible]	2965,[illegible]
65	2817,49	2826,9[illegible]	2836,3[illegible]	2845,9[illegible]	2855,65	2865,45	2875,49	2885,85	2897,0[illegible]	2909,4[illegible]	2923,9[illegible]	2941,6[illegible]	2964,11
70	2812,16	2821,78	2831,61	2841,42	2851,53	2861,63	2872,0[illegible]	2882,90	2894,56	2907,3[illegible]	2922,2[illegible]	2940,13	2962,66
75	2806,75	2816,63	2826,56	2836,8[illegible]	2847,14	2857,70	2868,49	2879,67	2891,79	2905,04	2920,1[illegible]	2938,3[illegible]	2961,0[illegible]
80	2801,25	2811,23	2821,38	2831,92	2842,56	2853,38	2864,54	2876,22	2888,73	2902,35	2917,8[illegible]	2936,31	2959,07
85	2795,69	2805,85	2816,32	2827,12	2838,07	2849,28	2860,86	2872,88	2885,56	2899,55	2915,4[illegible]	2934,1[illegible]	2956,94
90	2790,13	2800,4[illegible]	2811,05	2822,15	2833,38	2844,81	2856,80	2869,16	2882,25	2896,5[illegible]	2912,8[illegible]	2931,7[illegible]	2954,7[illegible]
95	2784,36	2794,91	2805,79	2817,0[illegible]	2828,46	2840,26	2852,47	2865,15	2878,71	2898,44	2910,02	2929,15	2952,6[illegible]
100	2778,64	2789,32	2800,25	2811,80	2823,55	2835,3[illegible]	2848,18	2861,12	2875,0[illegible]	2890,0[illegible]	2907,9[illegible]	2926,28	2949,34

TABLE

TABLE II.—*Real specific Gravities at the different Temperatures.*

Heat.	The pure spirit.	100 grains of spirit to 5 grains of water.	100 grains of spirit to 10 grains of water.	100 grains of spirit to 15 grains of water.	100 grains of spirit to 20 grains of water.	100 grains of spirit to 25 grains of water.	100 grains of spirit to 30 grains of water.	100 grains of spirit to 35 grains of water.	100 grains of spirit to 40 grains of water.	100 grains of spirit to 45 grains of water.	100 grains of spirit to 50 grains of water.	100 grains of spirit to 55 grains of water.	100 grains of spirit to 60 grains of water.	100 grains of spirit to 65 grains of water.
deg.														
30	,83896	,84967	,85957	,86825	,87585	,88282	,88921	,89511	,90054	,90558	,91023	,91449	,91847	,92217
35	,83672	,84769	,85729	,86587	,87357	,88059	,88701	,89294	,89839	,90345	,90811	,91241	,91640	,92009
40	,83445	,84539	,85507	,86361	,87134	,87838	,88481	,89073	,89617	,90127	,90596	,91026	,91428	,91799
45	,83214	,84310	,85277	,86131	,86907	,87613	,88255	,88849	,89396	,89909	,90380	,90812	,91211	,91584
50	,82977	,84076	,85042	,85902	,86676	,87384	,88030	,88626	,89174	,89684	,90160	,90596	,90997	,91370
55	,82736	,83834	,84802	,85664	,86441	,87150	,87796	,88393	,88945	,89458	,89933	,90367	,90768	,91144
60	,82500	,83599	,84568	,85430	,86208	,86918	,87568	,88169	,88720	,89232	,89707	,90144	,90549	,90927
65	,82262	,83362	,84334	,85193	,85976	,86686	,87337	,87938	,88490	,89006	,89479	,89920	,90328	,90707
70	,82023	,83124	,84092	,84951	,85736	,86451	,87105	,87705	,88254	,88773	,89252	,89695	,90104	,90484
75	,81780	,82878	,83851	,84710	,85493	,86212	,86864	,87466	,88018	,88538	,89018	,89464	,89872	,90252
80	,81530	,82631	,83603	,84467	,85248	,85966	,86623	,87228	,87776	,88301	,88781	,89225	,89639	,90021
85	,81283	,82386	,83355	,84221	,85006	,85723	,86380	,86984	,87541	,88067	,88551	,88998	,89409	,89793
90	,81039	,82142	,83111	,83977	,84762	,85483	,86139	,86743	,87302	,87827	,88312	,88758	,89173	,89558
95	,80788	,81888	,82860	,83724	,84511	,85232	,85896	,86499	,87060	,87586	,88069	,88521	,88937	,89322
100	,80543	,81643	,82618	,83478	,84262	,84984	,85646	,86254	,86813	,87340	,87824	,88271	,88691	,89082

Heat.	100 grains of spirit to 70 grains of water.	100 grains of spirit to 75 grains of water.	100 grains of spirit to 80 grains of water.	100 grains of spirit to 85 grains of water.	100 grains of spirit to 90 grains of water.	100 grains of spirit to 95 grains of water.	100 grains of spirit to 100 grains of water.	95 grains of spirit to 100 grains of water.	90 grains of spirit to 100 grains of water.	85 grains of spirit to 100 grains of water.	80 grains of spirit to 100 grains of water.	75 grains of spirit to 100 grains of water.	70 grains of spirit to 100 grains of water	65 grains of spirit to 100 grains of water.
deg.														
30	,92563	,92889	,93191	,93474	,93741	,93991	,94222	,94447	,94675	,94920	,95173	,95429	,95681	,95944
35	,92355	,92680	,92986	,93274	,93541	,93790	,94025	,94249	,94484	,94734	,94988	,95246	,95502	,95772
40	,92151	,92476	,92783	,93072	,93341	,93592	,93827	,94058	,94295	,94547	,94802	,95060	,95328	,95602
45	,91937	,92264	,92570	,92859	,93131	,93382	,93621	,93860	,94096	,94348	,94605	,94871	,95143	,95423
50	,91723	,92050	,92358	,92647	,92919	,93177	,93419	,93658	,93897	,94149	,94414	,94683	,94958	,95243
55	,91502	,91837	,92145	,92436	,92707	,92963	,93208	,93452	,93696	,93948	,94213	,94486	,94767	,95057
60	,91287	,91622	,91933	,92225	,92499	,92758	,93002	,93247	,93493	,93749	,94018	,94296	,94579	,94876
65	,91066	,91400	,91715	,92010	,92283	,92546	,92794	,93040	,93285	,93546	,93822	,94099	,94388	,94689
70	,90847	,91181	,91493	,91793	,92069	,92333	,92580	,92828	,93076	,93337	,93616	,93898	,94193	,94500
75	,90617	,90952	,91270	,91569	,91849	,92111	,92364	,92613	,92865	,93132	,93413	,93695	,93989	,94301
80	,90385	,90723	,91042	,91340	,91622	,91891	,92142	,92393	,92646	,92917	,93201	,93488	,93785	,94102
85	,90157	,90496	,90818	,91119	,91403	,91670	,91923	,92179	,92432	,92700	,92989	,93282	,93582	,93902
90	,89925	,90270	,90590	,90891	,91177	,91446	,91705	,91962	,92220	,92491	,92779	,93075	,93381	,93703
95	,89688	,90037	,90358	,90662	,90949	,91221	,91481	,91740	,91998	,92272	,92562	,92858	,93170	,93497
100	,89453	,89798	,90123	,90428	,90718	,90992	,91252	,91513	,91769	,92047	,92346	,92646	,92957	,93293

Heat.	60 grains of spirit to 100 grains of water.	55 grains of spirit to 100 grains of water.	50 grains of spirit to 100 grains of water.	45 grains of spirit to 100 grains of water.	40 grains of spirit to 100 grains of water.	35 grains of spirit to 100 grains of water.	30 grains of spirit to 100 grains of water.	25 grains of spirit to 100 grains of water.	20 grains of spirit to 100 grains of water.	15 grains of spirit to 100 grains of water.	10 grains of spirit to 100 grains of water	5 grains of spirit to 100 grains of water.	Water.	
deg.														
30	,96209	,96470	,96719	,96967	,97200	,97418	,97635	,97860	,98108	,98412	,98804	,99334		
35	,96048	,96315	,96579	,96840	,97086	,97319	,97556	,97801	,98076	,98397	,98804	,99344	1,00090	
40	,95879	,96159	,96434	,96706	,96967	,97220	,97472	,97737	,98033	,98373	,98795	,99345	1,00094	
45	,95705	,95993	,96280	,96563	,96840	,97110	,97384	,97666	,97980	,98338	,98774	,99338	1,00086	
50	,95534	,95831	,96126	,96420	,96708	,96995	,97284	,97589	,97920	,98293	,98745	,99316	1,00068	
55	,95357	,95662	,95966	,96272	,96575	,96877	,97181	,97500	,97847	,98239	,98702	,99284	1,00038	
60	,95181	,95493	,95804	,96122	,96437	,96752	,97074	,97409	,97771	,98176	,98654	,99244	1,00000	
65	,95000	,95318	,95635	,95962	,96288	,96620	,96959	,97309	,97688	,98106	,98594	,99194	,99950	
70	,94813	,95139	,95469	,95802	,96143	,96484	,96836	,97203	,97596	,98028	,98527	,99134	,99894	
75	,94623	,94957	,95292	,95638	,95987	,96344	,96708	,97086	,97495	,97943	,98454	,99066	,99830	
80	,94431	,94768	,95111	,95467	,95826	,96192	,96568	,96963	,97385	,97845	,98367	,98991	,99759	
85	,94236	,94579	,94932	,95297	,95667	,96046	,96437	,96843	,97271	,97744	,98281	,98912	,99681	
90	,94042	,94389	,94748	,95123	,95502	,95889	,96293	,96711	,97153	,97637	,98185	,98824	,99598	
95	,93839	,94196	,94563	,94944	,95328	,95727	,96139	,96568	,97025	,97523	,98082	,98729	,99502	
100	,93638	,93999	,94368	,94759	,95152	,95556	,95983	,96424	,96895	,97401	,97969	,98625	,99402	

Spirituous Liquors.

We formerly obſerved, that the ſeries of mixtures choſen by Sir Charles Blagden, for the advantages attending it in making the experiment, was not ſuited for ſolving the queſtions which commonly occur in the ſpirit buſineſs. He accordingly ſuggeſts the propriety of forming tables in a convenient ſeries from the data furniſhed by theſe experiments, indicating the proportion of ingredients contained in ſome conſtant weight or bulk.

To facilitate the conſtruction of ſuch tables, it is neceſſary to conſider the ſubject in the moſt general manner. Therefore let a repreſent the conſtant number 100. Let w and s repreſent the quantities of water and ſpirit by weight in any mixture; that is, the pounds, ounces, or grains of each. Let x repreſent the quantity *per cent.* of ſpirits alſo by weight; that is, the number of pounds of ſpirits contained in 100 pounds of the mixture; and let y be its quantity *per cent.* in gallons, or the number of gallons contained in 100 gallons of the unmixed ingredients. Let m be the bulk of a pound of ſpirit of any given temperature, the bulk of a pound of water *of the ſame temperature* being accounted 1.

Then $w+s$ is the weight of any mixture, and $w+ms$ is its bulk.

We have the following proportions: 1. $w+s : s = a : x$, and $x = \frac{as}{w+s}$. (Equation 1ſt); and hence s may be found when x the per centage in weight is given, for $s = \frac{wx}{a-x}$ (Equation 2.)

2. $w+ms : ms = a : y$, and $y = a\frac{ms}{w+ms}$. (Equation 3d); and s may be found when y, the per centage in gallons, is given: for $s = \frac{my}{a-y}$ (Equation 4th.)

The uſual queſtions which can be ſolved from theſe experiments are,

1. To aſcertain the quantity of ſpirits *per cent.* in bulk from obſervation of the ſpecific gravity, or to tell how many gallons of ſpirit are in 100 gallons of mixture.

Look for the ſpecific gravity in the table, and at the head of the column will be found the w and s correſponding. If the preciſe ſpecific gravity obſerved is not in the tables, the s muſt be found by interpolation. And here it is proper to remark, that taking the ſimple proportional parts of ſpecific gravity will not be ſufficiently exact, eſpecially near the beginning or the end of the table, becauſe the denſities correſponding to the ſeries of mixtures do not change uniformly. We muſt have recourſe to the general rules of interpolation, by means of firſt and ſecond differences or be provided with a ſubſidiary table of differences. A good deal of practice in computations of this kind ſuggeſted the following method of making ſuch interpolations with great diſpatch and abundant accuracy. On a plate of wood, or metal, or ſtiff card-paper, draw a line EF (fig. 3.), as a ſcale of equal parts, repreſenting the leading or equable arithmetical ſeries of any table. (In the preſent caſe EF is the ſcale on which s is computed.)—Through every point of diviſion draw the perpendiculars B A, E C, F D, &c. Make one of them AB more conſpicuous than the reſt, and diſtinguiſh the others alſo in ſuch ſort, that the eye ſhall readily catch their diſtance from the principal line A B. Let CPI be a thin ſlip of whalebone, of uniform breadth and thickneſs, alſo divided into equal parts properly diſtinguiſhable. Laſtly, let there be a pin P fixed near the middle of the principal line AB.

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Now ſuppoſe that a value of s is to be interpolated by means of an obſerved ſpecific gravity not in the table. Look for the neareſt to it, and note its diſtance from the preceding and the following. Let theſe be PH and PK on the flexible ſcale. Alſo take notice of the lines K 10 and H 10, whoſe diſtances from A B are equal to the conſtant difference between the ſucceſſive values of S, or to any eaſily eſtimated multiple of it (as in the preſent caſe we have taken 10 and 10, inſtead of 5 and 5, the running difference of Sir Charles Blagden's table). Then, leaning the middle point P of the whalebone on the pin P in the board, bend it, and place it flantwiſe till the points K and H fall ſomewhere on the two parallels K 10 and H 10. No matter how oblique the poſition of the whalebone is. It will bend in ſuch a manner that its different points of diviſion (repreſenting different ſpecific gravities) will fall on the parallels which repreſent the correſponding values of s. We can ſay that all this may be done in leſs than half a minute, and leſs time than is neceſſary for inſpecting a table of proportional parts, and not the tenth part of that neceſſary for interpolating by ſecond differences. Yet it is exact enough (if of the ſize of a duodecimo page) for interpolating three decimal places. This is ten times more exact than the preſent caſe requires. To return from this digreſſion.

Having thus found s in the table, we get x or y by the equations $\frac{as}{w+s} = x$, and $a\frac{ms}{w+ms} = y$.

But here a material circumſtance occurs. The weight of alcohol s, and its per centage x, was rightly determined by the ſpecific gravity, becauſe it was interpolated between two values, which were experimentally connected with this ſpecific gravity. But in making the tranſition from x to y, we only give the per centage in gallons before mixture, but not the number of gallons of alcohol contained in an hundred gallons of mixed liquor. For when we have taken $a-y$ and y inſtead of w and s, they will indeed make a ſimilar compound when mixed, becauſe the proportion of their ingredients is the ſame. But they will not make 100 gallons of this compound, becauſe there is a ſhrinking or condenſation by mixture, and the ſpecific gravity by which we interpolated s is the phyſical or real ſpecific gravity correſponding to w and s; while $\frac{w+s}{w \times ms}$, the ſpecific gravity implied in the value of y, is the mathematical denſity independent on this condenſation. Since therefore y, together with $a-y$, make leſs than 100 gallons of the compound, there muſt in 100 gallons of it be more alcohol than is expreſſed by y.

Let G be the mathematical ſpecific gravity ($= \frac{w+s}{w+ms}$), and g the phyſical or real obſerved ſpecific gravity (which we cannot expreſs algebraically); and let z be the gallons of alcohol really contained in 100 gallons of the compound. The bulk being inverſely as the denſity or ſpecific gravity, it is evident that the

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bulk of the compound muſt be to 100 gallons as g to G. And ſince we want to make it ſtill up to 100 gallons, we muſt increaſe it in the proportion of G to g. And becauſe this augmentation muſt be of the ſame ſtrength with this contracted liquor, both ingredients muſt be increaſed in the proportion of G to g, and we muſt have $G : g = y : z$, and $z = g \times \frac{y}{G}$. Now, inſtead of y, write $a \frac{ms}{w+ms}$, and inſtead of $\frac{1}{G}$ write $\frac{w+ms}{w+s}$, which are reſpectively equal to them. This gives us $z = g\,a \times \frac{w+ms}{w+s} \times \frac{ms}{w+s}$, $= g\,a \times \frac{ms}{w+s}$.

All this will be illuſtrated by an example.

Suppoſe that we have obſerved the ſpecific gravity of a ſpirituous liquor of the temperature 62° to be 0,94128. Looking into Sir Charles Blagden's table, we find the gravities 0,94018 and 0,94296, and the s correſponding to them is 80 and 75, the water in each mixture being 100. By interpolation we obtain the s correſponding to 0,94128, *viz.* 78. At this temperature $m = \frac{1}{0,825}$, $= 1,21212$, and $ms = 94,54545$. Therefore $z = 0,94128 \times 100 \times \frac{94,54545}{194,54545}$, $= 49,997$, or very nearly 50.

We have ſeen even perſons not unacquainted with ſubjects of this kind puzzled by this ſort of paradox. z is ſaid to be the per centage of ſpirit in the compound. The compound has the ſame proportion of ingredients when made up to 100 gallons as before, when y was ſaid to be its per centage, and yet y and z are not the ſame. The fact is, that although z is the number of gallons of alcohol really contained in 100 gallons of the compound, and this alcohol is in the ſame proportion as before to the water, this proportion is is not that of 50 to 50: for if the ingredients were ſeparated again, there would be 50 gallons of alcohol and 52,876 of water.

The proportion of the ingredients in their ſeparate ſtate is had by the 3d Equation $y = a \frac{ms}{w+ms}$, which is equivalent to $G\,a \frac{ms}{w+s}$. For the preſent example y will be found 48,599, and $a - y$, or the water per cent. 51,401, making 100 gallons of unmixed ingredients. We ſee then that there has been added 1,398 gallons of alcohol; and ſince both ingredients are augmented in the proportion of G to g, there have alſo been added 1,478 of water, and the whole addition for making up the 100 gallons of compound is 2,876 gallons; and if the ingredients of the compound were ſeparate, they would amount to 102,876 gallons. This might have been found at the firſt, by the proportion, $G : g - G = 100$: *(The addition.)*

The next queſtion which uſually occurs in buſineſs is to find what denſity will reſult from any propoſed mixture *per* gallon. This queſtion is ſolved by means of the equation $\frac{w\,y}{m(a-y)} = s$. In this examination it will be moſt convenient to make $w = a$. If the value of s found in this manner falls on a value in the tables, we have the ſpecific gravity by inſpection. If not, we muſt interpolate. Spirituous Liquors.

N. B. The value of m, which is employed in theſe reductions, varies with the temperature. It is always obtained by dividing the ſpecific gravity of alcohol of that temperature by the ſpecific gravity of water of the ſame temperature. The quotient is the real ſpecific gravity of alcohol for that temperature. Both of theſe are to be had in the firſt and laſt copartments of Sir Charles Blagden's table.

Theſe operations for particular caſes give the anſwers to particular occaſional queſtions. By applying them to all the numbers in the table, tables may be conſtructed for ſolving every queſtion by inſpection.

There is another queſtion which occurs moſt frequently in the exciſe tranſactions, and alſo in all compoſitions of ſpirituous liquors, viz. What ſtrength will reſult from a mixture of two compounds of known ſtrength, or mixing any compound with water? To ſolve queſtions of this kind by the table ſo often quoted, we muſt add into one ſum the water *per* gallon of the different liquors. In like manner, take the ſum of the ſpirits, and ſay, as the ſum of the waters is to that of the alcohols, ſo is a to s; and operate with a and s as before.

Analogous to this is the queſtion of the duties. Theſe are levied on proof ſpirit; that is, a certain duty is charged on a gallon of proof ſpirit; and the gauger's buſineſs is to diſcover how many gallons of proof ſpirit there is in any compound. The ſpecification of proof ſpirit in our exciſe laws is exceedingly obſcure and complex. A gallon weighing 7 pounds 13 ounces (at 55°) is accounted 1 to 6 under proof. The gallon of water contains 58476 grains, and this ſpirit is 54688. Its denſity therefore is 0,93523 at 55°, or (as may be inferred from the table) 0,9335 at 60°. This denſity correſponds to a mixture of 100 grains of water with 93,457 of alcohol. If this be ſuppoſed to reſult from the mixture of 6 gallons of alcohol with 1 of water (as is ſuppoſed by the deſignation of 1 to 6 under proof), the gallon of proof ſpirits conſiſts of 100 parts of ſpirits by weight, mixed with 75 parts of water. Such a ſpirit will have the denſity 0,9162 nearly.

This being premiſed, in order to find the gallons of proof ſpirits in any mixture, find the quantity of alcohol by weight, and then ſay, as 100 to 175, ſo is the alcohol in the compound to the proof ſpirit that may be made of it, and for which the duties muſt be paid.

We have conſidered this ſubject at ſome length, becauſe it is of great importance in the ſpirit-trade to have theſe circumſtances aſcertained with preciſion; and becauſe the ſpecific gravity is the only ſure criterion that can be had of the ſtrength. Firing of gunpowder, or producing a certain bubble by ſhaking, are very vague teſts; whereas, by the ſpecific gravity, we can very ſecurely aſcertain the ſtrength within one part in 500, as will preſently appear.

Sir Charles Blagden, or Mr Gilpin, have publiſhed* a moſt copious ſet of tables, calculated from theſe voluable experiments. In theſe, computations are made for every unit of the hundred, and for every degree of the thermometer. But theſe tables are ſtill not in the moſt commodious form for buſineſs. Mr John Wilſon, an ingenious gentleman reſiding at Dundee, has juſt publiſhed

* Philoſ. Tranſ. 1794.

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lished at Edinburgh tables somewhat similar, founded on the same experiments. Both of these tables show the quantities by measure corresponding to every unit by weight of Sir Charles Blagden's experiments, and for every degree of temperature. They also show the *per centage* of alcohol, and the condensation or the quantity lost by mixture. But as they both retain the original series of parts by weight, which is very unusual, the spirit traders will find considerable difficulty in making use of them. Retaining this series also causes all the *per centage* numbers (which are the only interesting ones to the reader) to be fractional, and no answer can be had without a double interpolation.

We have therefore calculated a table in the form in which it must be most useful and acceptable to those who are engaged in the spirit trade, showing at once the specific gravity which results from any proportion of admixture in hundredth parts of the whole. This answers immediately the chief questions in the terms in which they are usually conceived and proposed. The two first or leading columns show the proportion in gallons, pints, or other cubic measures, of the mixture, the whole quantity being always 100. The second column shows the corresponding specific gravity: so that we can either find the proportion of the ingredients by the observed specific gravity, or find the gravity resulting from any proportion of the ingredients. A third column shows how much the hundred measures of the two ingredients fall short of making an hundred measures of the compound. A simple proportion, which can be done without the pen, will determine what part of this deficiency must be made up by spirit. The use of this table must now be so familiar to the reader's mind, that we need not give further instructions about it.

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This is followed by another similar table, giving an immediate answer to the most usual question, "How many measures of alcohol are there really contained in 100 measures? This is also accompanied by a column of condensation. It would have been somewhat more elegant, had the specific gravities in this table made the equable series and leading column. But we did not advert to this till we had computed the table, and the labour was too great to be repeated for slight reasons. The tables are only for the temperature 60°. To this the spirituous liquors can always be brought in these climates; and in cases where we cannot, a moment's inspection of Sir Charles Blagden's table will point out very nearly (or exactly, by a short computation) the necessary corrections.

Compound. S.	Compound. W.	Specific Gravity.	Cond. *per cent.*	Compound. S.	Compound. W.	Specific Gravity.	Cond. *per cent.*	Compound. S.	Compound. W.	Specific Gravity.	Cond. *per cent.*
100	0	0,8250		66	34	0,9073	2,5	33	67	0,9640	2,3
99	1	0,8278	0,19	65	35	0,9095	2,6	32	68	0,9651	2,3
98	2	0,8306	0,33	64	36	0,9116	2,6	31	69	0,9662	2,2
97	3	0,8333	0,4	63	37	0,9137	2,6	30	70	0,9673	2,1
96	4	0,8360	0,5	62	38	0,9157	2,6	29	71	0,9683	2,
95	5	0,8387	0,6	61	39	0,9177	2,7	28	72	0,9693	1,9
94	6	0,8413	0,7	60	40	0,9198	2,7	27	73	0,9704	1,9
93	7	0,8439	0,8	59	41	0,9218	2,7	26	74	0,9713	1,8
92	8	0,8465	0,9	58	42	0,9238	2,7	25	75	0,9724	1,7
91	9	0,8491	1,	57	43	0,9257	2,7	24	76	0,9734	1,6
90	10	0,8516	1,1	56	44	0,9277	2,8	23	77	0,9744	1,6
89	11	0,8542	1,2	55	45	0,9296	2,8	22	78	0,9754	1,5
88	12	0,8567	1,3	54	46	0,9316	2,8	21	79	0,9763	1,4
87	13	0,8592	1,4	53	47	0,9335	2,8	20	80	0,9773	1,3
86	14	0,8617	1,5	52	48	0,9353	2,8	19	81	0,9783	1,2
85	15	0,8641	1,5	51	49	0,9371	2,8	18	82	0,9793	1,2
84	16	0,8666	1,6	50	50	0,9388	2,8	17	83	0,9802	1,1
83	17	0,8690	1,7	49	51	0,9406	2,8	16	84	0,9812	1,
82	18	0,8713	1,7	48	52	0,9423	2,8	15	85	0,9822	0,9
81	19	0,8737	1,7	47	53	0,9440	2,8	14	86	0,9832	0,9
80	20	0,8760	1,8	46	54	0,9456	2,7	13	87	0,9842	0,8
79	21	0,8784	1,9	45	55	0,9473	2,7	12	88	0,9853	0,7
78	22	0,8807	2,	44	56	0,9489	2,7	11	89	0,9863	0,7
77	23	0,8830	2,	43	57	0,9505	2,7	10	90	0,9874	0,6
76	24	0,8853	2,1	42	58	0,9520	2,7	9	91	0,9886	0,5
75	25	0,8876	2,1	41	59	0,9535	2,6	8	92	0,9897	0,4
74	26	0,8899	2,2	40	60	0,9549	2,6	7	93	0,9909	0,3
73	27	0,8921	2,2	39	61	0,9563	2,6	6	94	0,9921	0,3
72	28	0,8944	2,3	38	62	0,9577	2,5	5	95	0,9933	0,2
71	29	0,8966	2,3	37	63	0,9590	2,5	4	96	0,9946	0,1
70	30	0,8988	2,4	36	64	0,9603	2,4	3	97	0,9959	0,07
69	31	0,9010	2,5	35	65	0,9616	2,4	2	98	0,9972	0,03
68	32	0,9031	2,5	34	66	0,9628	2,3	1	99	0,9985	0,01
67	33	0,9053	2,5	33	67	0,9640	2,3	0	100	1,0000	0,00
66	34	0,9073	2,5								

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Spir. per cent.	Specific Gravity.	Contr.	Spir. per cent.	Specific Gravity.	Contr.	Spir. per cent.	Specific Gravity.	Contr.
100	0,82500		66	0,91095	2,59	33	0,96481	2,27
99	0,82629	0,18	65	0,91306	2,62	32	0,96587	2,21
98	0,83142	0,34	64	0,91511	2,64	31	0,96691	2,15
97	0,83449	0,46	63	0,91714	2,66	30	0,96793	2,08
96	0,83750	0,57	62	0,91914	2,68	29	0,96894	2,00
95	0,84048	0,68	61	0,92112	2,70	28	0,96992	1,93
94	0,84339	0,8	60	0,92308	2,72	27	0,97089	1,86
93	0,84621	0,9	59	0,92501	2,74	26	0,97185	1,79
92	0,84900	1,01	58	0,92692	2,76	25	0,97280	1,71
91	0,85172	1,11	57	0,92883	2,77	24	0,97374	1,63
90	0,85443	1,21	56	0,93072	2,78	23	0,97468	1,56
89	0,85704	1,31	55	0,93258	2,80	22	0,97561	1,48
88	0,85971	1,39	54	0,93436	2,81	21	0,97654	1,4
87	0,86228	1,47	53	0,93612	2,81	20	0,97747	1,32
86	0,86483	1,54	52	0,93786	2,82	19	0,97841	1,24
85	0,86737	1,61	51	0,93958	2,81	18	0,97936	1,17
84	0,86987	1,67	50	0,94128	2,79	17	0,98032	1,08
83	0,87235	1,74	49	0,94293	2,78	16	0,98129	1,00
82	0,87481	1,81	48	0,94455	2,76	15	0,98228	,93
81	0,87726	1,88	47	0,94610	2,73	14	0,98328	,85
80	0,87969	1,94	46	0,94768	2,71	13	0,98430	,78
79	0,88207	2,	45	0,94923	2,70	12	0,98534	,71
78	0,88445	2,05	44	0,95074	2,68	11	0,98640	,66
77	0,88676	2,11	43	0,95219	2,66	10	0,98748	,61
76	0,88909	2,17	42	0,95364	2,63	9	0,98858	,51
75	0,89140	2,22	41	0,95502	2,60	8	0,98973	,43
74	0,89367	2,26	40	0,95636	2,58	7	0,99091	,34
73	0,89593	2,31	39	0,95766	2,54	6	0,99211	,25
72	0,89815	2,36	38	0,95894	2,49	5	0,99334	,18
71	0,90035	2,41	37	0,96019	2,46	4	0,99461	,12
70	0,90241	2,49	36	0,96141	2,43	3	0,99591	,7
69	0,90464	2,47	35	0,96258	2,38	2	0,99725	,3
68	0,90675	2,51	34	0,96371	2,33	1	0,99861	,1
67	0,90885	2,55	33	0,96481	2,27	0	1,00000	,0
66	0,91095	2,59						

"In the first table, of which the sole intention is to point out the proportion of ingredients, the specific gravities are computed only to four places, which will always give the answer true to $\frac{1}{8000}$th part. In the last, which is more immediately interesting to the merchant in his transactions with the excise office, the computation is carried one place further."

The consideration of the first of these two tables will furnish some useful information to the reader who is interested in the philosophy of chemical mixture, and who endeavours to investigate the nature of those forces which connect the particles of tangible matter. These vary with the distance of the particle; and therefore the law of their action, like that of universal gravitation, is to be discovered by measuring their sensible effects at their various distances. Their change of distance is seen in the change of density or specific gravity.

Did the individual densities of the water and spirit remain unchanged by mixture, the specific gravity would change by equal differences in the series of mixtures on which this table is constructed; for the bulk being always the same, the change of specific gravity must be the difference between the weight of the gallon of water which is added and that of the gallon of spirit which is taken out. The whole difference of the specific gravities of spirits and water being 1,750 parts in 10,000, the augmentation by each successive change of a measure of spirit for a measure of water would be the 100th part of this, or 17,5. But, by taking the successive differences of density as they occur in the table, we see that they are vastly greater in the first additions of water, being then about 29; after which they gradually diminish to the medium quantity $17\frac{1}{2}$, when water and spirits are mixed in nearly equal bulks. The differences of specific gravity still diminish, and are reduced to 9, when about 75 parts of water are mixed with 25 of spirit. The differences now increase again; and the last, when 99 parts of water are mixed with 1 part of spirit, the difference from the specific gravity of pure water is above 14.

The mechanical effect, therefore, of the addition of a measure of water to a great quantity of spirit is greater than the similar effect of the addition of a measure of spirits to a great quantity of water. What we call mechanical effect is the local motion, the change of distance of the particles, that the corpuscular forces may again be in equilibrio. Observe, too, that this change is greater than in the proportion of the distance of the particles;

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particles; for the denſity of water is to that of ſpirits nearly as 6 to 5, and the changes of ſpecific gravity are nearly as 6 to 3.

We alſo ſee that the changing cauſe, which produces the abſolute condenſation of each ingredient, ceaſes to operate when 75 parts of water have been mixed with 25 of alcohol: for the variation of ſpecific gravity, from diminiſhing comes now to increaſe; and therefore, in this particular ſtate of compoſition, is equable. Things are now in the ſame ſtate as if we were mixing two fluids which did not act on each other, but were mutually diſſeminated, and whoſe ſpecific gravities are nearly as 9 to 10; for the variation 9 of ſpecific gravity may be conſidered as the 100th part of the whole difference, in the ſame manner as 17,5 would have been had water and alcohol ſuſtained no contraction.

The imagination is greatly aſſiſted in the contemplation of geometrical quantity by exhibiting it in its own form. Specific gravity, being an expreſſion of denſity (a notion purely geometrical), admits of this illuſtration.

Plate CCCCLXXII.

Therefore let AB (fig. 4.) repreſent the bulk of any mixture of water and alcohol. The ſpecific gravity of water may be repreſented by a line of ſuch a length, that AB ſhall be the difference between the gravities of alcohol and water. Suppoſe it extended upwards, towards *a*, till B*a* is to A *a* as 10,000 to 8250. It will ſuit our purpoſe better to repreſent it by a parallelogram *a* B F *e*, of any breadth BF. In this caſe the difference of the ſpecific gravities of alcohol and water will be expreſſed by the parallelogram ABFE. If there were no change produced in the denſity of one or both ingredients, the ſpecific gravity of the compound would increaſe as this parallelogram does, and AGHE would be the augmentation correſponding to the mixture of the quantity A G of alcohol with the quantity GB of water, and ſo of other mixtures. But, to expreſs the augmentation of denſity as it really obtains, we muſt do it by ſome curvilineal area DABCHD, which varies at the rate determined by Sir Charles Blagden's experiments. This area muſt be preciſely equal to the rectangle ABFE. It muſt therefore fall without it in ſome places, and be deficient in others. Let DMHKC be the curve which correſponds with theſe experiments. It is evident to the mathematical reader, that the ordinates LM, GH, IK, &c. of this curve are in the ultimate ratio of the differences of the obſerved ſpecific gravities. If A *α*, *α* *β*, &c. are each =5, the little ſpaces A *α* *δ* D, *α* *β* *b* *δ*, &c. will be preciſely equal to the differences of the ſpecific gravities 0,8250; 0,8387; 0,8516; &c. correſponding to the different mixtures of water and alcohol. The curve cuts the ſide of the parallelogram in K, where the ordinate GK expreſſes the mean variation of denſity 0,0017,5. IK is the ſmalleſt variation. The condenſation may be expreſſed by drawing a curve *d* *m* G *k* *f* parallel to DMGKF, making D *d*=AE. The condenſation is now repreſented by the ſpaces comprehended between this laſt curve and the abſciſſa AGB, reckoning thoſe negative which lie on the other ſide of it. This ſhows us, not only that the condenſation is greateſt in the mixture AG×GB, but alſo that in mixing ſuch a compound with another AI×IB, there is a rarefaction. Another curve ANB may be drawn, of which the ordinates LN, GC, IO, &c. are proportional to the areas AL*n d*, A*c*, A I *k* G *m* D (=AG *m d*—G I *k*), &c. This curve ſhows the whole condenſation.

Spirituous Liquors || Splachnum.

This manner of repreſenting the ſpecific gravities of mixtures will ſuggeſt many curious inferences to ſuch as will conſider them in the manner of Boſcovich, with a view to aſcertain the nature of the forces of cohesion and chemical affinities: And this manner of viewing the ſubject becomes every day more promiſing, in conſequence of our improvements in chemical knowledge; for we now ſee, that mechaniſm, or motive forces, are the cauſes of chemical action. We ſee in almoſt every caſe, that chemical affinities are comparable with mechanical preſſures; becauſe the converſion of a liquid into a vapour or gas is prevented by atmoſpheric preſſure, and produced by the great chemical agent heat. The action of heat, therefore, or of the cauſe of heat, is a mechanical action, and the forces are common mechanical forces, with which we are familiarly acquainted.

"It may be alſo remarked in the column of contractions, that in the beginning the contractions augment nearly in the proportion of the quantity of ſpirits (but more ſlowly); whereas, in the end, the contractions are nearly in the duplicate proportion of the quantity of water. This circumſtance deſerves the conſideration of the philoſopher. We have repreſented it to the eye by the curve *a* *g* *b* *d*."

We ſhould here take ſome notice of the attempt made to elude ſome part of the duties, by adding ſome ingredient to the ſpirits. But our information on this ſubject is not very exact; and beſides it would be doing no ſervice to the trader to put fraud more in his power. There are ſome ſalts which make a very great augmentation of denſity, but they render the liquor unpalatable. Sugar is frequently uſed with this view; 16 grains of refined ſugar diſſolved in 1000 grains of proof ſpirits gave it no ſuſpicious taſte, and increaſed its ſpecific gravity from 0,920 to 0,925, which is a very great change, equivalent to the addition of 9 grains of water to a mixture of 100 grains of alcohol and 80 of water.

SPITHEAD, a road between Portſmouth and the Iſle of Wight, where the royal navy of Great Britain frequently rendezvous.

SPITTLE, in phyſiology. See SALIVA.

SPITZBERGEN. See GREENLAND, n° 10.

SPLACHNUM, in botany: A genus of plants belonging to the claſs of *cryptogamia*, and order of *muſci*. The antheræ are cylindrical, and grow on a large coloured apophyſis or umbraculum. The calyptra is caducous. The female ſtar grows on a ſeparate ſtem. There are ſix ſpecies, the rubrum, luteum, ſphæricum, ampullaceum, vaſculoſum, anguſtatum. Two of theſe are natives of Britain.

1. The *ampullaceum*, or crewet ſplachnum, is found in bogs and marſhes, and often upon cow-dung. It grows in thick tufts, and is about two inches high. The leaves are oval lanceolate, terminated with a long point or beard. The top of the ſtalk or peduncle ſwells into the form of an inverted cone, which Linnæus terms an *apophyſis* or *umbraculum*; upon the top of which is ſeated a cylindrical anthera, like the neck of a crewet. The calyptra is conical, and reſembles a ſmall extin-

The *ſphæricum*, or acorn ſhaped ſplachnum, is found upon dung, and upon the points of

Spleen | Spoliation.

rocks on the top of the Highland mountains, as on Ben Lomond, and in the Isle of Sky, and elsewhere. This differs little from the preceding, and perhaps is no more than a variety. The filaments are about an inch high. The leaves oval-acute, not so lanceolate and bearded as the other. The apophysis, and the anthera at the top of it, form together nearly an oval figure, not unlike an acorn in its cup, the apophysis being transversely semi-oval, and of a blood-red colour, the anthera short and conical. The calyptra is the same as that of the other. The operculum is short and obtuse, and the rim of the anthera has eight large horizontal cilia. The anthera of the other is also ciliated, but not so distinctly. It is an elegant moss, and very distinguishable on account of its orange-coloured filaments and dark-red capsules.

SPLEEN, in anatomy. See ANATOMY, n° 99.

Spleen-Wort. See ASPLENIUM.

SPLENETIC, a person afflicted with an obstruction of the spleen.

SPLENT, or SPLINT, among farriers, a callous insensible excrescence, breeding on the shank-bone of horses. See FARRIERY, Sect. xxxi.

SPLICING, in the sea-language, is the untwisting the ends of two cables or ropes, and working the several strands into one another by a fidd, so that they become as strong as if they were but one rope.

SPOILS, whatever is taken from the enemy in time of war. Among the ancient Greeks, the spoils were divided among the whole army; only the general's share was largest: but among the Romans, the spoils belonged to the republic.

SPOLETTO, a duchy of Italy, bounded on the north by the Marquisate of Ancona and duchy of Urbino, on the east by Farther Abruzzo, on the south by Sabina and the patrimony of St Peter, and on the west by Orvietano and Perugino. It is about 55 miles in length and 40 in breadth. It was anciently a part of Umbria, and now belongs to the Pope.—The name of the capital city is also *Spoletto*. It was formerly a large place, but in 1703 was ruined by an earthquake; from whence it has never recovered itself.

SPOLIATION, in ecclesiastical law, is an injury done by one clerk or incumbent to another, in taking the fruits of his benefice without any right thereunto, but under a pretended title. It is remedied by a decree to account for the profits so taken. This injury, when the *jus patronatus*, or right of advowson, doth not come in debate is cognizable in the spiritual court: as if a patron first presents A to a benefice, who is instituted and inducted thereto; and then, upon presence of a vacancy, the same patron presents B to the same living, and he also obtains institution and induction. Now if A disputes the fact of the vacancy, then that clerk who is kept out of the profits of the living, whichever it be, may sue the other in the spiritual court for spoliation, or taking the profits of his benefice. And it shall there be tried, whether the living were or were not vacant; upon which the validity of the second clerk's pretensions must depend. But if the right of patronage comes at all into dispute, as if one patron presented A, and another patron presented B, there the ecclesiastical court hath no cognizance, provided the tithes sued for amount to a fourth part of the value of the living, but may be prohibited at the instance of the patron by the king's writ of *indicavit*. So also if a clerk, without any colour of title, ejects another from his parsonage, this injury must be redressed in the temporal courts: for it depends upon no question determinable by the spiritual law (as plurality of benefices or no plurality, vacancy or no vacancy), but is merely a civil injury.

Spondee | Spongia.

SPONDEE, in ancient poetry, a foot consisting of two long syllables, as *omnes*.

SPONDIAS, BRASILIAN or JAMAICA PLUM, in botany: a genus of plants belonging to the class of *decandria*, and order of *pentagynia*. The calyx is quinquedentate. The corolla pentapetalous. The fruit contains a quinquelocular kernel. There are only two species, the mombin and myrobalanus, which appear so much confounded in the descriptions of different botanists, that we do not venture to present them to our readers.

SPONGIA, SPONGE, in natural history; a genus of animals belonging to the class of *vermes*, and order of *zoophyta*. It is fixed, flexible, and very torpid, growing in a variety of forms, composed either of reticulated fibres, or masses of small spines interwoven together and clothed with a living gelatinous flesh, full of small mouths or holes on its surface, by which it sucks in and throws out the water. Fifty species have already been discovered, of which 10 belong to the British coasts.

1. *Oculata*, or branched sponge, is delicately soft and very much branched; the branches are a little compressed, grow erect, and often united together. They have rows of cells on each margin, that project a little. This species is of a pale yellow colour, from five to ten inches high. The fibres are reticulated, and the flesh or gelatinous part is so tender, that when it is taken out of the water it soon dries away. It is very common round the sea-coast of Britain and Ireland. This description will be better understood by Plate CCCCLXXV. fig. 2. At *b*, *b*, along the edges and on the surface of the branches, are rows of small papillary holes, through which the animal receives its nourishment.

2. *Crista*, or cock's-comb sponge, is flat, erect, and soft, growing in the shape of cock's combs, with rows of little holes along the tops, which project a little. It abounds on the rocks to the eastward of Hastings in Sussex, where it may be seen at low-water. It is commonly about three inches long, and two inches high, and of a pale yellowish colour. When put into a glass vessel of sea-water, it has been observed to suck in and squirt out the water through little mouths along the tops, giving evident signs of life.

3. *Stupea*, tow-sponge, or downy branched sponge, is soft like tow, with round branches, and covered with fine pointed hairs. It is of a pale yellow colour, and about three inches high. It is frequently thrown on the shore at Hastings in Sussex. Fig. 2. represents this sponge; but it is so closely covered with a fine down, that the numerous small holes in its surface are not discernible.

4. *Dichotoma*, dichotomous or forked sponge, is stiff, branched, with round, upright, elastic branches, covered with minute hairs. It is found on the coast of Norway, and also, according to Berkenhout, on the Cornish and Yorkshire coasts. It is of a pale yellow colour, and full of very minute pores, guarded by minute spines. Fig. 3.

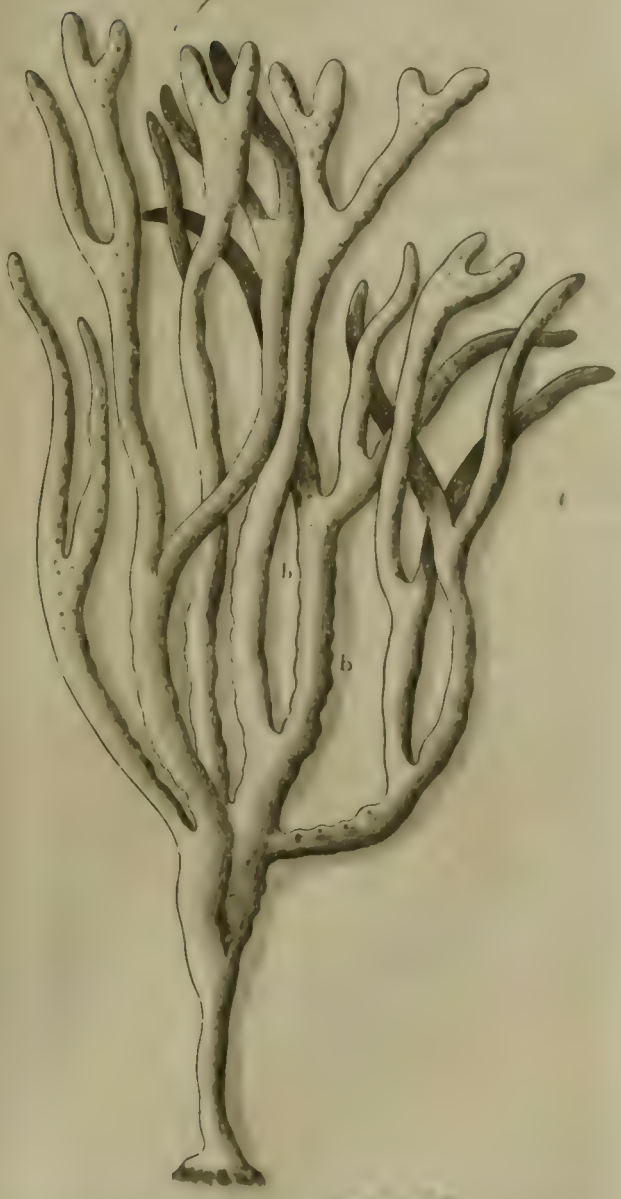
5. *Urens*

Fig. 1.

Fig. 2.

Fig. 3.

Fig. 4.



Sponge. 5. *Urens* or *tomentosa*, ſtinging ſponge, or crumb of bread ſponge, is of many forms, full of pores, very brittle and ſoft, and interwoven with very minute ſpines. It is full of ſmall protuberances, with a hole in each, by which it ſucks in and throws out the water. It is very common on the Britiſh coaſt, and is frequently ſeen ſurrounding fucuſes. It is found alſo on the ſhores of North America, Africa, and in the Eaſt Indies. When newly taken out of the ſea, it is of a bright orange colour, and full of gelatinous fleſh; but when dry, it becomes whitiſh, and when broken has the appearance of crumb of bread. If rubbed on the hand, it will raiſe bliſters; and if dried in an oven, its power of ſtinging is much increaſed, eſpecially that variety of it which is found on the ſea-coaſt of North America.

6. *Palmata*, palmated ſponge, is like a hand with fingers a little divided at the top. The mouths are a little prominent, and irregularly diſpoſed on the ſurface. It is found on the beach at Brighthelmſtone. It is of a reddiſh colour, inclining to yellow, and of the ſame ſoft woolly texture with the ſpongia oculata, fig. 4.

7. *Coronata*, coronet ſponge, is very ſmall, conſiſting of a ſingle tube ſurrounded at top by a crown of little ſpines. The tube is open at the top. The rays that compoſe the little crown are of a bright, ſhining pearl colour; the body is of a pale yellow. It has been found in the harbour of Emſworth, between Suſſex and Hampſhire.

8. *Botryoides*, grape ſponge, is very tender and branched, as if in bunches: the bunches are hollow, and are made up of oblong oval figures having the appearance of grapes; and each bunch is open at top. This ſpecies is of a bright, ſhining colour. The openings at the top are evidently the mouths by which the animal imbibes and diſcharges moiſture. When the ſurface is very much magnified, it appears covered with little maſſes of triple, equidiſtant, ſhining ſpines.

9. *Lacuſtris*, creeping ſponge, has erect, cylindrical, and obtuſe branches. It is found in lakes in Sweden and England.

10. *Fluviatilis*, river ſponge, is green, erect, brittle, and irregularly diſpoſed in numerous branches. It abounds in many parts of Europe, in the freſh rivers of Ruſſia and England, but particularly in the river Thames. It ſcarcely exhibits any ſymptoms of life, is of a filthy ſmell: its pores or mouths are ſometimes filled with green gelatinous globules. It differs very little from the lacuſtris.

So early as the days of Ariſtotle ſponges were ſuppoſed to poſſeſs animal life; the perſons employed in collecting them having obſerved them ſhrink when torn from the rocks, thus exhibiting ſymptoms of ſenſation. The ſame opinion prevailed in the time of Pliny: But no attention was paid to this ſubject till Count Marſigli examined them, and declared them vegetables. Dr Peyſonell, in a paper which he ſent to the Royal Society in the year 1752, and in a ſecond in 1757, affirmed they were not vegetables, but the production of animals; and has accordingly deſcribed the animals, and the proceſs which they performed in making the ſponges. Mr Ellis, in the year 1762, was at great pains to diſcover theſe animals. For this purpoſe he diſſected the ſpongia urens, and was ſurpriſed to find a great number of ſmall worms of the genus of nereis or ſea-ſcolopendra, which had pierced their way through the ſoft ſubſtance of the ſponge in queſt of a ſafe retreat. That this was really the caſe, he was fully aſſured of, by inſpecting a number of ſpecimens of the ſame ſort of ſponge, juſt freſh from the ſea. He put them into a glaſs filled with ſea-water; and then, inſtead of ſeeing any of the little animals which Dr Peyſonell deſcribed, he obſerved the papillæ or ſmall holes with which the papillæ are ſurrounded contract and dilate themſelves. He examined another variety of the ſame ſpecies of ſponge, and plainly perceived the ſmall tubes inſpire and expire the water. He therefore concluded, that the ſponge is an animal, and that the ends or openings of the branched tubes are the mouths by which it receives its nouriſhment, and diſcharges its excrements. Sponſor Spotſwood.

SPONSORS, among Chriſtians, are thoſe perſons who, in the office of baptiſm, anſwer or are ſureties for the perſons baptized.

SPONTANEOUS, a term applied to ſuch motions of the body and operations of the mind as we perform of ourſelves without any conſtraint.

SPOON BILL, in ornithology. See PLATALEA.

SPOONING, in the ſea language, is ſaid of a ſhip, which being under ſail in a ſtorm at ſea, is unable to bear it, and conſequently forced to go right before the wind.

SPORADES, among ancient aſtronomers, a name given to ſuch ſtars as were not included in any conſtellation.

SPORADIC DISEASES, among phyſicians, are ſuch as ſeize particular perſons at any time or ſeaſon, and in any place; in which ſenſe they are diſtinguiſhed from epidemical and endemical diſeaſes.

SPOTS, in aſtronomy, certain places of the ſun's or moon's diſk, obſerved to be either more bright or dark than the reſt; and accordingly called *facula & maculæ*. See ASTRONOMY-*Index*.

SPOTSWOOD (John), archbiſhop of St Andrew's in Scotland, was deſcended from the lairds of Spotſwood in the Merſe, and was born in the year 1565. He was educated in the univerſity of Glaſgow, and ſucceeded his father in the parſonage of Calder when but 18 years of age. In 1601 he attended Lodowick duke of Lennox as his chaplain, in an embaſſy to the court of France for confirming the ancient amity between the two nations, and returned in the ambaſſador's retinue through England. When he entered into the archbiſhopric of Glaſgow, he found there was not 100 l. Sterling of yearly revenue left; yet ſuch was his care for his ſucceſſors, that he greatly improved it, and much to the ſatisfaction of his dioceſe. After having filled this ſee 11 years, he was raiſed to that of St Andrew's in 1615, and made primate and metropolitan of all Scotland. He preſided in ſeveral aſſemblies for reſtoring the ancient diſcipline, and bringing the church of Scotland to ſome ſort of uniformity with that of England. He continued in high eſteem with king James I. nor was he leſs valued by king Charles I. who was crowned by him in 1633, in the abbey-church of Holyroodhouſe. In 1635, upon the death of the earl of Kinnoul chancellor of Scotland, our primate was advanced to that poſt; but had ſcarcely held it four years, when the confuſions beginning in Scotland, he was obliged to retire into England; and being broken with age, grief, and ſickneſs, died at London in 1639.

Spout
Spring.

1639, and was interred in Weſtminſter-abbey. He wrote A Hiſtory of the Church of Scotland from the year 203 to the reign of king James VI. in folio.

SPOUT, or *Water-Spout*. See *Water-Spout*.

Spout-*Fiſh*. See Solen.

SPRAT (Dr Thomas), biſhop of Rocheſter, was born in 1636. He had his education at Oxford, and after the Reſtoration entered into holy orders. He became fellow of the Royal Society, chaplain to George duke of Buckingham, and chaplain in ordinary to king Charles II. In 1667 he publiſhed the Hiſtory of the Royal Society, and a Life of Mr Cowley; who, by his laſt will, left to his care his printed works and MSS. which were accordingly publiſhed by him. In 1668 he was inſtalled prebendary of Weſtminſter; in 1680, was appointed canon of Windſor; in 1683, dean of Weſtminſter; and in 1684, conſecrated to the biſhopric of Rocheſter. He was clerk of the cloſet to king James II.; in 1685, was made dean of the chapel royal; and the year following, was appointed one of the commiſſioners for eccleſiaſtical affairs. In 1692 his lordſhip, with ſeveral other perſons, was charged with treaſon by two men, who drew up an aſſociation, in which they whoſe names were ſubſcribed declared their reſolution to reſtore king James; to ſeize the princeſs of Orange, dead or alive; and to be ready with 30,000 men to meet king James when he ſhould land. To this they put the name of Sancroft, Sprat, Marlborough, Saliſbury, and others. The biſhop was arreſted, and kept at a meſſenger's, under a ſtrict guard, for eleven days. His houſe was ſearched, and his papers ſeized, among which nothing was found of a treaſonable appearance, except one memorandum, in the following words: *Thorough-paced doctrine*. Being aſked at his examination the meaning of the words, he ſaid that, about 20 years before, curioſity had led him to hear Daniel Burgeſs preach; and that being ſtruck with his account of a certain kind of doctrine, which he ſaid *entered at one ear, and pacing through the head went out at the other*, he had inſerted the memorandum in his table-book, that he might not loſe the ſubſtance of ſo ſtrange a ſermon. His innocence being proved, he was ſet at liberty, when he publiſhed an account of his examination and deliverance; which made ſuch an impreſſion upon him, that he commemorated it through life by an yearly day of thankſgiving. He lived to the 79th year of his age, and died May 20. 1713. His works, beſides a few poems of little value, are, "The Hiſtory of the Royal Society;" "The Life of Cowley;" "The Anſwer to Sorbiere;" "The Hiſtory of the Rye-houſe Plot;" "The Relation of his own Examination;" and a volume of "Sermons." Dr Johnſon ſays, "I have heard it obſerved, with great juſtneſs, that every book is of a different kind, and that each has its diſtinct and characteriſtical excellence."

Sprat, in ichthyology. See Clupea.

SPRAY, the ſprinkling of the ſea, which is driven from the top of a wave in ſtormy weather. It differs from ſpoon-driſt, as being only blown occaſionally from the broken ſurface of a high wave; whereas the latter continues to fly horizontally along the ſea, without intermiſſion, during the exceſs of a tempeſt or hurricane.

SPRING, in natural hiſtory, a fountain or ſource of water riſing out of the ground.

Many have been the conjectures of philoſophers concerning the origin of fountains, and great pains have been taken both by the members of the Royal Society and thoſe of the Academy of Sciences at Paris, in order to aſcertain the true cauſe of it. It was Ariſtotle's opinion, and held by moſt of the ancient philoſophers after him, that the air contained in the caverns of the earth, being condenſed by cold near its ſurface, was thereby changed into water; and that it made its way through, where it could find a paſſage. But we have no experience of any ſuch tranſmutation of air into water. Spring.

Thoſe who imagine that fountains owe their origin to waters brought from the ſea by ſubterraneous ducts, give a tolerable account how they loſe their ſaltneſs by percolation as they paſs through the earth: but they find great difficulty in explaining by what power the water riſes above the level of the ſea to near the tops of mountains, where ſprings generally abound; it being contrary to the laws of hydroſtatics, that a fluid ſhould riſe in a tube above the level of its ſource. However, they have found two ways whereby they endeavour to extricate themſelves from this difficulty. The one is that of Des Cartes, who imagines, that after the water is become freſh by percolation, it is raiſed out of the caverns of the earth in vapour towards its ſurface; where meeting with rocks near the tops of mountains in the form of arches or vaults, it ſticks to them, and runs down their ſides, (like water in an alembic), till it meets with proper receptacles, from which it ſupplies the fountains. Now this is a mere hypotheſis, without foundation or probability: for, in the firſt place, we know of no internal heat of the earth to cauſe ſuch evaporation; or if that were allowed, yet it is quite incredible that there ſhould be any caverns ſo ſmooth and void of protuberances as to anſwer the ends of an alembic, in collecting and condenſing the vapours together in every place where fountains ariſe. There are others (as Varenius, &c.) who ſuppoſe that the water may riſe through the pores of the earth, as through capillary tubes by attraction. But hereby they ſhow, that they are quite unacquainted with what relates to the motion of a fluid through ſuch tubes: for when a capillary tube opens into a cavity at its upper end, or grows larger and larger, ſo as to ceaſe to be capillary at that end, the water will not aſcend through that tube into the cavity, or beyond where the tube is capillary; becauſe that part of the periphery of the cavity, which is partly above the ſurface of the water and partly below it, is not of the capillary kind. Nay, if the cavity is continually ſupplied with water, it will be attracted into the capillary tube, and run down it as through a funnel, if the lower end is immerged in the ſame fluid, as in this caſe it is ſuppoſed to be.

It has been a generally received opinion, and much eſpouſed by Mariotte (a diligent obſerver of nature), that the riſe of ſprings is owing to the rains and melted ſnow. According to him, the rain-water which falls upon the hills and mountains, penetrating the ſurface, meets with clay or rocks contiguous to each other; along which it runs, without being able to penetrate them, till, being got to the bottom of the mountain, or to a conſiderable diſtance from the top, it breaks out of the ground, and forms ſprings.

In order to examine this opinion, Mr Perrault, De la Hire, and D. Sideleau, endeavoured to make an eſtimate

Spring. eſtimate of the quantity of rain and ſnow that falls in the ſpace of a year, to ſee whether it would be ſufficient to afford a quantity of water equal to that which is annually diſcharged into the ſea by the rivers. The reſult of their inquiries was, that the quantity of rain and ſnow which fell in a year into a cylindrical veſſel would fill it (if ſecured from evaporating) to the height of about nineteen inches. Which quantity D. Sideleau ſhowed was not ſufficient to ſupply the rivers; for that thoſe of England, Ireland, and Spain, diſcharge a greater quantity of water annually, than the rain, according to that experiment, is able to ſupply. Beſides which, another obſervation was made by them at the ſame time, viz. that the quantity of water raiſed in vapour, one year with another, amounted to about thirty-two inches, which is thirteen more than falls in rain: a plain indication that the water of fountains is not ſupplied by rain and melted ſnow.

Thus the true cauſe of the origin of fountains remained undiſcovered, till Dr Halley, in making his celeſtial obſervations upon the tops of the mountains at St Helena, about 800 yards above the level of the ſea, found, that the quantity of vapour which fell there (even when the ſky was clear) was ſo great, that it very much impeded his obſervations, by covering his glaſſes with water every half quarter of an hour; and upon that he attempted to determine by experiment the quantity of vapour exhaled from the ſurface of the ſea, as far as it riſes from heat, in order to try whether that might be a ſufficient ſupply for the water continually diſcharged by fountains. The proceſs of his experiment was as follows: He took a veſſel of water ſalted to the ſame degree with that of ſea water, in which he placed a thermometer; and by means of a pan of coals brought the water to the ſame degree of heat, which is obſerved to be that of the air in our hotteſt ſummer; this done, he fixed the veſſel of water with the thermometer in it to one end of a pair of ſcales, and exactly counterpoiſed it with weights on the other: then, at the end of two hours, he found, by the alteration made in the weight of the veſſel, that about a ſixtieth part of an inch of the depth of the water was gone off in vapour; and therefore, in twelve hours, one-tenth of an inch would have gone of. Now this accurate obſerver allows the Mediterranean Sea to be forty degrees long, and four broad, (the broader parts compenſating for the narrower, ſo that its whole ſurface is 160 ſquare degrees); which, according to the experiment, muſt yield at leaſt 5,280,000,000 tons of water: in which account no regard is had to the wind and the agitation of the ſurface of the ſea, both which undoubtedly promote the evaporation.

It remained now to compare this quantity of water with that which is daily conveyed into the ſame ſea by the rivers. The only way to do which was to compare them with ſome known river; and accordingly he takes his computation from the river Thames; and, to avoid all objections, makes allowances, probably greater than what were abſolutely neceſſary.

The Mediterranean receives the following conſiderable rivers, viz. the Iberus, the Rhone, the Tyber, the Po, the Danube, the Nieſter, the Boryſthenes, the Tanais, and the Nile. Each of theſe he ſuppoſes to bring down ten times as much water as the Thames, whereby he allows for ſmaller rivers which fall into the ſame ſea. The Thames, then, he finds by meaſuration to diſcharge about 20,300,000 tons of water a-day. If therefore the above-ſaid nine rivers yield ten times as much water as the Thames doth, it will follow, that all of them together yield but 1827 millions of tons in a day, which is but little more than one-third of what is proved to be raiſed in vapour out of the Mediterranean in the ſame time. We have therefore from hence a ſource abundantly ſufficient for the ſupply of fountains. Spring.

Now having found that the vapour exhaled from the ſea is a ſufficient ſupply for the fountains, he proceeds in the next place to conſider the manner in which they are raiſed; and how they are condenſed into water again, and conveyed to the ſources of ſprings.

In order to this he conſiders, that if an atom of water was expanded into a ſhell or bubble, ſo as to be ten times as big in diameter as when it was water, that atom would become ſpecifically lighter than air; and therefore would riſe ſo long as the warmth which firſt ſeparated it from the ſurface of the water ſhould continue to diſtend it to the ſame degree; and conſequently, that vapours may be raiſed from the ſurface of the ſea in that manner, till they arrive at a certain height in the atmoſphere, at which they find air of equal ſpecific gravity with themſelves. Here they will float till, being condenſed by cold, they become ſpecifically heavier than the air, and fall down in dew; or being driven by the winds againſt the ſides of mountains (many of which far ſurpaſs the uſual height to which the vapours would of themſelves aſcend), are compelled by the ſtream of the air to mount up with it to the tops of them; where being condenſed into water, they preſently precipitate, and gleeting down by the crannies of the ſtones, part of them enters into the caverns of the hills; which being once filled, all the overplus of water that comes thither runs over by the loweſt place, and breaking out by the ſides of the hills forms ſingle ſprings. Many of theſe running down by the valleys between the ridges of the hills, and coming to unite, form little rivulets or brooks: many of theſe again meeting in one common valley, and gaining the plain ground, being grown leſs rapid, become a river; and many of theſe being united in one common channel, make ſuch ſtreams as the Rhine and the Danube; which latter, he obſerves, one would hardly think to be a collection of water condenſed out of vapour, unleſs we conſider how vaſt a tract of ground that river drains, and that it is the ſum of all thoſe ſprings which break out on the ſouth ſide of the Carpathian mountains, and on the north ſide of the immenſe ridge of the Alps, which is one continued chain of mountains from Switzerland to the Black Sea.

Thus one part of the vapours which are blown on the land is returned by the rivers into the ſea from whence it came. Another part falls into the ſea before it reaches the land; and this is the reaſon why the rivers do not return ſo much water into the Mediterranean as is raiſed in vapour. A third part falls on the low lands, where it affords nouriſhment to plants; yet it does not reſt there, but is again exhaled in vapour by the action of the ſun, and is either carried by the winds to the ſea to fall in rain or dew there, or elſe to the mountains to become the ſources of ſprings.

However, it is not to be ſuppoſed that all fountains are owing to one and the ſame cauſe; but that ſome proceed from rain and melted ſnow, which, ſubſiding through

Spring. through the ſurface of the earth, makes its way into certain cavities, and thence iſſues out in the form of ſprings; becauſe the waters of ſeveral are found to increaſe and diminiſh in proportion to the rain which falls: that others again, eſpecially ſuch as are ſalt, and ſpring near the ſea-ſhore, owe their origin to ſea-water percolated through the earth; and ſome to both theſe cauſes: though without doubt moſt of them, and eſpecially ſuch as ſpring near the tops of high mountains, receive their waters from vapours, as before explained.

This reaſoning of Dr Halley's is confirmed by more recent obſervations and diſcoveries. It is now found, that though water is a tolerable conductor of the electric fluid, dry earth is an electric *per ſe*, conſequently the dry land muſt always be in an electrified ſtate compared with the ocean, unleſs in ſuch particular caſes as are mentioned under the article EARTHQUAKE, n° 82. It is alſo well known, that ſuch bodies as are in an electrified ſtate, whether *plus* or *minus*, will attract vapour, or other light ſubſtances that come near them. Hence the vapours that are raiſed from the ocean muſt neceſſarily have a tendency to approach the land in great quantity, even without the aſſiſtance of the wind, though this laſt muſt undoubtedly contribute greatly towards the ſame purpoſe, as Dr Halley juſtly obſerves. In like manner, the higher grounds are always in a more electrified ſtate than the lower ones: and hence the vapours having once left the ocean and approached the ſhore, are attracted by the high mountains; of which Mr Pennant gives an inſtance in Snowdon. Hence we may ſee the reaſon why ſprings are ſo common in the neighbourhood of mountains, they being ſo advantageouſly formed in every reſpect for collecting and condenſing the vapours into water.

The heat of ſprings is generally the ſame with the mean temperature of the atmoſphere. The mean temperature of the ſouth of England is 48°; in Scotland, near Edinburgh, it is 45°; in the north of Ireland it is 48°, and on the ſouth coaſt about 51°. At Upſal, in Sweden, it is 43°, and in Paris 53°. According to accurate experiments made by eminent philoſophers, the heat of the ſprings in theſe different countries correſponds with the medium temperature. We have not heard that ſimilar experiments have been made in other countries, or we ſhould have been careful to collect them. We do not, however, doubt but they have been made in moſt countries of Europe; yet we ſuſpect little attention has been paid to this ſubject within the tropical regions.

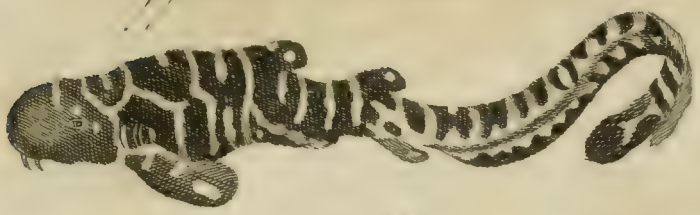
Though this coincidence of the heat of ſprings with the mean temperature of the climate where they flow, ſeems to be a general fact, yet it admits of many exceptions. In many parts of the world there are ſprings which not only exceed the mean temperature, but even the ſtrongeſt meridian heat ever known in the torrid regions. The following table will give a diſtinct notion of the degrees of heat which different ſprings have been found to poſſeſs, according to the experiments of philoſophers. It is neceſſary to remark, that experiments made upon the ſame ſprings, made by different perſons, vary a little from one another, which may be owing to many accidents eaſily accounted for. Where this is the caſe, we ſhall mention both the loweſt and higheſt degree of heat which has been aſcribed to the ſame ſpring, according to Fahrenheit's thermometer.

Places.	Springs.	Higheſt degree of heat.	Loweſt degree of heat.
Briſtol,	St Vincent's or the hot well,	84	76
Buxton,	Gentleman's bath,	82	
Matlock,		69	
Bath,	King's bath,	119	113
Aix-la-Chapelle.		146	136
Barege,		122	
Piſa,		104	
Caroline baths in Bohemia,	Prudel or furious,	165	
Iceland,	Geyzer,	212	

In cold countries, where congelation takes place, the heat of the earth is conſiderably above the freezing point, and continues ſo through the whole year. From experiments that have been made in mines and deep pits, it appears that this heat is uniform and ſtationary at a certain depth. But as the heat of theſe ſprings far exceeds the common heat of the internal parts of the earth, it muſt be occaſioned by cauſes peculiar to certain places; but what theſe cauſes are it is no eaſy matter to determine. We are certain, indeed, that hot ſprings receive their heat from ſome ſubterranean cauſe; but it is a matter of difficulty to inveſtigate how this heat is produced and preſerved. Theories, however, have been formed on this ſubject. The ſubterranean heat has been aſcribed to the electrical fluid, and to a great body of fire in the centre of the earth: But we ſuſpect that the nature of the electrical fluid and its effects are not ſufficiently underſtood. As to the ſuppoſition that the heat of ſprings is owing to a central fire, it is too hypothetical to require any refutation. From what then does this heat originate, and whence is the fuel which has produced it for ſo many ages? To enable us to anſwer theſe queſtions with preciſion, more information is neceſſary than we have hitherto obtained reſpecting the ſtructure of the internal parts of the earth. It is peculiarly requiſite that we ſhould be made acquainted with the foſſils which are moſt common in thoſe places where hot ſprings abound. We ſhould then perhaps diſcover that hot ſprings always paſs thro' bodies of a combuſtible nature. It is well known to chemiſts, that when water is mixed with the vitriolic acid, a degree of heat is produced ſuperior to that of boiling water. It is alſo an eſtabliſhed fact, that when water meets with pyrites, that is, a mixture of ſulphur and iron, a violent inflammation takes place. If, therefore, we could prove that theſe materials exiſt in the ſtrata from which hot ſprings are derived, we ſhould be enabled to give a ſatisfactory account of this curious phenomenon. As ſome apology for this ſuppoſition, we may add, that moſt of the hot ſprings mentioned above have been found by analyſis to be impregnated with ſulphur, and ſome of them with iron. It muſt, however, be acknowledged, that the hot ſprings of Iceland, which are 212°, the heat of boiling water, according to an accurate analyſis of their contents by the ingenious Dr Black, were neither found to contain iron nor ſulphur. It will therefore, perhaps, be neceſſary that we ſhould wait with patience, and continue to collect facts, till the ſciences of chemiſtry and mineralogy ſhall be ſo far advanced as to enable us to form a permanent theory on this ſubject. Gray's Letters from Germany and Switzerland.

Springs are of different kinds. Some are perennial, or

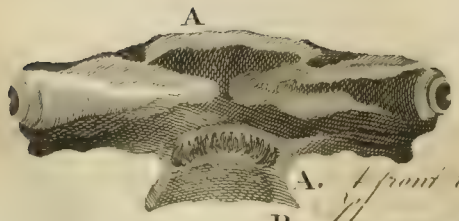
Squalus or Balance Fish

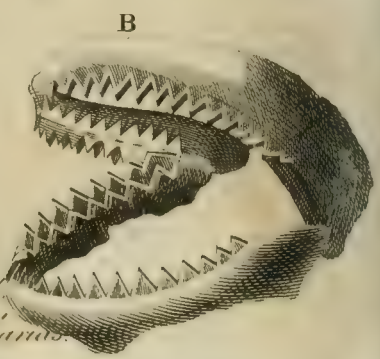


Squalus or Tigre

Squalus or Basking Shark

Carcharias or white Shark





A. *A front view of the Tigre's head*
B. *The jaws and head of the Carcharias.*

Spring || Spun.

or continue to flow during the whole year; others flow only during the rainy seasons; some ebb and flow. At Torbay there is one of this kind, which ebbs and flows five or six inches every hour. There is another near Coriso in Italy, which ebbed and flowed three times a day in the time of Pliny, and continues to do so still. A spring near Henly sometimes flows for two years together, and then dries up for an equal period. The cause of this is explained under the article HYDROSTATICS, n° 26. For the ingredients found in springs, see *Mineral Waters*, *and* WATER.

SPRING, in mechanics, denotes a thin piece of tempered steel, or other elastic substance, which being wound up serves to put machines in motion by its elasticity, or endeavours to unbend itself; such is the spring of a watch, clock, or the like.

SPRING, *Ver*, in cosmography, denotes one of the seasons of the year; commencing, in the northern parts of the world, on the day the sun enters the first degree of Aries, which is about the 10th day of March, and ending when the sun leaves Gemini; or, more strictly and generally, the spring begins on the day when the distance of the sun's meridian altitude from the zenith, being on the increase, is at a medium between the greatest and least. The end of the spring coincides with the beginning of summer. See SUMMER.

Spring Tide. See ASTRONOMY-*Index*, and TIDE.

Burning SPRINGS. See *Burning-Springs*.

SPRINGER, or *Spring-Bok*, in zoology. See CAPRA.

SPRIT, a small boom or pole which crosses the sail of a boat diagonally, from the mast to the upper hindmost corner of the sail, which it is used to extend and elevate; the lower end of the sprit rests in a sort of wreath or collar called the *smotter*, which encircles the mast in that place.

SPRITSAIL. See SAIL and SHIP.

Sprit-sail-Topsail. See SAIL and SHIP.

SPRUCE-TREE. See PINUS.

Spruce-Beer, a cheap and wholesome liquor, which is thus made: Take of water 16 gallons, and boil the half of it. Put the water thus boiled, while in full heat, to the reserved cold part, which should be previously put into a barrel or other vessel; then add 16 pounds of treacle or molasses, with a few table spoonfuls of the essence of spruce, stirring the whole well together; add half a pint of yeast, and keep it in a temperate situation, with the bung hole open, for two days, till the fermentation be abated. Then close it up or bottle it off, and it will be fit for being drunk in a few days afterwards. In North America, and perhaps in other countries, where the black and white spruce-firs abound, instead of adding the *essence* of the spruce at the same time with the molasses, they make a decoction of the leaves and small branches of these trees, and find the liquor equally good. It is a powerful antiscorbutic, and may prove very useful in long sea voyages.

SPUNGE, or SPONGE. See SPONGIA.

SPUNGING, in gunnery, the cleaning of the inside of a gun with a spunge, in order to prevent any sparks of fire from remaining in it, which would endanger the life of him that should load it again.

SPUN-YARN, among sailors, is a kind of line made from rope yarn, and used for seizing or fastening things together.

SPUNK, in botany. See BOLETUS.

Spunk || Squalus.

SPUR, a piece of metal consisting of two branches encompassing a horseman's heel, and a rowel in form of a star, advancing out behind to prick the horse.

Spur-Winged Water Hen. See PAPRA.

SPURGE, in botany. See EUPHORBIA.

Spurge-Laurel. See DAPHNE.

SPURREY, in botany. See SPERGULA.

SPY, a person hired to watch the actions, motions, &c. of another; particularly what passes in a camp. When a spy is discovered, he is hanged immediately.

SQUADRON, in military affairs, denotes a body of horse whose number of men is not fixed; but is usually from 100 to 200.

Squadron of Ships, either implies a detachment of ships employed on any particular expedition, or the third part of a naval armament.

SQUADS, in a military sense, are certain divisions of a company into so many squads, generally into three or four. The use of forming companies into as many squads of inspection as it has serjeants and corporals, is proved by those regiments who have practised that method; as by it the irregularity of the soldiers is considerably restrained, their dress improved, and the discipline of the regiment in general most remarkably forwarded. Every officer should have a roll of his company by squads.

SQUALL, a sudden and violent blast of wind, usually occasioned by the interruption and reverberation of the wind from high mountains. These are very frequent in the Mediterranean, particularly that part of it which is known by the name of the *Levant*, as produced by the repulsion and new direction which the wind meets with in its passage between the various islands of the Archipelago.

SQUALUS, SHARK, in ichthyology; a genus arranged by Linnæus under the class of *amphibia*, and the order of *nantes*, but by Gmelin referred to the class of *pisces*, and order of *chondropterygii*. The head is obtuse; on the sides of the neck there is from 4 to 7 semilunar spiracles. The eyes are oblong, vertical, half covered, and before the *foramen temporale*. The mouth is situated in the anterior and lower part of the head, and is armed with several rows of teeth, which are serrated, acute, partly moveable and partly fixed, and unequal in form. The body is oblong, tapering and rough, with very tender prickles. The ventral fins are much less than the pectoral, and are situated round the anus and genitals. There are 32 species; the isabella canicula or greater dog-fish; catulus or smaller dog-fish; stellaris; galeus or tope; mustelus or smooth hound; cirratus; barbatus or barbu; tigrinus or tigre; Africanus or galonné; ocellatus or oeillé; zygæna or balance-fish; tiburo or pantoufler of Broussonet; griseus or griset; vulpes or sea fox; longicaudus; glaucus or blue shark; cornubius, porbeagle, or beaumaris-shark; cinereus or perlon; maximus; carcharias or white shark; priistis or scie; spinosus or bouclé; acanthias or picked dog fish; fernandinus; spinax or sagre; squamosus or ecailleux; centrina or humantin; indicus; Americanus or liche; squatina or angel fish; massasa; and kumal. The following are the most remarkable:

1. The *isabella* has a wrinkly spotted skin, and the anterior dorsal fin is perpendicular to the abdominal fins. The body is somewhat flat; the head short, large, and

Squalus. obtuſe. The teeth are diſpoſed in ſix rows, compreſſed, ſhort, and triangular, having a notch on each ſide of their baſes. The eyes are ſunk; the iris is of a copper colour, and the pupil is black and oblong. The fins of the back are almoſt ſquare; the caudal fin is divided into two lobes and the lateral line is parallel to the back. The upper part of the body is of a reddiſh aſh-colour, with blackiſh ſpots diſpoſed irregularly. The under part is of a dirty white hue. This ſpecies is found near New Zealand, and is about 2½ feet long. Squalus.

2. *Canicula*, greater dog-fiſh, or ſpotted ſhark, is diſtinguiſhed by large noſtrils, which are covered by a lobe and worm-ſhaped flap, or by the poſition of the anal fin, which is at an equal diſtance from the anus and tail. The body is ſpotted; the head is ſmall, with a ſhort ſnout; the eyes are oblong; the iris whitiſh; the mouth is large and oblong, armed with three rows of teeth; the tongue is cartilaginous; the anus is before the middle of the body; the firſt dorſal fin is behind the ventral fins; the other, which is leſs, is almoſt oppoſite the anal fin; the caudal fin is narrow and marginated. This ſpecies is found in almoſt every ſea, is about four feet long, extremely voracious, generally feeding on fiſhes, and is long lived. The ſkin, which is ſpotted like a leopard's, is uſed when dried for various purpoſes.

3. *Catulus*, ſmaller dog fiſh, has a large head; the pupil of the eyes is black; the iris white; the ſnout is of a bright hue; the mouth, which is large, is ſituated between the noſtrils, and is armed with four rows of teeth, ſerrated with three points bent inwards; thoſe in the middle between the two mandibles are longer than the reſt. The tongue is broad and ſmooth; the ſpiracles are five; the back is tapering and yellowiſh; the ſides are ſomewhat compreſſed; the tail longer than the body, and the caudal fin is narrow and marginated; the anterior anal and dorſal fins are behind the ventral; the poſterior dorſal fin is oppoſite to the anal. It inhabits the Mediterranean, Northern, and Indian Ocean, and is two or three feet long.

4. *Stellaris*, or greater cat fiſh. The head is marked with points; the abdominal fins are united and ſharp at the apex; the dorſal fins extend almoſt to the tail; the ſkin is reddiſh, marked with black ſpots of different ſizes, and is of a dirty aſh colour below. It is from two to ſix feet long; reſembles the canicula, but diſtinguiſhed by larger and fewer ſpots, by a ſnout ſomewhat longer, a tail ſomewhat ſhorter, and noſtrils almoſt ſhut. It brings forth 19 or 20 young at a time. It inhabits the European ſeas, living chiefly on ſhell fiſh, molluſcæ, and other ſmall fiſhes. The dorſal fins are equal; the anterior one being behind the middle of the body, and the poſterior one being a little behind the anal.

5. *Tigrinus*, or tigre, is about 15 feet long; the body is long, of unequal thickneſs, black, interſperſed with white ſtripes and ſpots, irregularly and tranſverſely.—The head is large; the mouth low and tranſverſe, the upper jaw having two curls; the upper lip is thick and prominent; there are five ſpiracles on each ſide, the two laſt being united ſo as to give the appearance only of four; the mandibles are armed with very ſmall pointed teeth; the tongue is ſhort and thick; the eyes ſmall and oblong; the pupil azure coloured; the iris black. The abdomen is broad; the pectoral fins are broad, and rounded at the extremity. The anterior dorſal is oppoſite to the ventral fins, and the poſterior dorſal fin to the anal. The tail is compreſſed on both ſides, and the fin which terminates it is hollow. The tigrinus is found in the Indian Ocean, and lives chiefly on ſhell fiſh. See Plate CCCCLXXVI. fig. 1. Squalus.

7. *Zygæna*, *marteau*, or balance-fiſh, is frequently ſix feet long, and weighs 500 lbs. The head is elongated on each ſide; the fore part is bent back, and convex both above and below. At the extremities of the elongated part are the eyes, which are large, prominent, and directed downwards; the iris is of a golden colour; the mouth is arched, and near the beginning of the trunk. It has a horrible appearance from the teeth, which are arranged in three or four rows, and are broad, pointed, and ſerrated on both ſides. The tongue is thick, broad, and like a man's. The trunk is long and tapering: the fins are ſemicircular on the margin, and black at the baſis; the ventral fins are ſeparate; the anal and poſterior dorſal fins are ſmall; the anterior dorſal fin is large, and near the head; the caudal is long.—This ſpecies inhabits the Mediterranean Sea and the Indian Ocean. It is one of the moſt voracious of the whole tribe. See fig. 2.

8. *Vulpes*, or ſea-fox, is moſt remarkable for the great length of its tail, the body being about ſeven feet and the tail ſix feet long. The head is ſhort and conical; the eyes are large; the jaws are armed in a dreadful manner with three rows of triangular, compreſſed, and pointed teeth; the tongue is blunt; the lateral line is ſtraight. The anterior dorſal fin is placed about the middle of the back; the poſterior, which conſiſts of two pointed lobes, is oppoſite to the anal fin; the ventral fins are very near one another; the anal is acuminated; the inferior lobe of the tail is about a foot long; the upper, which is ſhaped like a ſcythe, is five times longer. This ſpecies inhabits the Mediterranean, the coaſt of Scotland, and England. It is covered with ſmall ſcales; its back is aſh-coloured, belly whitiſh. It is extremely voracious. The ancients ſtyled this fiſh *αλωπηξ*, and *vulpes*, from its ſuppoſed cunning. They believed, that when it had the misfortune to have taken a bait, it ſwallowed the hook till it got at the cord, which it bit off, and ſo eſcaped.

6. *Glaucus*, or blue ſhark, is about ſeven feet long. The colour of the back is a fine blue; the belly a ſilvery white; the head is flat; the eyes ſmall and roundiſh; the teeth are almoſt triangular, elongated, and pointed, but not ſerrated. The anus is very near the tail; the anterior dorſal fin is ſituated before the ventral fins, about the middle of the body, and is almoſt triangular; the poſterior dorſal fin is equal to the anal fin, and is placed nearer the tail; the pectoral fins are large, long, and marginated; and the ventral are blue above and white below; the caudal is blue, divided into two lobes, of which the ſuperior is much longer than the inferior lobe. This ſpecies is frequent in every ſea, and is fierce, but not very deſtructive in the northern ſeas.

10. The *maximus*, baſking ſhark, or the ſun-fiſh of the Iriſh. This ſpecies has been long known to the inhabitants of the ſouth and weſt of Ireland and Scotland, and thoſe of Caernarvonſhire and Angleſea; but having never been conſidered in any other than a commercial view, is deſcribed by no Engliſh writer except Mr Pennant; and, what is worſe, miſtaken for and confounded with the luna of Rondeletius, the ſame

than

Squalus

that our Engliſh writers call the ſun-fiſh. The Iriſh and Welſh give it the ſame name, from its lying as if to ſun itſelf on the ſurface of the water; and for the ſame reaſon Mr Pennant calls it the baſking ſhark. It was long taken for a ſpecies of whale, till Mr Pennant pointed out the bronchial orifices on the ſides, and the perpendicular ſite of the tail. Theſe are migratory fiſh, or at leaſt it is but in a certain number of years that they are ſeen in multitudes on the Welſh ſeas, though in moſt ſummers a ſingle, and perhaps a ſtrayed fiſh appears. They inhabit the northern ſeas, even as high as the arctic circle. They viſited the bays of Caernarvonſhire and Angleſea in vaſt ſhoals in the ſummers of 1756 and a few ſucceeding years, continuing there only the hot months; for they quitted the coaſt about Michaelmas, as if cold weather was diſagreeable to them. Some old people ſay they recollect the ſame ſort of fiſh viſiting theſe ſeas in vaſt numbers about 40 years ago. They appear in the Frith of Clyde, and among the Hebrides, in the month of June, in ſmall droves of ſeven or eight, but oftener in pairs. They continue in thoſe ſeas till the latter end of July, when they diſappear.

Fig. 3.

They have nothing of the fierce and voracious nature of the ſhark kind, and are ſo tame as to ſuffer themſelves to be ſtroked; they generally lie motionleſs on the ſurface, commonly on their bellies, but ſometimes, like tired ſwimmers, on their backs. Their food ſeems to conſiſt entirely of ſea plants, no remains of fiſh being ever diſcovered in the ſtomachs of numbers that were cut up, except ſome green ſtuff, the half digeſted parts of algæ, and the like. Linnæus ſays it feeds on meduſæ.

At certain times, they are ſeen ſporting on the waves, and leaping with vaſt agility ſeveral feet out of the water. They ſwim very deliberately, with the dorſal fins above water. Their length is from three to twelve yards, and ſometimes even longer. Their form is rather ſlender, like others of the ſhark kind. The upper jaw is much longer than the lower, and blunt at the end. The tail is very large, and the upper part remarkably longer than the lower. The colour of the upper part of the body is a deep leaden; the belly white. The ſkin is rough like ſhagreen, but leſs ſo on the belly than the back. In the mouth, towards the throat, is a very ſhort ſort of whale-bone. The liver is of a great ſize, but that of the female is the largeſt; ſome weigh above 1000 pounds, and yield a great quantity of pure and ſweet oil, fit for lamps and alſo much uſed to cure bruiſes, burns, and rheumatic complaints. A large fiſh has afforded to the captors a profit of 20 l. They are viviparous; a young one about a foot in length being found in the belly of a fiſh of this kind. The meaſurements of one found dead on the ſhore of Loch Ranza in the iſle of Arran were as follows: The whole length, 27 feet 4 inches; firſt dorſal fin, 3 feet; ſecond, 1 foot; pectoral fin, 4 feet; ventral, 2 feet; the upper lobe of the tail, 5 feet; the lower, 3.

They will permit a boat to follow them, without accelerating their motion till it comes almoſt within contact when a harpooneer ſtrikes his weapon into them, as near to the gills as poſſible. But they are often ſo inſenſible as not to move till the united ſtrength of two men have forced in the harpoon deeper. As ſoon as they perceive themſelves wounded, they fling up their tail and plunge headlong to the bottom; and frequently coil the rope round them in their agonies, attempting to diſengage the harpoon by rolling on the ground, for it is often found greatly bent. As ſoon as they diſcover that their efforts are in vain, they ſwim away with amazing rapidity, and with ſuch violence, that there has been an inſtance of a veſſel of 70 tons having been towed away againſt a freſh gale. They ſometimes run off with 200 fathoms of line, and with two harpoons in them; and will employ the fiſhers for 12, and ſometimes for 24 hours, before they are ſubdued. When killed, they are either hauled on ſhore, or, if at a diſtance from land, to the veſſel's ſide. The liver (the only uſeful part), is taken out, and melted into oil in kettles provided for that purpoſe. A large fiſh will yield eight barrels of oil, and two of worthleſs ſediment.

Squalus.

11. *Carcharias*, *requin*, or white ſhark, is often 30 feet long, and according to Gillius weighs 4000 pounds. The mouth of this fiſh is ſometimes furniſhed with a ſix-fold row of teeth, flat, triangular, and exceedingly ſharp at their edges, and finely ſerrated. Mr Pennant had one rather more than an inch and a half long. Grew ſays, that thoſe in the jaws of a ſhark two yards in length are not half an inch; ſo that the fiſh to which this tooth belonged muſt have been ſix yards long, provided the teeth and body keep pace in their growth.

This dreadful apparatus, when the fiſh is in a ſtate of repoſe, lies quite flat in the mouth; but when he ſeizes his prey, he has power of erecting them by the help of a ſet of muſcles that join them to the jaw. The mouth is placed far beneath; for which reaſon theſe, as well as the reſt of the kind, are ſaid to be obliged to turn on their backs to ſeize their prey; which is an obſervation as ancient as the days of Pliny. The eyes are large; the back broad, flat, and ſhorter than that of other ſharks. The tail is of a ſemilunar form, but the upper part is longer than the lower. It has vaſt ſtrength in the tail, and can ſtrike with great force; ſo that the ſailors inſtantly cut it off with an axe as ſoon as they draw one on board. The pectoral fins are very large, which enables it to ſwim with great ſwiftneſs. The colour of the whole body and fins is a light aſh. The ancients were acquainted with this fiſh; and Oppian gives a long and entertaining account of its capture. Their fleſh is ſometimes eaten, but is eſteemed coarſe and rank.—They are the dread of the ſailors in all hot climates, where they conſtantly attend the ſhips in expectation of what may drop over-board: a man that has that misfortune periſhes without redemption; they have been ſeen to dart at him like gudgeons at a worm. A maſter of a Guinea ſhip informed Mr Pennant, that a rage of ſuicide prevailed among his new-bought ſlaves, from a notion the unhappy creatures had, that after death they ſhould be reſtored again to their families, friends, and country. To convince them at leaſt that they ſhould not reanimate their bodies, he ordered one of their corpſes to be tied by the heels to a rope and lowered into the ſea; and though it was drawn up again as faſt as the united force of the crew could be exerted, yet in that ſhort ſpace the ſharks had devoured every part but the feet, which were ſecured at the end of the cord.

Fig. 4.

Swimmers very often periſh by them; ſometimes

Squalus. they lose an arm or leg, and sometimes are bit quite asunder, serving but for two morsels for this ravenous animal: a melancholy tale of this kind is related in a West-India ballad, preserved in Dr Percy's Relics of ancient English Poetry.

This species inhabits the abyss of the ocean, and only appears on the surface when allured by its prey. It is the most voracious of all animals, not even it is said sparing its own offspring, and often swallowing its prey entire. At the famous naval battle of the 12th of April 1782, when the Cæsar, one of the French ships of the line, was set on fire, the sailors threw themselves into the sea, Sir Charles Douglas observed great numbers of these sharks, which lay between the French and British fleets, instantly seize on the unhappy victims. He several times saw two of them disputing about their prey, each seizing a leg, and at length disappearing, dragging the body along with them. Notwithstanding the continued roar of artillery, he heard distinctly the cries of these unhappy men.

12. *Pristice scie*, or saw-fish, is sometimes 15 feet long, smooth, black on the upper parts, ash coloured on the sides, and white underneath. The head is flat and conical; the beak or snout projecting from the nose is about five feet long, covered with a coriaceous skin, and armed on each side, generally with 24 long, strong, and sharp-pointed teeth; but the number varies with age. The teeth are granulated; the eyes large, the iris of a golden colour, and the spiracles five. The anterior dorsal fin corresponds to those of the belly; the posterior is situated in the middle, between the former and apex of the tail; the pectoral fins are broad and long; the caudal is shorter than in the other species. It inhabits all the seas from Greenland to Brazil: and is found also in the Indian Ocean. It is harmless.

13. *Spinax, fagre*, or picked dog-fish, takes its name from a strong and sharp spine placed just before each of the back-fins, distinguishing it at once from the rest of the British sharks. The nose is long, and extends greatly beyond the mouth, but is blunt at the end. The teeth are disposed in two rows, are small and sharp, and bend from the middle of each jaw towards the corners of the mouth. The back is of a brownish ash-colour; the belly white.—It grows to the weight of about 20 pounds. This species swarms on the coasts of Scotland, where it is taken, split, and dried; and is a food among the common people. It forms a sort of inland commerce, being carried on women's backs 14 or 16 miles up the country, and sold or exchanged for necessaries.

14. *Squatina*, angel-fish, is from six to eight feet long, has a large head; teeth broad at their base, but slender and very sharp above, and disposed in five rows all round the jaws. Like those of all sharks, they are capable of being raised or depressed by means of muscles uniting them to the jaws, not being lodged in sockets as the teeth of cetaceous fish are. The back is of a pale ash-colour, and very rough; along the middle is a prickly tuberculated line: the belly is white and smooth. The pectoral fins are very large, and extend horizontally from the body to a great distance; they have some resemblance to wings, whence its name. The ventral fins are placed in the same manner, and the double penis is placed in them; which forms another character of the males in this genus.

This is the fish which connects the genus of rays and sharks, partaking something of the character of both; yet is an exception to each in the situation of the mouth, which is placed at the extremity of the head. It is a fish not unfrequent on most British coasts, where it prowls about for prey like others of the kind. It is extremely voracious; and, like the ray, feeds on flounders and flat fish, which keep at the bottom of the water. It is extremely fierce, and dangerous to be approached. Mr Pennant mentions a fisherman whose leg was terribly torn by a large one of this species, which lay within his nets in shallow water, and which he went to lay hold of incautiously. The aspect of these, as well as the rest of the genus, have much malignity in them: their eyes are oblong, and placed lengthwise in their head, sunk in it, and overhung by the skin, and seem fuller of malevolence than fire. Their skin is very rough; the ancients made use of it, to polish wood and ivory, as we do at present that of the greater dog-fish. The flesh is now but little esteemed on account of its coarseness and rankness; yet Archestratus (as quoted by Athenæus, p. 319.), speaking of the fish of Miletus, gives this the first place, in respect to delicacy, of the whole cartilaginous tribe. They grow to a great size; being sometimes near an hundred weight.

Sharks are seldom destructive in the temperate regions; it is in the torrid zone that their ravages are most frequent. In the west Indies accidents happen from them almost every day.

"During the American war in 1780, while the Pallas frigate was lying in Kingston harbour, a young North American jumped overboard one evening to make his escape, and perished by a shark in a shocking manner. Moseley on Tropical Diseases.

"He had been captured in a small vessel, lost all his property, and was detained by compulsion in the English navy, to serve in a depredatory war against his country. But he, animated with that spirit which pervaded every bosom in America, resolved, as soon as he arrived at some port, to release himself from the mortifying state of employing his life against his country, which, as he said when dying, he was happy to lay down, as he could not employ it against her enemies.

"He plunged into the water; the Pallas was a quarter of a mile from the shore. A shark perceived him, and followed him, very quietly, till he came to a state of rest, near the shore; where, as he was hanging by a rope, that moored a vessel to a wharf, scarcely out of his depth, the shark seized his right leg, and stripped the flesh entirely away from the bones, and took the foot off at the ancle. He still kept his hold, and called to the people in the vessel near him, who were standing on the deck and saw the affair. The shark then seized his other leg, which the man by his struggling disengaged, from his teeth, but with the flesh cut through down to the bone, into a multitude of narrow slips. The people in the vessel threw billets of wood into the water, and frightened the shark away. The young man was brought on shore. Dr Moseley was called to him; but he had lost so much blood before any assistance could be given him, that he expired before the mangled limbs could be taken off.

"A few weeks before this accident happened, a shark, of 12 feet in length, was caught in the harbour; and

Squalus. on being opened, the entire head of a man was found in his ſtomach. The ſcalp, and fleſh of the face, were macerated to a ſoft pulpy ſubſtance; which, on being touched, ſeparated entirely from the bones. The bones were ſomewhat ſoftened, and the ſutures looſened."

The following extraordinary inſtance of intrepidity and friendſhip is well worth recording. It is given on the authority of Mr Hughes, who publiſhed a natural hiſtory of Barbadoes. About the latter end of Queen Anne's wars, captain John Beanis, commander of the York Merchant, arrived at Barbadoes from England. Having diſembarked the laſt part of his lading, which was coals, the ſailors, who had been employed in that dirty work, ventured into the ſea to waſh themſelves; there they had not been long before one on board eſpied a large ſhark making toward them, and gave them notice of their danger; upon which they ſwam back, and all reached the boat except one: him the monſter overtook almoſt within reach of the oars, and griping him by the ſmall of his back, ſoon cut him aſunder, and as ſoon ſwallowed the lower part of his body; the remaining part was taken up and carried on board, where a comrade of his was, whoſe friendſhip with the deceaſed had been long diſtinguiſhed by a reciprocal diſcharge of all ſuch endearing offices as implied an union and ſympathy of ſouls. When he ſaw the ſevered trunk of his friend, it was with an horror and emotion too great for words to paint. During this affecting ſcene, the inſatiate ſhark was ſeen traverſing the bloody ſurface in ſearch of the remainder of his prey; the reſt of the crew thought themſelves happy in being on board, he alone unhappy, that he was not within reach of the deſtroyer. Fired at the ſight, and vowing that he would make the devourer diſgorge, or be ſwallowed himſelf in the ſame grave, he plunges into the deep, armed with a ſharp-pointed knife. The ſhark no ſooner ſaw him, but he made furiouſly towards him; both equally eager, the one of his prey, the other of revenge. The moment the ſhark opened his rapacious jaws, his adverſary dexterouſly diving, and graſping him with his left hand ſomewhat below the upper fins, ſucceſsfully employed his knife in his right hand, giving him repeated ſtabs in the belly; the enraged ſhark, after many unavailing efforts, finding himſelf overmatched in his own element, endeavoured to diſengage himſelf, ſometimes plunging to the bottom, then mad with pain, rearing his uncouth form, now ſtained with his own ſtreaming blood, above the foaming waves. The crews of the ſurrounding veſſels ſaw the unequal combat, uncertain from which of the combatants the ſtreams of blood iſſued; till at length the ſhark, much weakened by the loſs of blood, made towards the ſhore, and with him his conqueror; who, fluſhed with an aſſurance of victory, puſhed his foe with redoubled ardour, and, by the help of an ebbing tide, dragged him on ſhore, ripped up his bowels, and united and buried the ſevered carcaſe of his friend."

"It is evident (ſays Dr Moſeley, to whoſe valuable work we are indebted for the ſtory of the American related above), that digeſtion in theſe animals is not performed by trituration, nor by the muſcular action of the ſtomach; though nature has furniſhed them with a ſtomach of wonderful force and thickneſs, and far exceeding that of any other creature. Whatever their force of digeſtion is, it has no effect upon their young ones, which always retreat into their ſtomachs in time of danger. Squamaria

"That digeſtion is not performed by heat in fiſh, is equally evident. Being on the Banks of Newfoundland in Auguſt 1782, I opened many cod-fiſh, and ripped up their ſtomachs juſt as they came alive out of the water; in which were generally found ſmall oyſters, muſcles, cockles, and crabs, as well as ſmall fiſhes of their own and other ſpecies. The coldneſs of the ſtomach of theſe fiſhes is far greater than the temperature of the water out of which they are taken; or of any other part of the fiſh, or of any other ſubſtance of animated nature I ever felt. On wrapping one of them round my hand, immediately on being taken out of the fiſh, it cauſed ſo much aching and numbneſs that I could not endure it long." Stabbing.

SQUAMARIA, in botany. See LITHOPHYTA.

SQUAMOUS, in anatomy, a name given to the ſpurious or falſe ſutures of the ſkull, becauſe compoſed of ſquamæ, or ſcales like thoſe of fiſhes.

SQUARE, in geometry, a quadrilateral figure both equilateral and equiangular. See GEOMETRY.

Square Root. See ALGEBRA, Part I. Chap. iv. and ARITHMETIC, n° 33. and 34.

Hollow Square, in the military art, a body of foot drawn up with an empty ſpace in the middle, for the colours, drums, and baggage, faced and covered by the pikes every way, to keep off the horſe.

SQUARE, among mechanics, an inſtrument conſiſting of two rules or branches, faſtened perpendicularly at one end of their extremities, ſo as to form a right angle. It is of great uſe in the deſcription and menſuration of right angles, and laying down perpendiculars.

Square-Rigged, an epithet applied to a ſhip whoſe yards are very long. It is alſo uſed in contradiſtinction to all veſſels whoſe ſails are extended by ſtays or lateen-yards, or by booms and gaffs; the uſual ſituation of which is nearly in the plane of the keel; and hence.

Square-Sail, is a ſail extended to a yard which hangs parallel to the horizon, as diſtinguiſhed from the other ſails which are extended by booms and ſtays placed obliquely. This ſail is only uſed in fair winds, or to ſcud under in a tempeſt. In the former caſe, it is furniſhed with a large additional part called the *bonnet*, which is then attached to its bottom, and removed when it is neceſſary to SCUD. See SCUDDING.

SQUATINA. See SQUALUS.

SQUILL, in botany. See SCILLA.

SQUILLA, the name of a ſpecies of cancer. See CANCER.

SQUINTING. See MEDICINE, n° 383.

SQUIRREL, in zoology. See SCIURUS.

STABBING, in law. The offence of mortally ſtabbing another, though done upon ſudden provocation, is puniſhed as murder; the benefit of clergy being taken away from it by ſtatute. (See MURDER). For by Ja. I. c. 8. when one thruſts or ſtabs another, not then having a weapon drawn, or who hath not then firſt ſtricken the party ſtabbing, ſo that he dies thereof within ſix months after, the offender ſhall not have the benefit of clergy, though he did it not of malice aforethought. This ſtatute was made on account of the frequent quarrels and ſtabbings with ſhort daggers between the Scotch and the Engliſh, at the accaſion

Stachys. cession of James I.; and being therefore of a temporary nature, ought to have expired with the mischief which it meant to remedy. For, in point of solid and substantial justice, it cannot be said that the mode of killing, whether by stabbing, strangling, or shooting, can either extenuate or enhance the guilt; unless where, as in the case of poisoning, it carries with it internal evidence of cool and deliberate malice. But the benignity of the law hath construed the statute so favourably in behalf of the subject, and so strictly when against him, that the offence of stabbing now stands almost upon the same footing as it did at the common law. Thus, (not to repeat the cases mentioned under MANSLAUGHTER, of stabbing an adulteress, &c. which are barely manslaughter, as at common law), in the construction of this statute it hath been doubted, whether, if the deceased had struck at all before the mortal blow given, this does not take it out of the statute, tho' in the preceding quarrel the stabbed had given the first blow; and it seems to be the better opinion, that this is not within the statute. Also it hath been resolved, that the killing a man, by throwing a hammer or other weapon, is not within the statute; and whether a shot with a pistol be so or not is doubted. But if the party slain had a cudgel in his hand, or had thrown a pot or a bottle, or discharged a pistol at the party stabbing, this is a sufficient reason for having a weapon drawn on his side within the words of the statute.

Blackst. Comment. vol. iv. p. 193.

STACHYS, in botany: a genus of plants belonging to the class of *didynamia*, and order of *gymnospermia*; and in the natural system arranged under the 42d order, *Verticillatæ*. The upper lip of the corolla is arched; the lower lip reflexed, and the larger intermediate lacinia is marginated. The stamina, after shedding the farina, are bent towards the sides. There are 17 species, the sylvatica, palustris, alpina, germanica, lanata, cretica, glutinosa, orientalis, palæstina, maritima, æthiopica, hirta, canariensis, recta, annua, and arvensis. Four only are natives of Britain.

1. *Sylvatica*, hedge-nettle. The plant is hairy all over, erect, a yard high, and branched; the hairs are jointed. The flowers are of a deep red colour, six or eight in a whirl, which terminates in a long spike destitute of leaves. The leaves are heart-shaped, and grow on footstalks. The whole plant has a strong fetid smell. It grows commonly in woods and shady places, and flowers in July or August. 2. *Palustris*, clown's all-heal. The roots are white and tuberous. The stalk is branched at the bottom, and two or three feet high. The flowers are red or purple, from six to ten in a whirl, ending in a long spike. The leaves are sessile, narrow, pointed, and in part surrounding the stem. This plant has a fetid smell and bitter taste, and is reckoned a good vulnerary. It grows on the sides of rivers and lakes, in low moist grounds, and sometimes in corn fields. 3. *Germanica*, base horehound. The stem is downy, and about two feet high. The leaves are white, downy, wrinkled, and indented. The flowers are white, purplish within, and grow in multiflorous whirls. It grows in England. 4. *Arvensis*, corn stachys, petty ironwort, or all-heal. The stalk is 10 or 12 inches high, square, branched, and hairy. The leaves are heart-shaped, obtuse, bluntly serrated, and less hairy. The calyx is hairy and sessile, and deeply divided into five acute dents of equal length. The flowers are flesh-coloured, and grow from three to six in a whirl. The lower lip is trifid; the middle segment spotted with red, but not emarginated according to the character of the genus. It is frequent in corn-fields, and grows from June to August.

Stadium, Stadtholder.

STADIUM, an ancient Greek long measure, containing 125 geometrical paces, or 625 Roman feet, corresponding to our furlong. The word is said to be formed from the Greek word στασις "a station," or ἱστημι "to stand," because it is reported that Hercules having run a stadium at one breath, stood still at the end of it. The Greeks usually measured distances by stadia, which they called σταδιασμος. Stadium also signified the course on which their races were run.

STADTHOLDER, the principal magistrate or governor of the Seven United Provinces, until this office was abolished by the republican influence of France; but as the prince of Orange is at this time in alliance with Great Britain, our readers will probably not be ill pleased with a short account of his several powers and claims. To render that account the more intelligible, we shall trace the office of Stadtholder from its origin.

The Seven Provinces of the Low Countries were long governed by princes invested with the sovereignty, though limited in their powers, and under various titles; as *Counts of Holland, Dukes of Guelder, Bishop of Utrecht*, &c. When these countries fell to the princes of the house of Burgundy, and afterwards to those of Austria, who had many other dominions, the absence of the sovereign was supplied by a stadtholder or governor, vested with very ample powers. These stadtholders or lieutenants had the administration of the government, and presided in the courts of justice, whose jurisdiction was not at that time confined merely to the trial of causes, but extended to affairs of state. The stadtholders swore allegiance to the princes at their inauguration, jointly with the states of the provinces they governed. They likewise took an oath to the states, by which they promised to maintain their fundamental laws and privileges.

It was upon this footing that William the First, prince of Orange, was made governor and lieutenant-general of Holland, Zealand, and Utrecht, by Philip the Second, upon his leaving the Low Countries to go into Spain. The troubles beginning soon after, this prince found means to bring about an union, in 1576, between Holland and Zealand; the states of which two provinces put into his hands, as far as was in their power, the sovereign authority (for so long time as they should remain in war and under arms), upon the same footing as Holland had intrusted him with in the year before. In 1581 the same authority was again renewed to him by Holland, as it was soon after by Zealand likewise; and in 1584, being already elected count of Holland, upon certain conditions he would have been formally invested with the sovereignty, had not a wretch, hired and employed by the court of Spain, put an end to his life by a horrid assassination.

In the preamble of the instruments by which the states in 1581 conferred the sovereign authority upon prince William the First, we find these remarkable words, which are there set down as fundamental rules: "That all republics and communities ought to preserve, maintain, and fortify themselves by unanimity; which being impossible to be kept up always among so many

Stadtholder. many members, often differing in inclinations and sentiments, it is consequently necessary that the government should be placed in the hands of one single chief magistrate." Many good politicians, and the greatest part of the inhabitants of these provinces, have, since the establishment of the republic, looked upon the stadtholderian government as an essential part of her constitution; nor has she been without a stadtholder but twice, that is to say, from the end of 1650 to 1672, and again from March 1702 till April 1747. The provinces of Friesland and Groningen, with Ommelands, have always had a stadtholder without interruption: their instructions, which are now no longer in force, may be seen in Aitzema; but formerly the powers of the stadtholder of these provinces were confined within narrower bounds, and till William the Fourth there was no stadtholder of the seven provinces together.

The stadtholder cannot declare war nor make peace, but he has, in quality of captain-general of the union, the command in chief of all the forces of the state (A); and military persons are obliged to obey him in every thing that concerns the service. He is not limited by instructions, but he has the important power of giving out orders for the march of troops, and the disposition of all matters relative to them. He not only directs their marches, but provides for the garrisons, and changes them at pleasure. All military edicts and regulations come from him alone; he constitutes and authorizes the high council of war of the United Provinces, and, as captain-general of every province, disposes of all military officers, as far as the rank of colonel inclusively. The higher posts, such as those of velt-marshals, generals, lieutenant-generals, major-generals, are given by the states-general, who choose the persons recommended by his highness. He makes the governors, commandants, &c. of towns and strong places of the republic, and of the barrier. The persons nominated present their instruments of appointment to their high mightinesses, who provide them with commissions. The states-general have likewise great regard to the recommendation of the prince stadtholder in the disposition of those civil employments which are in their gift.

The power of the stadtholder as high-admiral, extends to every thing that concerns the naval force of the republic, and to all the other affairs that are here within the jurisdiction of the admiralty. He presides at these boards either in person or by his representatives; and as chief of them all in general, and of every one in particular, he has power to make their orders and instructions be observed by themselves and others. He bestows the posts of lieutenant-admiral, vice-admiral, and rear-admiral, who command under him; and he makes likewise post-captains.

The stadtholder grants likewise letters of grace, pardon, and abolition, as well for the crime called *Communia Delicta*, as for military offences. In Holland and Zealand these letters are made out for crimes of the first sort, in the name of the states, with the advice of his highness. In military offences he consults the high council of war, and upon the *communia delicta* he takes the advice of the courts of justice, of the counsellors, committees of the provinces, of the council of state, and the tribunals of justice in the respective towns, according to the nature of the case. Stadtholder.

In the provinces of Holland and Zealand, the stadtholder elects the magistrates of the towns annually, out of a double number that are returned to him by the towns themselves.

When any of those offices become vacant, which, at the time there was no governor, were in the disposal of the states of Holland, or as formerly in that of the chamber of accounts, the stadtholder has his choice of two, or, in some cases, of three candidates, named by their noble and great mightiness. He chooses likewise the counsellors, inspectors of the dykes of Rynland, Delfland, and Scheeland, out of three persons presented to him by the boards of the counsellors inspectors; which boards are of very ancient establishment in Holland.

His highness presides in the courts of Holland, and in the courts of justice of the other provinces; and his name is placed at the head of the proclamations and acts, called in Dutch *Mandamenten*, or *Provisien van Justitie*. In Overyssel and in the province of Utrecht the possessors of fiefs hold of the prince stadtholder. He is supreme curator of the universities of Guelder, Friesland, and Groningen; grand forester and grand veneur in Guelder, in Holland, and other places. In the province of Utrecht, his highness, by virtue of the regulation of 1674, disposes of the provostships and other benefices which remain to the chapters, as also of the canonical prebends that fall in the months which were formerly the papal months.

By the first article of the council of state of the United Provinces, the stadtholder is the first member of it, and has a right of voting there, with an appointment of 25,000 guilders a-year. He assists also as often as he thinks it for the service of the state, at the deliberations of the states general, to make propositions to them, and sometimes also at the conferences which the deputies of their high mightinesses hold in their different committees, in consequence of their standing orders. He likewise assists at the assemblies of the states of each particular province, and at that of the counsellor's committees. In Guelder, Holland, and Utrecht, his highness has a share of the sovereignty, as chief or president of the body of nobles; and in Zealand, where he possesses the marquisate of Veer and Flushing, as first noble, and representing the whole nobility. In his absence he has in Zealand his representatives, who have the first place and the first voice in all the councils, and the first of whom is always first deputy from the province to the assembly of their high mightinesses.

In 1749 the prince stadtholder was created by the states-

(A) In time of war, however, the states have always named deputies for the army, to accompany the stadtholders in the field, and to serve them as counsellors in all their enterprises, particularly in the most important affairs, such as giving battle, or undertaking a siege, &c. This was always practised till the accession of king William the Third to the crown of Great Britain, and after his death was continued with regard to the general in chief of the army of the republic. In 1747 and 1748 there were likewise deputies with the army, but with more limited power.

Stæhelina || Staffa.

ſtates-general, governor-general and ſupreme director of the Eaſt and Weſt India companies; dignities which give him a great deal of authority and power, and which had never been conferred upon any of his predeceſſors, nor have they hitherto been made hereditary. He has his repreſentatives in the ſeveral chambers of the company, and chooſes their directors out of a nomination of three qualified perſons. The prince enjoyed this prerogative in Zealand from the time of his elevation to the ſtadtholderate.

The revenues of the ſtadtholderate of the ſeven United Provinces are reckoned (including the 25,000 guilders which the prince enjoys annually as the firſt member of the council of ſtate, and what he has from the India company's dividends) to amount to 300,000 guilders a year. As captain-general of the union, his ſerene highneſs has 120,000 guilders *per annum*, beſides 24,000 from Frieſland, and 12,000 from Groningen, in quality of captain-general of thoſe provinces. In times of war the ſtate allows extraordinary ſums to the captain-general for the expence of every campaign.

To all theſe powers and privileges the prince of Orange had a legal and conſtitutional right; but he has been diveſted of them by the late revolution, and the government of that country modelled on the plan of the French republic, by whoſe armies chiefly the revolution was effected.

STÆHELINA, in botany: A genus of plants belonging to the claſs of *ſyngeneſia*, and order of *polygamia æqualis*; and in the natural ſyſtem arranged under the 49th order, *Compoſitæ*. The receptacle is paleaceous, the chaff being very ſhort; the pappus is branchy, and the antheræ caudated. There are eight ſpecies, the gnaphaloides, dubia, arboreſcens, fruticoſa, ilicifolia, corymboſa, chamæpeuce, and imbricata.

STAFF, an inſtrument ordinarily uſed to reſt on in walking. The ſtaff is alſo frequently uſed as a kind of natural weapon both of offence and defence; and for ſeveral other purpoſes.

Staff, a light pole erected in different parts of a ſhip, whereon to hoiſt and diſplay the colours.

The principal of theſe is reared immediately over the ſtern, to diſplay the enſign; another is fixed on the bowſprit, to extend the jack; three more are erected at the three maſt heads, or formed by their upper ends, to ſhow the flag or pendant of the reſpective ſquadron or diviſion to which the ſhip is appropriated. See Ensign, Mast, Jack, and Pendant.

Staff, in military matters, conſiſts of a quarter-maſter-general, adjutant-general, and majors of brigade. The ſtaff properly exiſts only in time of war. See *Quarter Maſter General*, &c.

Regimental Staff, conſiſts in the adjutant, quarter-maſter, chaplain, ſurgeon, &c.

Staff, in muſic, five lines, on which, with the intermediate ſpaces, the notes of a ſong or piece of muſic are marked.

Fore-Staff. See *Fore-Staff.*

STAFFA, one of the Hebrides or Weſtern Iſlands of Scotland, remarkable for its baſaltic pillars. It was viſited by Sir Joſeph Banks, who communicated the following account of it to Mr Pennant.

" The little iſland of Staffa lies on the weſt coaſt of Mull, about three leagues north-eaſt from Iona, or Icolumbkill: its greateſt length is about an Engliſh mile, and its breadth about half a one. On the weſt ſide of the iſland is a ſmall bay where boats generally land; a little to the ſouthward of which the firſt appearance of pillars are to be obſerved: they are ſmall; and inſtead of being placed upright, lie down on their ſides, each forming a ſegment of a circle. From thence you paſs a ſmall cave, above which the pillars, now grown a little larger, are inclining in all directions: in one place in particular, a ſmall maſs of them very much reſembles the ribs of a ſhip. From hence having paſſed the cave, which, if it is not low-water, you muſt do in a boat, you come to the firſt ranges of pillars, which are ſtill not above half as large as thoſe a little beyond. Over againſt this place is a ſmall iſland, called in Erſe *Booſha-la*, ſeparated from the main by a channel not many fathoms wide. This whole iſland is compoſed of pillars without any ſtratum above them; they are ſtill ſmall, but by much the neateſt formed of any about the place. Staffa.

" The firſt diviſion of the iſland, for at high water it is divided into two, makes a kind of a cone, the pillars converging together towards the centre: on the other they are in general laid down flat: and in the front next to the main, you ſee how beautifully they are packed together, their ends coming out ſquare with the bank which they form. All theſe have their tranſverſe ſections exact, and their ſurfaces ſmooth; which is by no means the caſe with the large ones, which are cracked in all directions. I much queſtion, however, if any pillar in this whole iſland of Boo-ſha-la is two feet in diameter.

" The main iſland oppoſite to Boo-ſha-la, and farther towards the north-weſt, is ſupported by ranges of pillars pretty erect, and, though not tall (as they are not uncovered to the baſe), of large diameters; and at their feet is an irregular pavement, made by the upper ſides of ſuch as have been broken off, which extends as far under water as the eye can reach. Here the forms of the pillars are apparent: theſe are of three, four, five, ſix, and ſeven ſides; but the number of five and ſix are by much the moſt prevalent. The largeſt I meaſured was of ſeven; it was four feet five inches in diameter.

" The ſurfaces of theſe large pillars, in general, are rough and uneven, full of cracks in all directions; the tranſverſe figures in the upright ones never fail to run in their true directions. The ſurfaces upon which we walked were often flat, having neither concavity nor convexity; the larger number, however, were concave, though ſome were very evidently convex. In ſome places, the interſtices within the perpendicular figures were filled up with a yellow ſpar: in one place, a vein paſſed in among the maſs of pillars, carrying here and there ſmall threads of ſpar. Though they were broken and cracked through in all directions, yet their perpendicular figures might eaſily be traced: from whence it is eaſy to infer, that whatever the accident might have been that cauſed the diſlocation, it happened after the formation of the pillars.

" From hence proceeding along ſhore, you arrive at Fingal's cave. Its dimenſions I have given in the form of a table:

	Feet.	In.
Length of the cave from the rock without,	371	6
From the pitch of the arch,	250	0
Breadth of ditto at the mouth,	53	7
At the farther end,	20	0
Height of the arch at the Mouth,	117	6
At the end,	70	0
Height of an outside pillar,	29	6
Of one at the north-west corner,	54	0
Depth of water at the mouth,	18	0
At the bottom,	9	0

"The cave runs into the rock in the direction of north-east by east by the compass.

"Proceeding farther to the north-west, you meet with the highest ranges of pillars; the magnificent appearance of which is past all description. Here they are bare to their very basis, and the stratum below them is also visible: in a short time, it rises many feet above the water, and gives an opportunity of examining its quality. Its surface is rough, and has often large lumps of stone sticking in it as if half immersed: itself, when broken, is composed of a thousand heterogeneous parts, which together have very much the appearance of a lava: and the more so, as many of the lumps appear to be of the very same stone of which the pillars are formed. This whole stratum lies in an inclined position, dipping gradually towards the south-east. As hereabouts in the situation of the highest pillars, I shall mention my measurements of them, and the different strata in this place, premising, that the measurements were made with a line, held in the hand of a person who stood at the top of the cliff, and reaching to the bottom; to the lower end of which was tied a white mark, which was observed by one who staid below for the purpose: when this mark was set off from the water, the person below noted it down, and made signal to him above, who made then a mark in his rope: whenever this mark passed a notable place, the same signal was made, and the name of the place noted down as before: the line being all hauled up, and the distances between the marks measured and noted down, gave, when compared with the book kept below the distances, as for instance in the cave:

"N° 1. in the book below, was called from the water to the foot of the first pillar in the book above; n° 1. gave 36 feet 8 inches, the highest of that ascent, which was composed of broken pillars.

"N° 1. Pillar at the west corner of Fingal's cave.

		Feet.	In.
1	From the water to the foot of the pillar,	12	10
2	Height of the pillar,	37	3
3	Stratum above the pillar,	66	9

"N° 2. Fingal's cave.

1	From the water to the foot of the pillar,	36	8
2	Height of the pillar,	39	6
3	From the top of the pillar to the top of the arch,	31	4
4	Thickness of the stratum above,	34	4
	By adding together the three first measurements, we got the height of the arch from the water,	117	6

"N° 3. Corner pillar to the westward of Fingal's cave.

Stratum below the pillar of lava-like matter,	11	0
Length of pillar,	54	0
Stratum above the pillar,	61	6

"N° 4. Another pillar to the westward.

Stratum below the pillar,	17	1
Height of the pillar,	52	0
Stratum above,	51	1

"N° 5. Another pillar farther to the westward.

Stratum below the pillar,	19	8
Height of the pillar,	55	1
Stratum above,	54	7

"The stratum above the pillars, which is here mentioned, is uniformly the same, consisting of innumerable small pillars, bending and inclining in all directions, sometimes so irregularly that the stones can only be said to have an inclination to assume a columnar form; in others more regular, but never breaking into or disturbing the stratum of large pillars, whose tops everywhere keep an uniform and regular line.

"Proceeding now along the shore round the north end of the island, you arrive at *Oua na scarve*, or the Corvorant's Cave. Here the stratum under the pillars is lifted up very high; the pillars above it are considerably less than those at the north-west end of the island, but still very considerable. Beyond is a bay, which cuts deep into the island, rendering it in that place not more than a quarter of a mile over. On the sides of this bay, especially beyond a little valley, which almost cuts the island into two, are the stages of pillars, but small; however, having a stratum between them exactly the same as that above them, formed of innumerable little pillars, shaken out of their places, and leaning in all directions.

"Having passed this bay, the pillars totally cease; the rock is of a dark-brown stone, and no signs of regularity occur till you have passed round the south-east end of the island (a space almost as large as that occupied by the pillars), which you meet again on the west side, beginning to form themselves irregularly, as if the stratum had an inclination to that form, and soon arrive at the bending pillars where I began.

"The stone of which the pillars are formed, is a coarse kind of basaltes, very much resembling the Giant's Causeway in Ireland, though none of them are near so neat as the specimens of the latter which I have seen at the British Museum; owing chiefly to the colour, which in ours is a dirty brown, in the Irish a fine black; indeed the whole production seems very much to resemble the Giant's Causeway."

STAFFORD, the county town of Staffordshire, in W. Long. 2. 0. N. Lat. 55. 0. It stands on the river Sow, has two parish-churches, a fine square market-place, and a flourishing cloth manufacture. It sends two members to parliament, and is 135 miles from London.

STAFFORDSHIRE, a county of England, bounded on the south by Worcestershire, by Cheshire and Derbyshire on the north, by Warwickshire and Derbyshire on the east, and Shropshire and Cheshire on the west. The length is reckoned 62 miles, the breadth 53, and the circumference 180. It contains 5 hundreds, 150 parishes, 810,000 acres, and 18 market towns. The air, except in those parts that are called the Moorlands, and Woodlands, and about the mines, is good, especially upon the hills, where it is accounted very

Stage. ... The ſoil in the northern mountainous parts is not fertile; but in the middle, where it is watered by the Trent, the third river in England, it is both fruitful and pleaſant, being a mixture of arable and meadow grounds. In the ſouth, it abounds not only with corn, but with mines of iron and pits of coal. The principal rivers of this country, beſides the Trent, which runs almoſt thro' the middle of it, and abounds with ſalmon, are the Dove and Tame, both of which are well ſtored with fiſh. In this country are alſo a great many lakes, or meres and pools, as they are called; which, having ſtreams either running into them or from them, cannot be ſuppoſed to be of any great prejudice to the air; they yield plenty of fiſh. In divers parts of the county are medicinal waters, impregnated with different ſorts of minerals, and conſequently of different qualities and virtues; as thoſe at Hints and Breſsford-houſe, which are mixed with bitumen; thoſe at Ingeſtre, Codſalwood, and Willough-bridge park, which are ſulphureous. Of the ſaline kind are the Brine-pits at Chertley, Epſom, Penſnet-cloſe, of which very good ſalt is made. There is a well at Newcaſtle-under-Line that is ſaid to cure the king's evil; another called *Elder-well* near Blemhill, ſaid to be good for ſore eyes; and a third called the *Spa*, near Wolverhampton.

Great flocks of ſheep are bred in this country, eſpecially in the moorlands, or mountains of the northern part of it; but the wool is ſaid to be ſomewhat coarſer than that of many other counties. Of this wool, however, they make a variety of manufactures, particularly felts. In the low grounds along the rivers are rich paſtures for black cattle; and vaſt quantities of butter and cheeſe are made. In the middle and ſouthern parts not only grain of all kinds, but a great deal of hemp and flax are raiſed. This country produces alſo lead, copper, iron; marble, alabaſter, millſtones, limeſtone; coal, ſalt, and marles of ſeveral ſorts and colours; brick-earth, fullers-earth, and potters-clay §, particularly a ſort uſed in the glaſs-manufacture at Amblecot, and ſold at ſeven-pence a buſhel; tobacco-pipe-clay; a ſort of reddiſh earth called *ſlip*, uſed in painting divers veſſels; red and yellow ochres; fire-ſtones for hearths of iron furnaces, ovens, &c.; iron-ſtones of ſeveral ſorts; blood-ſtones, or hæmatites, found in the brook Tent, which, when wet a little, will draw red lines like ruddle; quarry-ſtones, and grind-ſtones. For fuel the county is well ſupplied with turf, peat, and coal of ſeveral ſorts, as cannel-coal, peacock-coal, and pit-coal. The peacock-coal is ſo called, becauſe, when turned to the light, it diſplays all the colours of the peacock's tail; but it is fitter for the forge than the kitchen. Of the pit-coal there is an inexhauſtible ſtore: it burns into white aſhes, and leaves no ſuch cinder as that of the Newcaſtle coal. It is not uſed for malting till it is charred, and in that ſtate it makes admirable winter-fuel for a chamber.

§ See Stone-Ware.

This county is in the dioceſe of Litchfield and Coventry, and the Oxford circuit. It ſends ten members to parliament; namely, two for the county, two for the city of Litchfield, two for Stafford, two for Newcaſtle-under-Line, and two for Tamworth.

STAG, in zoology. See Cervus.

Stag-Beetle. See Lucanus.

STAGE, in the modern drama, the place of action and repreſentation included between the pit and the ſcenes, and anſwering to the proſcenium or pulpitum of the ancients. See Playhouse and Theatre.

Staggers || Stalagmitis.

STAGGERS. See Farriery, § xiii.

STAHL (George Ernſt), an eminent German chemiſt, was born in Franconia in 1660, and choſen profeſſor of medicine at Hall, when a univerſity was founded in that city in 1694. The excellency of his lectures while he filled that chair, the importance of his various publications, and his extenſive practice, ſoon raiſed his reputation to a very great height. He received an invitation to Berlin in 1716, which having accepted, he was made counſellor of ſtate and phyſician to the king. He died in 1734, in the 75th year of his age. Stahl is without doubt one of the greateſt men of which the annals of medicine can boaſt: his name marks the commencement of a new and more illuſtrious era in chemiſtry. He was the author of the doctrine of phlogiſton, which, though now completely overturned by the diſcoveries of Lavoiſier and others, was not without its uſe; as it ſerved to combine the ſcattered fragments of former chemiſts into a ſyſtem, and as it gave riſe to more accurate experiments and a more ſcientific view of the ſubject, to which many of the ſubſequent diſcoveries were owing. This theory maintained its ground for more than half a century, and was received and ſupported by ſome of the moſt eminent men which Europe has produced; a ſufficient proof of the ingenuity and the abilities of its author. He was the author alſo of A Theory of Medicine, founded upon the notions which he entertained of the abſolute dominion of mind over body; in conſequence of which, he affirmed, that every muſcular action is a voluntary act of the mind, whether attended with conſciouſneſs or not. This theory he and his followers carried a great deal too far, but the advices at leaſt which he gives to attend to the ſtate of the mind of the patient are worthy of the attention of phyſicians.

His principal works are, 1. *Experimenta et Obſervationes Chemicæ et Phyſicæ*, Berlin, 1731, 8vo. 2. *Diſſertationes Medicæ*, Hall, 2 vols 4to. This is a collection of theſes. 3. *Theoria Medica vera*, 1737, 4to. 4. *Opuſculum Chymico phyſico medicum*, 1740, 4to. 5. A Treatiſe on Sulphur, both Inflammable and Fixed, written in German. 6. *Negotium Otioſum*, Hall, 1720, 4to. It is in this treatiſe chiefly that he eſtabliſhes his ſyſtem concerning the action of the ſoul upon the body. 7. *Fundamenta Chymicæ Dogmaticæ et Experimentalis*, Nuremberg, 1747, 3 vols 4to. 8. A Treatiſe on Salts, written in German. 9. *Commentarium in Metallurgiam Beccheri*, 1723.

STAINING *or* Colouring *of* Bone, Horn, Marble, Paper, Wood, &c. See theſe articles.

STAIRCASE, in architecture, an aſcent incloſed between walls, or a baluſtrade conſiſting of ſtairs or ſteps, with landing places and rails, ſerving to make a communication between the ſeveral ſtories of a houſe. See Architecture, n° 89, &c.

STALACTITÆ, in natural hiſtory, cryſtalline ſpars formed into oblong, conical, round, or irregular bodies, compoſed of various cruſts, and uſually found hanging in form of iſicles from the roofs of grottoes, &c.

STALAGMITIS, in botany: a genus of the *monœcia* order, belonging to the *polygamia* claſs of plants; and in the natural method ranking under the 38th order, *Tricoccæ*. The calyx is either quadriphyllous or hexaphyllous.

Stale ‖ Stamina.

hexaphyllous; the corolla conſiſts of four or of ſix petals: the receptacle is fleſhy, and ſomewhat ſquare-ſhaped; the filaments about 30. In the hermaphrodite flower the *ſtylus* is ſhort, thick, and erect; the fruit is a berry of a globular ſhape, unilocular, and crowned with the *ſtylus* and *ſtigma*: they contain three oblong jointed triangular ſeeds. Of this there is only one ſpecies, viz. the *Cambogioides*, a native of the Eaſt Indies and of the warmer parts of America. From this plant is obtained the gutta cambogia, or gum gamboge of the ſhops. See GAMBOGE.

Till very lately botaniſts were at a loſs for the true nature of the plant which yields this gum. Koenig, a native of Ireland, and an excellent botaniſt, travelled over a great part of India, and collected a great number of new plants, and among the reſt the ſtalagmitis. Theſe he bequeathed to Sir Joſeph Banks preſident of the Royal Society.

STALE, among ſportſmen, a living fowl put in a place to allure and bring others where they may be taken. For want of theſe, a bird ſhot, its entrails taken out, and dried in an oven in its feathers, with a ſtick thruſt through to keep it in a convenient poſture, may ſerve as well as a live one.

STALE is alſo a name for the urine of cattle.

ANIMATED STALK. This remarkable animal was found by Mr Ives at Cuddalore: and he mentions ſeveral kinds of it; ſome appearing like dry ſtraws tied together, others like graſs; ſome have bodies much larger than others, with the addition of two ſealy imperfect wings; their neck is no bigger than a pin, but twice as long as their bodies; their heads are like thoſe of an hare, and their eyes vertical and very briſk. They live upon flies, and catch theſe inſects very dexterouſly with the two fore-feet, which they keep doubled up in three parts cloſe to their head, and dart out very quick on the approach of their prey; and when they have caught it, they eat it very voraciouſly, holding it in the ſame manner as a ſquirrel does its food. On the outer joints of the fore-feet are ſeveral very ſharp hooks for the eaſier catching and holding of their prey; while, with the other feet, which are four in number, they take hold of trees or any other thing, the better to ſurpriſe whatever they lie in wait for. They drink like a horſe, putting their mouths into the water. Their excrements, which are very white, are almoſt as large as the body of the animal, and as the natives ſay, dangerous to the eyes.

STALLION, or STONE-HORSE, in the manege, an horſe deſigned for the covering of mares, in order to propagate the ſpecies. See EQUUS.

STAMFORD, an ancient town of Lincolnſhire in England; ſeated on the river Welland, on the edge of Northamptonſhire. It is a large handſome place, containing ſix pariſh-churches, ſeveral good ſtreets, and fine buildings. It had formerly a college, the ſtudents of which removed to Brazen-Noſe college in Oxford. It has no conſiderable manufactories, but deals chiefly in malt. W. Long. 0. 31. N. Lat. 52. 42.

STAMINA, in botany, are thoſe upright filaments which, on opening a flower, we find within the corolla ſurrounding the piſtillum. According to Linnæus, they are the male organs of generation, whoſe office it is to prepare the pollen. Each ſtamen conſiſts of two diſtinct parts, viz. the FILAMENTUM and the ANTHERA.

STAMINA, in the animal body, are defined to be thoſe ſimple original parts which exiſted firſt in the embryo or even in the ſeed; and by whoſe diſtinction, augmentation, and accretion by additional juices, the animal body at its utmoſt bulk is ſuppoſed to be formed.

Stamina ‖ Standard.

STAMP-DUTIES, a branch of the perpetual revenue. See REVENUE.

In Great Britain there is a tax impoſed upon all parchment and paper, whereon any legal proceedings or private inſtruments of almoſt any nature whatſoever are written; and alſo upon licences for retailing wines, of all denominations; upon all almanacs, newſpapers, advertiſements, cards, dice, &c. Theſe impoſts are very various; being higher or lower, not ſo much according to the value of the property transferred, as according to the nature of the deed. The higheſt do not exceed ſix pounds upon every ſheet of paper or ſkin of parchment; and theſe high duties fall chiefly upon grants from the crown, and upon certain law proceedings, without any regard to the value of the ſubject. There are in Great Britain no duties on the regiſtration of deeds or writings, except the fees of the officers who keep the regiſter; and theſe are ſeldom more than a reaſonable recompenſe for their labour. The crown derives no revenue from them. Smith's Wealth of Nations, vol. iii.

The ſtamp-duties conſtitute a tax which, though in ſome inſtances it may be heavily felt, by greatly increaſing the expence of all mercantile as well as legal proceedings, yet (if moderately impoſed) is of ſervice to the public in general, by authenticating inſtruments, and rendering it much more difficult than formerly to forge deeds of any ſtanding; ſince, as the officers of this branch of the revenue vary their ſtamps frequently, by marks perceptible to none but themſelves, a man that would forge a deed of King William's time, muſt know and be able to counterfeit the ſtamp of that date alſo. In France and ſome other countries the duty is laid on the contract itſelf, not on the inſtrument in which it is contained; as alſo in England (beſides the ſtamps on the indentures), a tax is laid, by ſtatute 8 Ann, c. 9. on every apprentice-fee; of 6 d. in the pound if it be 50 l. or under, and 1 s. in the pound if a greater ſum: but this tends to draw the ſubject into a thouſand nice diſquiſitions and diſputes concerning the nature of his contract, and whether taxable or not; in which the farmers of the revenue are ſure to have the advantage. The general method in England anſwers the purpoſes of the ſtate as well, and conſults the eaſe of the ſubject much better The firſt inſtitution of the ſtamp-duties was by ſtatute 5 and 6 W. and M. c. 21. and they have ſince, in many inſtances, been increaſed to five times their original amount.

STANCHION, or STANCHIONS, a ſort of ſmall pillars of wood or iron uſed for various purpoſes in a ſhip; as to ſupport the decks, the quarter-rails, the nettings, the awnings, &c. The firſt of theſe are two ranges of ſmall columns fixed under the beams, throughout the ſhip's length between decks; one range being on the ſtarboard and the other on the larboard ſide of the hatchways. They are chiefly intended to ſupport the weight of the artillery.

STAND, in commerce, a weight from two hundred and an half to three hundred of pitch.

STANDARD, in war, a ſort of banner or flag,

Standard, borne as a ſignal for the joining together of the ſeveral troops belonging to the ſame body.

STANDARD, in commerce, the original of a weight, meaſure, or coin, committed to the keeping of a magiſtrate, or depoſited in ſome public place, to regulate, adjuſt, and try the weights uſed by particular perſons in trade. See MONEY.

STANHOPE (Philip Dormer, earl of Cheſterfield), was born in 1695, and educated in Trinity-hall, Cambridge; which place he left in 1714, when, by his own account, he was an abſolute pedant. In this character he went abroad, where a familiarity with good company ſoon convinced him he was totally miſtaken in almoſt all his notions: and an attentive ſtudy of the air, manner, and addreſs of people of faſhion, ſoon poliſhed a man whoſe predominant deſire was to pleaſe; and who, as it afterwards appeared, valued exterior accompliſhments beyond any other human acquirement. While Lord Stanhope, he got an early ſeat in parliament; and in 1722, ſucceeded to his father's eſtate and titles. In 1728, and in 1745, he was appointed ambaſſador extraordinary and plenipotentiary to Holland; which high character he ſupported with the greateſt dignity: ſerving his own country, and gaining the eſteem of the ſtates-general. Upon his return from Holland, he was ſent lord-lieutenant of Ireland; and during his adminiſtration there, gave general ſatisfaction to all parties. He left Dublin in 1746, and in October ſucceeded the earl of Harrington as ſecretary of State, in which poſt he officiated until February 6th 1748. Being ſeized with a deafneſs in 1752 that incapacitated him for the pleaſures of ſociety, he from that time led a private and retired life, amuſing himſelf with books and his pen; in particular, he engaged largely as a volunteer in a periodical miſcellaneous paper called *The World*, in which his contributions have a diſtinguiſhed degree of excellence. He died in 1773, leaving a character for wit and abilities that had few equals. He diſtinguiſhed himſelf by his eloquence in parliament on many important occaſions; of which we have a characteriſtic inſtance, of his own relating. He was an active promoter of the bill for altering the ſtyle; on which occaſion, as he himſelf writes in one of his letters to his ſon, he made ſo eloquent a ſpeech in the houſe, that every one was pleaſed, and ſaid he had made the whole very clear to them; "when (ſays he), God knows, I had not even attempted it. I could juſt as ſoon have talked Celtic or Sclavonian to them, as aſtronomy; and they would have underſtood me full as well." Lord Macclesfield, one of the greateſt mathematicians in Europe, and who had a principal hand in framing the bill, ſpoke afterwards, with all the clearneſs that a thorough knowledge of the ſubject could dictate; but not having a flow of words equal to Lord Cheſterfield, the latter gained the applauſe from the former, to the equal credit of the ſpeaker and the auditory. The high character Lord Cheſterfield ſupported during life, received no ſmall injury ſoon after his death, from a fuller diſplay of it by his own hand. He left no iſſue by his lady, but had a natural ſon, Philip Stanhope, Eſq; whoſe education was for many years a cloſe object of his attention, and who was afterwards envoy extraordinary at the court of Dreſden, but died before him. When Lord Cheſterfield died, Mr Stanhope's widow publiſhed a courſe of letters, written by the father to the ſon, filled with inſtructions ſuitable to the different gradations of the young man's life to whom they were addreſſed. Theſe letters contain many fine obſervations on mankind, and rules of conduct: but it is obſervable that he lays a greater ſtreſs on exterior accompliſhments and addreſs, than on intellectual qualifications and ſincerity; and allows greater latitude to faſhionable pleaſures than good morals will juſtify, eſpecially in paternal inſtruction. Hence it is that a celebrated writer §, and of manners ſomewhat different from thoſe of the polite earl of Cheſterfield, is ſaid to have obſerved of theſe letters that "they inculcate only the morals of a whore, with the manners of a dancing-maſter." Stanhope. § Dr Johnſon.

STANHOPE (Dr George), an eminent divine, was born at Hertiſhorn in Derbyſhire, in the year 1660. His father was rector of that place, vicar of St Margaret's church in Leiceſter, and chaplain to the earls of Cheſterfield and Clare. His grandfather Dr George Stanhope was chaplain to James I. and Charles I.; had the chancellorſhip of York, where he was alſo a canon reſidentiary, held a prebend, and was rector of Weldrake in that county. He was for his loyalty driven from his home with eleven children; and died in 1644. Our author was ſent to ſchool, firſt at Uppingham in Rutland, then at Leiceſter; afterwards removed to Eaton; and thence choſen to King's college in Cambridge, in the place of W. Cleaver. He took the degree of B. A. in 1681; M. A. 1658; was elected one of the ſyndics for the univerſity of Cambridge, in the buſineſs of Alban Francis, 1687; miniſter of Quoi near Cambridge, and vice-proctor, 1688; was that year preferred to the rectory of Tring in Hertfordſhire, which after ſome time he quitted. He was in 1689 preſented to the vicarage of Lewiſham in Kent by Lord Dartmouth, to whom he had been chaplain, and tutor to his ſon. He was alſo appointed chaplain to King William and Queen Mary, and continued to enjoy that honour under Queen Anne. He commenced D. D. July 5th 1697, performing all the offices required to that degree publicly and with great applauſe. He was made vicar of Deptford in 1703; ſucceeded Dr Hooper as dean of Canterbury the ſame year; and was thrice choſen prolocutor of the lower houſe of convocation. His uncommon diligence and induſtry, aſſiſted by his excellent parts, enriched him with a large ſtock of polite, ſolid, and uſeful learning. His diſcourſes from the pulpit were equally pleaſing and profitable; a beautiful intermixture of the cleareſt reaſoning with the pureſt diction, attended with all the graces of a juſt elocution. The good Chriſtian, the ſolid divine, and the fine gentleman, in him were happily united. His converſation was polite and delicate, grave without preciſeneſs, facetious without levity. His piety was real and rational, his charity great and univerſal, fruitful in acts of mercy, and in all good works. He died March 18th 1728, aged 68 years; and was buried in the chancel of the church at Lewiſham. The dean was twice married: 1. to Olivia Cotton, by whom he had one ſon and four daughters. His ſecond lady, who was ſiſter to Sir Charles Wager, ſurvived him, dying October 1ſt 1730, aged about 54. One of the dean's daughters was married to a ſon of biſhop Burnet. Biſhop Moore of Ely died the day before Queen Anne; who, it has been ſaid, deſigned our dean for that

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for when it ſhould become vacant. Dr Felton ſays, "The late dean of Canterbury is excellent in the whole. His thoughts and reaſoning are juſt and full. His ſtyle is juſt, both for the purity of the language and for the ſtrength and beauty of expreſſion; but the periods are formed in ſo peculiar an order of the words, that it was an obſervation, nobody could perform them with the ſame grace and advantage as himſelf." His writings, which are an inexhauſtible treaſure of piety and devotion are, A Paraphraſe and Comment upon the Epiſtles and Goſpels, 4 vols. 1705, 8vo. Sermons at Boyle's Lectures, 1726, 4to. Lenten Sermons, 1720, 8vo. Twelve Sermons on ſeveral Occaſions, 1727, 8vo. Thomas a Kempis 1696, 8vo. Epictetus's Morals, with Simplicius's Comment, and the Life of Epictetus, 1700, 8vo. Parſon's Chriſtian Directory, 1716, 8vo. Rochefoucault's Maxims, 1706, 8vo. A Funeral Sermon on Mr Richard Sare, Broadſheet, 1724; two editions 4to. Twenty Sermons, publiſhed ſingly between the years 1692 and 1724. Private Prayers for every Day in the Week, and for the ſeveral Parts of each Day; tranſlated from the Greek Devotions of Biſhop Andrews, with additions, 1730. In his tranſlations, it is well known, Dr Stanhope did not confine himſelf to a ſtrict and literal verſion: he took the liberty of paraphraſing, explaining, and improving upon his author; as will evidently appear (not to mention any other work) by the ſeventh perusal of St Auguſtine's Meditations, and the Devotions of Biſhop Andrews.

STANISLAUS (Leczinſki), king of Poland, was born at Leopold the 20th of October 1677. His father was a Polith nobleman, diſtinguiſhed by his rank and the important offices which he held, but ſtill more by his firmneſs and courage. Staniſlaus was ſent ambaſſador in 1704 by the aſſembly of Warſaw, to Charles XII. of Sweden, who had conquered Poland. He was at that time 27 years old, was general of Great Poland, and had been ambaſſador extraordinary to the Grand Signior in 1699. Charles was ſo delighted with the frankneſs and ſincerity of his deportment, and with the firmneſs and ſweetneſs which appeared in his countenance, that he offered him the crown of Poland, and ordered him to be crowned at Warſaw in 1705. He accompanied Charles XII. into Saxony, where a treaty was concluded with King Auguſtus in 1705, by which that prince reſigned the crown, and acknowledged Staniſlaus king of Poland. The new monarch remained in Saxony with Charles till 1707, when they returned into Poland and attacked the Ruſſians, who were obliged to evacuate that kingdom in 1708. But Charles being defeated by Peter the Great in 1709, Auguſtus returned into Poland, and being aſſiſted by a Ruſſian army, obliged Staniſlaus to retire firſt into Sweden, and afterwards into Turkey. Soon after he took up his reſidence at Weiſſenburg, a town in Alſace. Auguſtus diſpatched Sum his envoy to France to complain of this; but the duke of Orleans, who was then regent, returned this anſwer: "Tell your king, that France has always been the aſylum of unhappy princes." Staniſlaus lived in obſcurity till 1725, when Louis XV. eſpouſed the princeſs Mary his daughter. Upon the death of King Auguſtus in 1733, he returned to Poland in hopes of remounting the throne of that kingdom. A large party declared for him; but his competitor the young elector of Saxony, being ſupported by the Emperor Charles VI. and the Empreſs of Ruſſia, was choſen king, though the majority was againſt him. Dantzic, to which Staniſlaus had retired, was quickly taken, and the unfortunate prince made his eſcape in diſguiſe with great difficulty, after hearing that a price was ſet upon his head by the Ruſſians. When peace was concluded in 1736 between the Emperor and France, it was agreed that Staniſlaus ſhould abdicate the throne, but that he ſhould be acknowledged king of Poland and grand duke of Lithuania, and continue to bear theſe titles during life; that all his effects and thoſe of the queen his ſpouſe ſhould be reſtored; that an amneſty ſhould be declared in Poland for all that was paſt, and that every perſon ſhould be reſtored to his poſſeſſions, rights, and privileges: that the elector of Saxony ſhould be acknowledged king of Poland by all the powers who acceded to the treaty: that Staniſlaus ſhould be put in peaceable poſſeſſion of the duchies of Lorrain and Bar; but that immediately after his death theſe duchies ſhould be united for ever to the crown of France. Staniſlaus ſucceeded a race of princes in Lorrain, who were beloved and regretted: and his ſubjects found their ancient ſovereigns revived in him. He taſted then the pleaſure which he had ſo long deſired, the pleaſure of making men happy. He viſited his new ſubjects; he embelliſhed Nancy and Luneville; he made uſeful eſtabliſhments; he founded colleges and built hoſpitals. He was engaged in theſe noble employments, when an accident occaſioned his death. His night-gown caught fire and burnt him ſo ſeverely before it could be extinguiſhed, that he was ſeized with a fever, and died the 23d of February 1766. His death occaſioned a public mourning: the tears of his ſubjects indeed are the beſt eulogium upon this prince. In his youth he had accuſtomed himſelf to fatigue, and had thereby ſtrengthened his mind as well as his conſtitution. He lay always upon a kind of mattreſs, and ſeldom required any ſervice from his domeſtics. He was temperate, liberal, adored by his vaſſals and perhaps the only nobleman in Poland who had any friends. He was in Lorrain what he had been in his own country, gentle, affable, compaſſionate, treating his ſubjects like equals, participating their ſorrows and alleviating their miſfortunes. He reſembled completely the picture of a philoſopher which he himſelf has drawn. "The true philoſopher (ſaid he) ought to be free from prejudices, and to know the value of reaſon: he ought neither to think the higher ranks of life of more value than they are, nor to treat the lower orders of mankind with greater contempt than they deſerve: he ought to enjoy pleaſures without being a ſlave to them, riches without being attached to them, honours without pride or vanity: he ought to ſupport diſgraces without either fearing or courting them: he ought to reckon what he poſſeſſes ſufficient for him, and regard what he has not as uſeleſs: he ought to be equal in every fortune, always tranquil, always gay: he ought to love order, and to obſerve it in all his actions: he ought to be ſevere to himſelf, but indulgent to others: he ought to be frank and ingenuous without rudeneſs, polite without falſehood, complaiſant without baſeneſs: he ought to have the courage to diſregard every kind of ſplendor, and to reckon as nothing even philoſophy itſelf." Such was Staniſlaus in every ſituation. His temper was affectionate.

Staniſlaus ‖ Stannary.

a'e. He told his treaſurer one day to put a certain officer on his liſt, to whom he was very much attached: "In what quality (ſaid the treaſurer) ſhall I mark him down?" "As my friend" (replied the monarch.) A young painter conceiving hopes of making his fortune if his talents were made known to Staniſlaus, preſented him with a picture, which the courtiers criticiſed ſeverely. The prince praiſed the performance, and paid the painter very generouſly: then turning to his courtiers, he ſaid, "Do ye not ſee, gentlemen, that this poor man muſt provide for his family by his abilities? if you diſcourage him by your cenſures, he is undone. We ought always to aſſiſt men; we never gain any thing by hurting them." His revenues were ſmall; but were we to judge of him by what he did, we ſhould probably reckon him the richeſt potentate in Europe. A ſingle inſtance will be ſufficient to ſhow the well judged economy with which his benevolent plans were conducted. He gave 18,000 crowns to the magiſtrates of Bar to be employed in purchaſing grain, when at a low price, to be ſold out again to the poor at a moderate rate when the price ſhould riſe above a certain ſum. By this arrangement (ſay the authors of *Dictionaire Hiſtorique*), the money increaſes continually, and its good effects may in a ſhort time be extended over the whole province.

He was a protector of the arts and ſciences: he wrote ſeveral works of philoſophy, politics, and morality, which were collected and publiſhed in France in 1765, in 4 vols, 8vo. under the title of *Oeuvres du Philoſophe Bienfaiſant*, "the works of the Benevolent Philoſopher."

STANITZAS, villages or ſmall diſtricts of the banks of the Don, inhabited by Coſſacs.

STANLEY (Thomas), a very learned Engliſh writer in the 17th century, was the ſon of Sir Thomas Stanley of Cumberlow-Green in Herefordſhire, knight. He was born at Cumberlow about 1644, and educated in his father's houſe, whence he removed to the univerſity of Cambridge. He afterwards travelled; and, upon his return to England, proſecuted his ſtudies in the Middle Temple. He married, when young, Dorothy, the eldeſt daughter of Sir James Engan of Flower, in Northamptonſhire. He wrote, 1. A volume of Poems. 2. Hiſtory of Philoſophy, and Lives of the Philoſophers. 3. A Tranſlation of Eſchylus, with a Commentary; and ſeveral other works. He died in 1678.

STANNARIES, the mines and works where tin is dug and purified; as in Cornwall, Devonſhire, &c.

STANNARY COURTS, in Devonſhire and Cornwall, for the adminiſtration of juſtice among the tinners therein. They are held before the lord-warden and his ſubſtitutes, in virtue of a privilege granted to the workers in the tin-mines there, to ſue and be ſued only in their own courts, that they may not be drawn from their buſineſs, which is highly profitable to the public, by attending their law-ſuits in other courts. The privileges of the tinners are confirmed by a charter, 33 Edw. I. and fully expounded by a private ſtatute, 50 Edw. III. which has ſince been explained by a public act, 16 Car. I. c. 15. What relates to our preſent purpoſe is only this: That all tinners and labourers in and about the ſtannaries ſhall, during the time of their working therein, *bona fide*, be privileged from ſuits of other courts, and be only pleaded in the ſtannary court in all matters, excepting pleas of land, life, and member. No writ of error lies from hence to any court in Weſtminſter-hall; as was agreed by all the judges, in 4 Jac. I. But an appeal lies from the ſteward of the court to the under-warden; and from him to the lord-warden; and thence to the privy-council of the prince of Wales, as duke of Cornwall, when he hath had livery or inveſtiture of the ſame. And from thence the appeal lies to the king himſelf, in the laſt reſort.

Black-ſtone's Comment. vol. iii. p. 79 and 80.

Stannum ‖ Staphyli. nus.

STANNUM, TIN. See CHEMISTRY-*Index*, and TIN.

STANZA, in poetry, a number of lines regularly adjuſted to each other; ſo much of a poem as contains every variation of meaſure or relation of rhyme uſed in that poem.

STAPHYLEA, BLADDER-NUT, in botany: A genus of plants belonging to the claſs of *pentandria*, and order of *trigynia*; and in the natural ſyſtem arranged under the 23d order, *tribilatæ*. The calyx is quinquepartite. There are five petals. The capſules are three, inflated and joined together by a longitudinal ſuture. The ſeeds are two, and are globoſe with a ſcar. There are two ſpecies, the pinnata and trifolia. The *pinnata*, or bladder-nut-tree, is a tall ſhrub or tree. The leaves are pinnated; the pinnæ are generally five, oblong, pointed, and notched round the edges. The flowers are white, and grow in whirls on long pendulous footſtalks. This plant flowers in June, and is frequent in hedges about Pontefract and in Kent. The *trifolia*, or three-leaved bladder-nut, is a native of Virginia.

STAPHYLINUS, a genus of animals belonging to the claſs of *inſecta*, and order of *coleoptera*. The antennæ are moniliform; the feelers four in number; the elytra are not above half the length of the abdomen; the wings are folded up and concealed under the elytra; the tail or extremity of the abdomen is ſingle, is provided with two long veſicles which the inſect can ſhoot out or draw back at pleaſure. Gmelin enumerates 117 ſpecies, of which five only are natives of Great Britain; the murinus, maxilloſus, rufus, riparius, chryſomelinus.

1. *Murinus*. The head is depreſſed. The colour is grey, clouded with black. The length is ſix lines. It lives among horſe-dung. 2. The *maxilloſus* is black, with aſh-coloured ſtripes, and jaws as long as the head. It inhabits the woods. 3. *Rufus* is of an orange-colour; but the poſterior part of the elytra and abdomen is black, as are alſo the thighs at their baſe. 4. *Riparius* is of a reddiſh brown colour; but the elytra are azure-coloured; and the head, antennæ, and two laſt rings of the abdomen, are black. It is frequent on the banks of rivers in Europe. 5. *Chryſomelinus* is black; the thorax, elytra, and feet being teſtaceous. It is found in the north of Europe.

The inſects have a peculiarity to be met with in almoſt every ſpecies of this genus, which is, that they frequently turn up their tail, or extremity of the abdomen, eſpecially if you chance to touch them; in which caſe the tail is ſeen to riſe immediately, as if the inſect meant to defend itſelf by ſtinging. Yet that is not the place where the inſect's offenſive weapons are ſituated. Its tail has no ſting, but in recompenſe it bites and pinches ſtrongly with its jaws; and care muſt be taken, eſpecially in laying hold of the larger ſpecies. Their jaws are ſtrong, ſhoot out beyond the head, and are ſubſervient to the animal in ſeizing and deſtroying its

Barbut's Genera Inſectorum.

Staple, Star.

its prey. It feeds on all other insects it can catch: even frequently two staphylini of the same species bite and tear each other. Though this insect has very small elytra, yet its wings are large; but they are curiously folded up, and concealed under the elytra. The insect unfolds and expands them when he chooses to fly, which he does very lightly. Among the small species of this genus, there are several whose colours are lively and singularly intermingled.

Some of them are found upon flowers, but they chiefly inhabit the dung of cows. Their larvæ, which resemble them so much as to be scarce distinguishable, live in damp places under ground. They are by some called *Rove beetles*.

STAPLE, primarily signifies a public place or market, whither merchants, &c. are obliged to bring their goods to be bought by the people; as the Greve, or the places along the Seine, for sale of wines and corn, at Paris, whither the merchants of other parts are obliged to bring those commodities.

Formerly, the merchants of England were obliged to carry their wool, cloth, lead, and other like staple commodities of that realm, in order to expose them by wholesale; and these staples were appointed to be constantly kept at York, Lincoln, Newcastle upon Tyne, Norwich, Westminster, Canterbury, Chichester, Winchester, Exeter, and Bristol; in each whereof a public mart was appointed to be kept, and each of them had a court of the mayor of the staple, for deciding differences, held according to the law-merchant, in a summary way.

STAR, in astronomy, a general name for all the heavenly bodies, which, like so many brilliant studs, are dispersed throughout the whole heavens. The stars are distinguished, from the phenomena of their motion, &c. into fixed, and erratic or wandering stars: these last are again distinguished into the greater luminaries, viz. the sun and moon; the planets, or wandering stars, properly so called; and the comets; which have been all fully considered and explained under the article Astronomy. As to the fixed stars, they are so called, because they seem to be fixed, or perfectly at rest, and consequently appear always at the same distance from each other.

Falling Stars, in meteorology, fiery meteors which dart through the sky in form of a star. See Meteor.

Twinkling of the Stars. See Optics, n° 21. *et seq.*

Star, is also a badge of honour, worn by the knights of the garter, bath, and thistle. See Garter.

Star of Bethlehem, in botany. See Ornithogalum.

Court of Star-chamber, (*camera stellata*), a famous, or rather infamous, English tribunal, said to have been so called either from a Saxon word signifying to *steer* or govern; or from its punishing the *crimen stellionatus*, or cosenage; or because the room wherein it sat, the old council-chamber of the palace of Westminster, (Lamb. 148.) which is now converted into the lottery-office, and forms the eastern side of New Palace-yard, was full of windows; or, (to which Sir Edward Coke, 4. Inst. 66. accedes), because *haply* the roof thereof was at the first garnished with gilded *stars*. As all these are merely conjectures, (for no stars are now in the roof, nor are any said to have remained there so late as the reign of queen Elizabeth), it may be allowable to propose another conjectural etymology, as plausible perhaps as any of them. It is well known, that, before the banishment of the Jews under Edward I. their contracts and obligations were denominated in our ancient records *starra* or *starrs*, from a corruption of the Hebrew word, *shetar*, a covenant. (Tovey's *Angl. Judaic.* 32. Selden. tit. of hon. ii. 34. *Uxor Ebraic.* i. 14.) These starrs, by an ordinance of Richard the First preserved by Hoveden, were commanded to be enrolled and deposited in chests under three keys in certain places; one, and the most considerable, of which was in the king's exchequer at Westminster: and no starr was allowed to be valid, unless it were found in some of the said repositories. (*Memoranda. in Scac' P. 6. Edw.* I. prefixed to Maynard's year-book of Edw. II. fol. 8. Madox hist. exch. c. vii. § 4, 5, 6.) The room at the exchequer, where the chests containing these starrs were kept, was probably called the *star-chamber*; and, when the Jews were expelled the kingdom, was applied to the use of the king's council, sitting in their judicial capacity. To confirm this, the first time the star-chamber is mentioned in any record, it is said to have been situated near the receipt of the exchequer at Westminster: (the king's council, his chancellor, treasurer, justices, and other sages, were assembled *en la chaumbre des esteilles pres la receipt al Westminster*. *Claus.* 41 *Edw.* III. *m.* 13.) For in process of time, when the meaning of the Jewish *starrs* were forgotten, the word *star-chamber* was naturally rendered in law French, *la chaumbre des esteilles*, and in law Latin *camera stellata*; which continued to be the style in Latin till the dissolution of that court.

Star.

Blackst. Comment. vol. iv. p. 264.

This was a court of very ancient original; but new-modelled by statutes 3 Hen. VII. c. 1. and 21 Hen. VIII. c. 20. consisting of divers lords spiritual and temporal, being privy counsellors, together with two judges of the courts of common-law, without the intervention of any jury. Their jurisdiction extended legally over riots, perjury, misbehaviour of sheriffs, and other notorious misdemeanors, contrary to the laws of the land. Yet this was afterwards (as lord Clarendon informs us) stretched "to the asserting of all proclamations and orders of state; to the vindicating of illegal commissions and grants of monopolies; holding for honourable that which pleased, and for just that which profited; and becoming both a court of law to determine civil rights, and a court of revenue to enrich the treasury: the council-table by proclamations enjoining to the people that which was not enjoined by the laws, and prohibiting that which was not prohibited; and the star-chamber, which consisted of the same persons in different rooms, censuring the breach and disobedience to those proclamations by very great fines, imprisonments, and corporal severities: so that any disrespect to any acts of state, or to the persons of statesmen, was in no time more penal, and the foundations of right never more in danger to be destroyed." For which reasons, it was finally abolished by statute 16 Car. I. c. 10. to the general joy of the whole nation. See *King's Bench*. There is in the British Museum (Harl. MSS. Vol. I. n° 126.) a very full, methodical, and accurate account of the constitution and course of this court, compiled by William Hudson of Gray's Inn, an eminent practitioner therein. A short account of the same, with

copies

Star, Starch. copies of all its proceſs, may alſo be found in 18 Rym. Foed. 192, &c.

Star-Board, the right ſide of the ſhip when the eye of the ſpectator is directed forward.

Star-Fish. See Asterias.

Star-ſhot, a gelatinous ſubſtance frequently found in fields, and ſuppoſed by the vulgar to have been produced from the meteor called a *falling-ſtar*: but, in reality is the half-digeſted food of herons, ſea-mews, and the like birds; for theſe birds have been found, when newly ſhot, to diſgorge a ſubſtance of the ſame kind.

Star-Stone, in natural hiſtory, a name given to certain extraneous foſſil ſtones, in form of ſhort, and commonly ſomewhat crooked, columns compoſed of ſeveral joints, each reſembling the figure of a radiated ſtar, with a greater or ſmaller number of rays in the different ſpecies: they are uſually found of about an inch in length, and of the thickneſs of a gooſe-quill. Some of them have five angles or rays, and others only four; and in ſome the angles are equidiſtant, while in others they are irregularly ſo: in ſome alſo they are ſhort and blunt, while in others they are long, narrow, and pointed; and ſome have their angles very ſhort and obtuſe. The ſeveral joints in the ſame ſpecimen are uſually all of the ſame thickneſs; this, however, is not always the caſe: but in ſome they are larger at one end, and in others at the middle, than in any other part of the body; and ſome ſpecies, have one of the rays bifid, ſo as to emulate the appearance of a ſix rayed kind.

Star-Thiſtle, in botany. See Centaurea.

Star-Wort, in botany. See Aster.

STARCH, a fecula or ſediment, found at the bottom of veſſels wherein wheat has been ſteeped in water, of which fecula, after ſeparating the bran from it, by paſſing it through ſieves, they form a kind of loaves, which being dried in the ſun or an oven, is afterwards cut into little pieces, and ſo ſold. The beſt ſtarch, is white, ſoft, and friable, and eaſily broken into powder. Such as require fine ſtarch, do not content themſelves, like the ſtarchmen, with refuſe wheat, but uſe the fineſt grain. The proceſs is as follows: The grain, being well cleaned, is put to ferment in veſſels full of water, which they expoſe to the ſun while in its greateſt heat; changing the water twice a-day, for the ſpace of eight or twelve days, according to the ſeaſon. When the grain burſts eaſily under the finger, they judge it ſufficiently fermented. The fermentation perfected, and the grain thus ſoftened, it is put, handful by handful, into a canvas-bag, to ſeparate the flour from the huſks; which is done by rubbing and beating it on a plank laid acroſs the mouth of an empty veſſel that is to receive the flour.

As the veſſels are filled with this liquid flour, there is ſeen ſwimming at top a reddiſh water, which is to be carefully ſcummed off from time to time, and clean water is to be put in its place, which, after ſtirring the whole together, is alſo to be ſtrained through a cloth or ſieve, and what is left behind put into the veſſel with new water, and expoſed to the ſun for ſome time. As the ſediment thickens at the bottom, they drain off the water four or five times, by inclining the veſſel, but without paſſing it through the ſieve. What remains at bottom is the ſtarch, which they cut in pieces to get out, and leave it to dry in the ſun. When dry, it is laid up for uſe. Stark.

STARK (Dr William), known to the public by a volume containing *Clinical and Anatomical Obſervations*, with ſome curious *Experiments on Diet*, was born at Manchester in the month of July 1740; but the family from which he ſprang was Scotch, and reſpectable for its antiquity. His grandfather John Stark of Killermont was a covenanter; and having appeared in arms againſt his ſovereign at the battle of Bothwell bridge in the year 1679, became obnoxious to the government, and to conceal himſelf, withdrew into Ireland. There is reaſon to believe that he had not imbibed either the extravagant zeal or the ſavage manners of the political and religious party to which he adhered; for after reſiding a few years in the country which he had choſen for the ſcene of his baniſhment, he married Elizabeth daughter of Thomas Stewart Eſq; of Balydrone in the north of Ireland; who, being deſcended of the noble family of Galloway, would not probably have matched his daughter to ſuch an exile as a ruthleſs fanatic of the laſt century. By this lady Mr Stark had ſeveral children; and his ſecond ſon Thomas, who ſettled at Manchester as a wholeſale linen-draper, and married Margaret Stirling, daughter of William Stirling, Eſq; of Northwood ſide, in the neighbourhood of Glaſgow, was the father of the ſubject of this article. Another of his ſons, the reverend John Stark, was miniſter of Lecropt in Perthſhire; and it was under the care, of this gentleman that our author received the rudiments of his education, which, when we conſider the character of the maſter, and reflect on the relation between him and his pupil, we may preſume was calculated to ſtore the mind of Dr Stark with thoſe virtuous principles which influenced his conduct through life.

From Lecropt young Stark was ſent to the univerſity of Glaſgow, where, under the tuition of the Doctors Smith and Black, with other eminent maſters, he learned the rudiments of ſcience, and acquired that mathematical accuracy, that logical preciſion, and that contempt of hypotheſes, with which he proſecuted all his future ſtudies Heaving choſen phyſic for his profeſſion, he removed from the univerſity of Glaſgow to that of Edinburgh, where he was ſoon diſtinguiſhed, and honoured with the friendſhip of the late Dr Cullen; a man who was not more eminently conſpicuous for the ſuperiority of his own genius, than quick-ſighted in perceiving, and liberal in encouraging, genius in his pupils. Having finiſhed his ſtudies at Edinburgh, though he took there no degree, Mr Stark, in the year 1765, went to London, and devoted himſelf entirely to the ſtudy of phyſic and the elements of ſurgery; and looking upon anatomy as one of the principal pillars of both theſe arts, he endeavoured to complete with Dr Hunter what he had begun with Dr Monro; and under theſe two eminent profeſſors he appears to have acquired a high degree of anatomical knowledge. He likewiſe entered himſelf about this time a pupil at St George's hoſpital; for being diſguſted, as he often confeſſed, with the inaccuracy or want of candour obſervable in the generality of practical writers, he determined to obtain an acquaintance with diſeaſes at a better ſchool and from an abler maſter; and to have from his own experience a ſtandard, by which he might judge of the ex-

perience

Stark. perience of others. With what induſtry he proſecuted this plan, and with what ſucceſs his labours were crowned, may be ſeen in a ſeries of *Clinical and Anatomical Obſervations*, which were made by him during his attendance at the hoſpital, and were publiſhed after his death by his friend Dr Carmichael Smyth. Theſe obſervations give the public no cauſe to complain of want of candour in their author; for whatever delicacy he may have obſerved, when relating the caſes of patients treated by other phyſicians, he has related thoſe treated by himſelf with the utmoſt impartiality. Whilſt attending the hoſpital, he likewiſe employed himſelf in making experiments on the blood, and other animal fluids; and alſo in a courſe of experiments in chemical pharmacy; but though accounts of theſe experiments were left behind him, we believe they have not yet been given to the public.

In the year 1767 Mr Stark went abroad and obtained the degree of M. D. in the univerſity of Leyden, publiſhing an inaugural diſſertation on the dyſentery. On his return to London, he recommenced his ſtudies at the hoſpital; and when Dr Black was called to the chemical chair in Edinburgh, which he has long filled with ſo much honour to himſelf and credit to the univerſity. Dr Stark was ſolicited by ſeveral members of the univerſity of Glaſgow to ſtand a candidate for their profeſſorſhip of the theory and practice of phyſic, rendered vacant by Dr Black's removal to Edinburgh. This however Dr Stark declined, being influenced by the advice of his Engliſh friends, who wiſhed to detain him in London, and having likewiſe ſome proſpects of an appointment in the hoſpital.

In the mean time he had commenced (1769) a ſeries of experiments on diet, which he was encouraged to undertake by Sir John Pringle and Dr Franklin, whoſe friendſhip he enjoyed, and from whom he received many hints reſpecting both the plan and its execution. Theſe experiments, or rather the imprudent zeal with which he proſecuted them, proved in the opinion of his friends, fatal to himſelf; for he began them on the 12th of July 1769 in perfect health and vigour, and from that day, though his health varied, it was ſeldom if ever good, till the 23d of February 1770, when he died, after ſuffering much uneaſineſs. His friend and biographer Dr Smyth thinks, that other cauſes, particularly chagrin and diſappointment had no ſmall ſhare in haſtening his death; and as the Doctor was intimately acquainted with his character and diſpoſition, his opinion is probably well-founded, though the pernicious effects of the experiments are viſible in Dr Stark's own journal. When he entered upon them, the weight of his body was 12 ſtone 3 lb. avoirdupois, which in a very few days was reduced to 11 ſtone 10 lb 8 oz: and though ſome kinds of food increaſed it, by much the greater part of what he uſed had a contrary effect, and it continued on the whole to decreaſe till the day of his death. This indeed can excite no wonder. Though the profeſſed object of his experiments was to prove that a *pleaſant* and varied diet is equally conducive to health with a more ſtrict and ſimple one, moſt of the diſhes which he ate during theſe experiments were neither pleaſant nor ſimple, but compounds, ſuch as every ſtomach muſt naufeate. He began with *bread* and *water*; from which he proceeded to *bread*, *water*, and *ſugar*; then to *bread*, *water*, and *oil of olives*; then to *bread* and *water* with *milk*; afterwards he tried *bread* and *water* with *roaſted gooſe*; *bread* and *water* with *boiled beef*; *ſtewed lean of beef* with the *gravy* and *water* without bread; *ſtewed lean of beef* with the *gravy*, *oil of fat* or *fat* and *water*; *flour*, *oil of ſuet*, *water* and *ſalt*; *flour*, *water* and *ſalt*; and a number of others infinitely more diſagreeable to the ſtomach than even theſe, ſuch as *bread*, *fat of bacon ham*, *infuſion of tea* with *ſugar*; and *bread* or *flour* with *honey* and the infuſion of *roſemary*. But though we conſider Dr Stark's experiments as whimſical, it cannot be denied that they indicate eccentricity of genius in the perſon who made them; and ſuch of our readers as think genius hereditary, may perhaps be of opinion, that he derived a ray from the celebrated NAPIER the inventor of the logarithms, who was his anceſtor by both parents. At any rate, theſe experiments, of which a full account is given in the ſame volume with his clinical and anatomical obſervations, diſplay an uncommon degree of fortitude, perſeverance, ſelf-denial, and zeal for the promoting of uſeful knowledge in their author; and with reſpect to his moral character, we believe it is with great juſtice that Dr Smyth compares him to Cato by applying to him what was ſaid of that virtuous Roman by Salluſt.—"Non divitiis cum divite, neque factione cum factioſo; ſed cum ſtrenuo virtute, cum modeſto pudore, cum innocente abſtinentia certabat; eſſe, quam videri, bonus malebat*."

Stark. 1 Statice

* Bellum Catilinarium.

STARLING. See STURNUS.

STATE OF A CONTROVERSY. See ORATORY, Part I. n° 14.

STATES, or ESTATES, a term applied to ſeveral orders or claſſes of people aſſembled to conſult of matters for the public good.

Thus ſtates-general is the name of an aſſembly conſiſting of the deputies of the ſeven United Provinces. Theſe are uſually 30 in number, ſome provinces ſending two, others more; and whatever reſolution the ſtates-general take, muſt be confirmed by every province, and by every city and republic in that province, before it has the force of a law. The deputies of each province, of what number ſoever they be, have only one voice, and are eſteemed as but one perſon, the votes being given by provinces. Each province preſides in the aſſembly in its turn, according to the order ſettled among them. Guelderland preſides firſt, then Holland, &c.

States of Holland are the deputies of eighteen cities, and one repreſentative of the nobility, conſtituting the ſtates of the province of Holland: the other provinces have likewiſe their ſtates, repreſenting their ſovereignty; deputies from which make what they call the ſtates-general. In an aſſembly of the ſtates of a particular province, one diſſenting voice prevents their coming to any reſolution.

STATICE THRIFT, in botany: A genus of plants belonging to the claſs of *pentandria*, an order of *pentagynia*; and in the natural ſyſtem ranging under the 45th order, *aggregata*. The calyx is monophyllous, entire, folded, and ſcarioſe. There are five petals, with one ſuperior ſeed. There are 22 ſpecies, the armeria, pſeudarmeria, limonium, incana, cordata, reticulata, echinoides, ſpecioſa, tatarica, echinus, flexuoſa, purpurata, minuta, ſuffruticoſa, monopetala, aurea, ferulacea, linifolia, pruinoſa, ſinuata, mucronata, and lobata. Three of theſe are Britiſh plants.

1. The *armeria*, thrift, or ſea gilly-flower, has a ſimple

Statice. naked ſtem about ſix inches high. The radical leaves are like graſs. The flowers are terminal, pale red, with a round head, and not very large. The plant flowers in July or Auguſt, and grows in meadows near the ſea.

2. *Limoniaſtrum*, ſea-lavender. The ſtem is naked, branched, and about a foot high. The radical leaves are long, pointed, and grow on footſtalks. The flowers are blue, and grow on long ſpikes on the tops of the branches. It grows on the ſea-coaſt in South-Britain.

3. *Reticulata*, matted ſea-lavender. The ſtem is proſtrate, and terminated by a panicle of flowers. The branches are naked, barren, and bent back. The leaves are wedge-ſhaped. This ſpecies is alſo found on the ſea-coaſt of South Britain.

STATICS, a term which the modern improvements in knowledge have made it neceſſary to introduce into phyſico-mathematical ſcience. It was found convenient to diſtribute the doctrines of univerſal mechanics into two claſſes, which required both a different mode of conſideration and different principles of reaſoning.

Till the time of Archimedes little ſcience of this kind was poſſeſſed by the ancients, from whom we have received the firſt rudiments. His inveſtigation of the centre of gravity, and his theory of the lever, are the foundations of our knowledge of common mechanics; and his theory of the equilibrium of floating bodies contains the greateſt part of our hydroſtatical knowledge. But it was as yet limited to the ſimpleſt caſes; and there were ſome in which Archimedes was ignorant, or was miſtaken. The marquis Guido Ubuldi, in 1578, publiſhed his theory of mechanics, in which the doctrines of Archimedes were well explained and conſiderably augmented. Stevinus, the celebrated Dutch engineer, publiſhed about 20 years after an excellent ſyſtem of mechanics, containing the chief principles which now form the ſcience of equilibrium among ſolid bodies. In particular, he gave the theory of inclined planes, which was unknown to the ancients, though it is of the very firſt importance in almoſt every machine. He even ſtates in the moſt expreſs terms the principle afterwards made the foundation of the whole of mechanics, and publiſhed as a valuable diſcovery by Varignon, viz. that three forces, whoſe directions and intenſities are as the ſides of a triangle, balance each other. His theory of the preſſure of fluids, or hydroſtatics, is no leſs eſtimable, including every thing that is now received as a leading principle in the ſcience. When we conſider the ignorance, even of the moſt learned, of that age in mechanical or phyſico mathematical knowledge, we muſt conſider thoſe performances as the works of a great genius, and we regret that they are ſo little known, being loſt in a crowd of good writings on thoſe ſubjects which appeared ſoon after.

Hitherto the attention had been turned entirely to equilibrium, and the circumſtances neceſſary for producing it. Mechanicians indeed ſaw, that the energy of a machine might be ſomehow meaſured by the force which could be oppoſed or overcome by its intervention: but they did not remark, that the force which prevented its motion, but did no more than prevent it, was an *exact* meaſure of its energy, becauſe it was in immediate equilibrio with the preſſure exerted by that part of the machine with which it was connected. If this oppoſed force was leſs, or the force acting at the other extremity of the machine was greater, the mechanicians knew that the machine would move, and Statics. that work would be performed; but what would be the rate of its motion or its performance they hardly pretended to conjecture. They had not ſtudied the action of moving forces, nor conceived what was done when motion was communicated.

The great Galileo opened a new field of ſpeculation in his work on Local Motion. He there conſiders a change of motion as the indication and exact and adequate meaſure of a moving force; and he conſiders every kind of preſſure as competent to the production of ſuch changes.—He contented himſelf with the application of this principle to the motion of bodies by the action of gravity, and gave the theory of projectiles, which remains to this day without change, and only improved by conſidering the changes which are produced in it by the reſiſtance of the air.

Sir Iſaac Newton took up this ſubject nearly as Galileo had left it. For, if we except the theory of the centrifugal forces ariſing from rotation, and the theory of pendulums, publiſhed by Huygens, hardly any thing had been added to the ſcience of motion. Newton conſidered the ſubject in its utmoſt extent; and in his mathematical principles of natural philoſophy he conſiders every conceivable variation of moving force, and determines the motion reſulting from its action.—His firſt application of theſe doctrines was to explain the celeſtial motions; and the magnificence of this ſubject cauſed it to occupy for a while the whole attention of the mathematicians. But the ſame work contained propoſitions equally conducive to the improvement of common mechanics, and to the complete underſtanding of the mechanical actions of bodies. Philoſophers began to make theſe applications alſo. They ſaw that every kind of work which is to be performed by a machine may be conſidered abſtractedly as a retarding force; that the impulſe of water or wind, which are employed as moving powers, act by means of preſſures which they exert on the impelled point of the machine; and that the machine itſelf may be conſidered as an aſſemblage of bodies moveable in certain limited circumſtances, with determined directions and proportions of velocity. From all theſe conſiderations reſulted a general abſtract condition of a body acted on by known powers. And they found, that after all conditions of equilibrium were ſatisfied, their remains a ſurplus of moving force. They could now ſtate the motion which will enſue, the new reſiſtance which this will excite, the additional power which this will abſorb; and they at laſt determined a new kind of equilibrium, not thought of by the ancient mechanicians, between the reſiſtance to the machine performing work and the moving power, which exactly balance each other, and is indicated, not by the *reſt*, but by the *uniform motion* of the machine.—In like manner, the mathematician was enabled to calculate that preciſe motion of water which would completely abſorb, or, in the new language, balance the ſuperiority of preſſure by which water is forced through a ſluice, a pipe, or canal, with a conſtant velocity.

Thus the general doctrines of motion came to be conſidered in two points of view, according as they balanced each other in a ſtate of reſt or of uniform motion. Theſe two ways of conſidering the ſame ſubject required both different principles and a different manner of reaſoning. The firſt has been named STATICS, as expreſſing

Statics. preſſing that reſt which is the teſt of this kind of equilibrium. The ſecond has been called DYNAMICS or UNIVERSAL MECHANICS, becauſe the different kinds of motion are characteriſtic of the powers or forces which produce them. A knowledge of both is indiſpenſably neceſſary for acquiring any uſeful practical knowledge of machines: and it was ignorance of the doctrines of accelerated and retarded motions which made the progreſs of practical mechanical knowledge ſo very ſlow and imperfect. The mechanics, even of the moderns, before Galileo, went no further than to ſtate the proportion of the power and reſiſtance which would be balanced by the intervention of a given machine, or the proportion of the parts of a machine by which two known forces may balance each other. This view of the matter introduced a principle, which even Galileo conſidered as a mechanical axiom, viz. that *what is gained in force by means of a machine is exactly compenſated by the additional time which it obliges us to employ.* This is falſe in every inſtance, and not only prevents improvement in the conſtruction of machines, but leads us into erroneous maxims of conſtruction. The true principles of dynamics teach us, that there is a certain proportion of the machine, dependent on the kind and proportion of the power and reſiſtance, which enables the machine to perform the greateſt poſſible work.

It is highly proper therefore to keep ſeparate theſe two ways of conſidering machines, that both may be improved to the utmoſt, and then to blend them together in every practical diſcuſſion.

Statics therefore is preparatory to the proper ſtudy of mechanics; but it does not hence derive all its importance. It is the ſole foundation of many uſeful parts of knowledge. This will be beſt ſeen by a brief enumeration.

1. It comprehends all the doctrines of the excitement and propagation of preſſure through the parts of ſolid bodies, by which the energies of machines are produced. A preſſure is exerted on the impelled point of a machine, ſuch as the float-boards or buckets of a mill-wheel. This *excites* a preſſure at the pivots of its axle, which act on the points of ſupport. This muſt be underſtood, both as to direction and intenſity, that it may be effectually reſiſted. A preſſure is alſo excited at the acting tooth of the cog wheel on the ſame axle, by which it urges round another wheel, exciting ſimilar preſſures on its pivots and on the acting tooth perhaps of a third wheel.—Thus a preſſure is ultimately excited in the working point of the machine, perhaps a wiper, which lifts a heavy ſtamper, to let it fall again on ſome matter to be pounded. Now ſtatics teaches us the intenſities and directions of all theſe preſſures, and therefore how much remains at the working point of the machine unbalanced by reſiſtance.

2. It comprehends every circumſtance which influences the ſtability of heavy bodies; the inveſtigation and properties of the centre of gravity; the theory of the conſtruction of arches, vaults, and domes; the attitudes of animals.

3. The ſtrength of materials, and the principles of conſtruction, ſo as to make the proper adjuſtment of ſtrength and ſtrain in every part of a machine, edifice, or ſtructure of any kind. Statics therefore furniſhes us with what may be called *a theory of carpentry*, and gives us proper inſtructions for framing floors, roofs, centres, &c. Statics, Statiſtics.

4. Statics comprehends the whole doctrine of the preſſure of fluids, whether liquid or aeriform, whether ariſing from their weight or from any external action. Hence therefore we derive our knowledge of the ſtability of ſhips, or their power of maintaining themſelves in a poſition nearly upright, in oppoſition to the action of the wind on their ſails. We learn on what circumſtances of figure and ſtowage this quality depends, and what will augment or diminiſh it.

Very complete examples will be given in the remaining part of this work of the advantages of this ſeparate conſideration of the condition of a machine at reſt and in working motion; and in what yet remains to be delivered of the hydraulic doctrines in our account of *Water-Works* in general, will be perceived the propriety of having apart the equilibrium which is indicated by the uniform motion of the fluid. The obſervations too which we have to make on the ſtrength of the materials employed in our edifices or mechanical ſtructures, will be examples of the inveſtigation of thoſe powers, preſſures, or ſtrains, which are excited in all their parts.

STATISTICS, a word lately introduced to expreſs a view or ſurvey of any kingdom, county, or pariſh.

A Statiſtical view of Germany was publiſhed in 1790 by Mr B. Clarke; giving an account of the imperial and territorial conſtitutions, forms of government, legiſlation, adminiſtration of juſtice, and of the eccleſiaſtical ſtate; with a ſketch of the character and genius of the Germans; a ſhort inquiry into the ſtate of their trade and commerce; and giving a diſtinct view of the dominions, extent, number of inhabitants to a ſquare mile; chief towns, with their ſize and population; revenues, expences, debts, and military ſtrength of each ſtate. In Pruſſia, in Saxony, Sardinia, and Tuſcany, attempts have alſo been made to draw up ſtatiſtical accounts; but they were done rather with a view of aſcertaining the preſent ſtate of theſe countries, than as the means of future improvement.

A grand and extenſive work of this kind, founded on a judicious plan, conducted by the moſt patriotic and enlightened motives, and drawn up from the communications of the whole body of the clergy, was undertaken in Scotland in the year 1790 by Sir John Sinclair of Ulbſter, one of the moſt uſeful members of his country. Many praiſes are heaped upon genius and learning; but to genius and learning no applauſe is due, except when exerted for the benefit of mankind: but gratitude and praiſe is due to him whoſe talents ſhine only in great undertakings, whoſe happineſs ſeems to conſiſt in patriotic exertions, and whoſe judgment is uniformly approved by his ſucceſs. A work of this kind, ſo important in its object, ſo comprehenſive in its range, ſo judicious in its plan, and drawn up by more than 900 men of literary education, many of them men of great genius and learning, muſt be of immenſe value. Sixteen volumes octavo are already publiſhed; and it is ſuppoſed that the work will be completed in two or three additional volumes.

The great object of this work is to give an accurate view of the ſtate of the country, its agriculture, its manufactures, and its commerce; the means of improvement, of which they are reſpectively capable; the amount of the population of a ſtate, and the cauſes of its increaſe

Statiſtics or decreaſe; the manner in which the territory of a country is poſſeſſed and cultivated; the nature and amount of the various productions of the ſoil; the value of the perſonal wealth or ſtock of the inhabitants, and how it can be augmented; the diſeaſes to which the people are ſubject, their cauſes and their cure; the occupations of the people; where they are entitled to encouragement, and where they ought to be ſuppreſſed; the condition of the poor, the beſt mode of maintaining them, and of giving them employment; the ſtate of ſchools, and other inſtitutions, formed for purpoſes of public utility; the ſtate of the villages and towns, and the regulations beſt calculated for their police and good government; the ſtate of the manners, the morals, and the religious principles of the people, and the means by which their temporal and eternal intereſts can beſt be promoted.

To ſuch of our readers as have not an opportunity of peruſing this national work, or of examining its plan, we will preſent the ſcheme for the ſtatiſtical account of a parochial diſtrict which Sir John Sinclair publiſhed for the conſideration of the clergy, and which has been generally followed by them, though often with great improvements.

The name of the pariſh and its origin; ſituation and extent of the pariſh; number of acres; deſcription of the ſoil and ſurface; nature and extent of the ſea-coaſt; lakes, rivers, iſlands, hills, rocks, caves, woods, orchards, &c.; climate and diſeaſes; inſtances of longevity; ſtate of property; number of proprietors; number of reſiding proprietors; mode of cultivation; implements of huſbandry; manures; ſeedtime and harveſt; remarkable inſtances of good and bad ſeaſons; quantity and value of each ſpecies of crop; total value of the whole produce of the diſtrict; total real and valued rent; price of grain and proviſions; total quantity of grain and other articles conſumed in the pariſh; wages and price of labour; ſervices, whether exacted or aboliſhed; commerce; manufactures; manufacture of kelp, its amount, and the number of people employed in it; fiſheries; towns and villages; police; inns and alehouſes; roads and bridges; harbours; ferries, and their ſtate; number of ſhips and veſſels; number of ſeamen; ſtate of the church; ſtipend, manſe, glebe, and patron; number of poor; parochial funds, and the management of them; ſtate of the ſchools, and number of ſcholars; ancient ſtate of population; cauſes of its increaſe or decreaſe; number of families; exact amount of the number of ſouls now living; diviſion of the inhabitants; 1. by the place of their birth; 2. by their ages; 3. by their religious perſuaſions; 4. by their occupations and ſituation in life; 5. by their reſidence, whether in town, village, or in the country; number of houſes; number of uninhabited houſes; number of dove-cots, and to what extent they are deſtructive to the corps; number of horſes, their nature and value; number of cattle, their nature and value; number of ſheep, their nature and value; number of ſwine, their nature and value; minerals in general; mineral ſprings; coal and fuel; eminent men; antiquities; parochial records; miſcellaneous obſervations; character of the people; their manners, cuſtoms, ſtature, &c.; advantages and diſadvantages; means by which their ſituation could be meliorated.

If ſimilar ſurveys (ſays the public-ſpirited editor of this work) were inſtituted in the other kingdoms of Europe, it might be the means of eſtabliſhing, on ſure foundations, the principles of that moſt important of all ſciences, viz. political or ſtatiſtical philoſophy; that is, the ſcience, which, in preference to every other, ought to be held in reverence. No ſcience can furniſh, to any mind capable of receiving uſeful information, ſo much real entertainment; none can yield ſuch important hints, for the improvement of agriculture, for the extenſion of commercial induſtry, for regulating the conduct of individuals, or for extending the proſperity of the ſtate; none can tend ſo much to promote the general happineſs of the ſpecies. Statics || Statue.

STATIUS (Publius Papinius), a celebrated Latin poet of the firſt century, was born at Naples, and was the ſon of Statius, a native of Epirus, who went to Rome to teach poetry and eloquence, and had Domitian for his ſcholar. Statius the poet alſo obtained the favour and friendſhip of that prince; and dedicated to him his Thebais and Achilleis; the firſt in twelve books, and the laſt in two. He died at Naples about the year 100. Beſides the above poems, there are alſo ſtill extant his *Sylvæ*, in five books; the ſtyle of which is purer, more agreeable, and more natural, than that of his Thebais and Achilleis.

STATUARY, a branch of ſculpture, employed in the making of ſtatues. See SCULPTURE and the next article.

Statuary is one of thoſe arts wherein the ancients ſurpaſſed the moderns; and indeed it was much more popular, and more cultivated, among the former than the latter. It is diſputed between ſtatuary and painting, which of the two is the moſt difficult and the moſt artful.

Statuary is alſo uſed for the artificer who makes ſtatues. Phidias was the greateſt ſtatuary among the ancients, and Michael Angelo among the moderns.

STATUE, is defined to be a piece of ſculpture in full relievo, repreſenting a human figure. Daviler more ſcientifically defines ſtatue a repreſentation, in high relievo and inſulate, of ſome perſon diſtinguiſhed by his birth, merit, or great actions, placed as an ornament in a fine building, or expoſed in a public place, to preſerve the memory of his worth. In Greece one of the higheſt honours to which a citizen could aſpire was to obtain a ſtatue.

Statues are formed with the chiſel, of ſeveral matters, as ſtone, marble, plaſter, &c. They are alſo caſt of various kinds of metal, particularly gold, ſilver, braſs, and lead. For the method of caſting ſtatues, ſee the article *FOUNDERY of Statues*.

Statues are uſually diſtinguiſhed into four general kinds. The firſt are thoſe leſs than the life; of which kind we have ſeveral ſtatues of great men, of kings, and of gods themſelves. The ſecond are thoſe equal to the life; in which manner it was that the ancients, at the public expence, uſed to make ſtatues of perſons eminent for virtue, learning, or the ſervices they had done. The third are thoſe that exceed the life; among which thoſe that ſurpaſſed the life once and a half were for kings and emperors; and thoſe double the life, for heroes. The fourth kind were thoſe that exceeded the life twice, thrice, and even more, and were called *coloſſuſes*. See COLOSSUS.

Every ſtatue reſembling the perſon whom it is intended to repreſent, is called *ſtatua iconica*. Statues acquire various other denominations. 1. Thus, allegorical ſtatue is that which, under a human figure, or other ſymbol, repre-

Statue
Stay.

repreſents ſomething of another kind; as a part of the earth, a ſeaſon, age, element, temperament, hour, &c. 2. Curule ſtatues, are thoſe which are repreſented in chariots drawn by bigæ or quadrigæ, that is, by two or four horſes; of which kind there were ſeveral in the circuſes, hippodromes, &c. or in cars, as we ſee ſome, with triumphal arches on antique medals. 3. Equeſtrian ſtatue, that which repreſents ſome illuſtrious perſon on horſeback, as that famous one of Marcus Aurelius at Rome; that of king Charles I. at Charing-croſs; King George II. in Leiceſter-Square, &c. 4. Greek ſtatue, denotes a figure that is naked and antique; it being in this manner the Greeks repreſented their deities, athletæ of the olympic games, and heroes; the ſtatues of heroes were particularly called *Achillean ſtatues*, by reaſon of the great number of figures of Achilles in moſt of the cities of Greece. 5. Hydraulic ſtatue, is any figure placed as an ornament of a fountain or grotto, or that does the office of a *jet d'eau*, a cock, ſpout, or the like, by any of its parts, or by any attribute it holds: the like is to be underſtood of any animal ſerving for the ſame uſe. 6. Pedeſtrian ſtatue, a ſtatue ſtanding on foot; as that of king Charles II. in the Royal Exchange, and of king James II. in the Privy-Gardens. 7. Roman ſtatue, is an appellation given to ſuch as are clothed, and which receive various names from their various dreſſes. Thoſe of emperors, with long gowns over their armour, were called *ſtatuæ paludatæ*: thoſe of captains and cavaliers, with coats of arms, *thoracatæ*; thoſe of ſoldiers with cuiraſſes, *loricatæ*; thoſe of ſenators and augurs, *trabeatæ*; thoſe of magiſtrates with long robes, *togatæ*; thoſe of the people with a plain tunica, *tunicatæ*; and, laſtly, thoſe of women with long trains, *ſtolatæ*.

In repairing a ſtatue caſt in a mould, they touch it up with a chiſel, graver, or other inſtrument, to finiſh the places which have not come well off: they alſo clear off the burr, and what is redundant in the joints and projectures.

STATURE. See DWARF and GIANT.

STATUTE, in its general ſenſe, ſignifies a law, ordinance, decree, &c. See LAW, &c.

STATUTE, in Engliſh laws and cuſtoms, more immediately ſignifies an act of parliament made by the three eſtates of the realm; and ſuch ſtatutes are either general, of which the courts at Weſtminſter muſt take notice without pleading them; or they are ſpecial and private, which laſt muſt be pleaded.

STAVESACRE, in botany; a ſpecies of DELPHINIUM.

STAY, a large ſtrong rope employed to ſupport the maſt on the fore part, by extending from its upper end towards the fore part of the ſhip, as the ſhrouds are extended to the right and left, and behind it. See MAST, RIGGING, and SHROUD.

The ſtay of the fore maſt *a*, fig. 3. plate CCLXXVI. which is called the *fore ſtay*, reaches from the maſt-head towards the bowſprit end: the main-ſtay *b* extends over the forecaſtle to the ſhip's ſtem; and the mizen ſtay *c* is ſtretched down to that part of the main-maſt which lies immediately above the quarter-deck: the fore top maſt ſtay *d* comes alſo to the end of the bowſprit, a little beyond the fore-ſtay: the main top-maſt ſtay *e* is attached to the head or hounds of the fore-maſt; and the mizen-top maſt ſtay comes alſo to the hounds of the main-maſt: the fore top-gallant ſtay comes to the outer end of the jib-boom; and the main-top-gallant ſtay is extended to the head of the fore-top-maſt.

Stay, Steam.

Stay-Sail, a ſort of triangular ſail extended upon a ſtay. See SAIL.

STEAM, is the name given in our language to the viſible moiſt vapour which ariſes from all bodies which contain juices eaſily expelled from them by heats not ſufficient for their combuſtion. Thus we ſay, the ſteam of boiling water, of malt, of a tan-bed, &c. It is diſtinguiſhed from ſmoke by its not having been produced by combuſtion, by not containing any ſoot, and by its being condenſible by cold into water, oil, inflammable ſpirits, or liquids compoſed of theſe.

1 Definition.

We ſee it riſe in great abundance from bodies when they are heated, forming a white cloud, which diffuſes itſelf and diſappears at no very great diſtance from the body from which it was produced. In this caſe the ſurrounding air is found loaded with the water or other juices which ſeem to have produced it, and the ſteam ſeems to be completely ſoluble in air, as ſalt is in water, compoſing while thus united a tranſparent elaſtic fluid.

2 A pretty large white cloud

But in order to its appearance in the form of an opaque white cloud, the mixture with or diſſemination in air ſeems abſolutely neceſſary. If a tea-kettle boils violently, ſo that the ſteam is formed at the ſpout in great abundance, it may be obſerved, that the viſible cloud is not formed at the very mouth of the ſpout, but at a ſmall diſtance before it, and that the vapour is perfectly tranſparent at its firſt emiſſion. This is rendered ſtill more evident by fitting to the ſpout of the tea-kettle a glaſs pipe of any length, and of as large a diameter as we pleaſe. The ſteam is produced as copiouſly as without this pipe, but the vapour is tranſparent through the whole length of the pipe. Nay, if this pipe communicate with a glaſs veſſel terminating in another pipe, and if the veſſel be kept ſufficiently hot, the ſteam will be as abundantly produced at the mouth of this ſecond pipe as before, and the veſſel will be quite tranſparent. The viſibility therefore of the matter which conſtitutes the ſteam is an accidental or extraneous circumſtance, and requires the admixture with air; yet this quality again leaves it when united with air by ſolution. It appears therefore to require a *diſſemination* in the air. The appearances are quite agreeable to this notion: for we know that one perfectly tranſparent body, when minutely divided and diffuſed among the parts of another tranſparent body, but not diſſolved in it, makes a maſs which is viſible. Thus oil beat up with water makes a white opaque maſs.

3 When diſſeminated in air.

In the mean time, as ſteam is produced, the water gradually waſtes in the tea-kettle, and will ſoon be totally expended, if we continue it on the fire. It is reaſonable therefore to ſuppoſe, that this ſteam is nothing but water changed by heat into an aerial or elaſtic form. If ſo, we ſhould expect that the privation of this heat would leave it in the form of water again. Accordingly this is fully verified by experiment; for if the pipe fitted to the ſpout of the tea-kettle be ſurrounded with cold water, no ſteam will riſe, but water will continually trickle from it in drops; and if the proceſs be conducted with the proper precautions, the water which we thus obtain from the pipe will be found equal

4 Is again converted into water by cold.

Steam.

equal in quantity to that which disappears from the tea-kettle.

5 Its appearances explained.

This is evidently the common process for distillin ; and the whole appearances may be explained by saying, that the water is converted by heat into an elastic vapour, and that this, meeting with colder air, impart to it the heat which it carried off as it arose from the ..ted water, and being deprived of its heat it is again ..ter. The particles of this water being vastly mor remote from each other than when they were in the tea-kettle, and thus being disseminated in the air, become visible, by reflecting light from their anterior and p..terior surfaces, in the same manner as a transparent salt becomes visible when reduced to a fine powder. This disseminated water being presented to the air in a very extended surface, is quickly dissolved by it, as pounded salt is in water, and again becomes a transparent fluid, but of a different nature from what it was before, being no longer convertible into water by depriving it of its heat.

Accordingly this opinion, or something very like it, has been long entertained. Muschenbroeck expressly says, that the water in the form of vapour carries off with it all the heat which is continually thrown in by the fuel. But Dr Black was the first who attended minutely to the whole phenomena, and enabled us to form distinct notions of the subject. He had discovered that it was not sufficient for converting ice into water that it be raised to that temperature in which it can no longer remain in the form of ice. A piece of ice of the temperature 32° of Fahrenheit's thermometer will remain a very long while in air of the temperature 50° before it be all melted, remaining all the while of the temperature 32°, and therefore continually absorbing heat from the surrounding air. By comparing the time in which the ice had its temperature changed from 28° to 32° with the subsequent time of its complete liquefaction, he found that it absorbed about 130 or 140 times as much heat as would raise its temperature one degree; and he found that one pound of ice, when mixed with one pound of water 140 degrees warmer, was just melted, but without rising in its temperature above 32°. Hence he justly concluded, that water differed from ice of the same temperature by containing, as a constituent ingredient, a great quantity of fire, or of the cause of heat, united with it in such a way as not to quit it for another colder body, and therefore so as not to go into the liquor of the thermometer and expand it. Considered therefore as the possible cause of heat, it was latent, which Dr Black expressed by the abbreviated term LATENT HEAT. If any more heat was added to the water it was not latent, but would readily quit it for the thermometer, and, by expanding the thermometer, would show what is the degree of this *redundant* heat, while fluidity alone is the indication of the *combined* and latent heat.

6 And the cause of its conversion, by Dr Black's discovery of latent heat.

Dr Black, in like manner, concluded, that in order to convert water into an elastic vapour, it was necessary, not only to increase its uncombined heat till its temperature is 212°, in which state it is just ready to become elastic; but also to pour into it a great quantity of fire, or the cause of heat, which combines with every particle of it, so as to make it repel, or to recede from, its adjoining particles, and thus to make it a particle of an elastic fluid. He supposed that this additional heat might be combined with it so as not to quit it for the thermometer; and therefore so as to be in a latent state, having elastic fluidity for its sole indication.

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7 The temperature at which it is produced, and the quantity of heat which it absorbs.

This opinion was very consistent with the phenomenon of boiling off a quantity of water. The application of heat to it causes it gradually to rise in its temperature till it reaches the temperature 212°. It then begins to send off elastic vapour, and is slowly expended in this way, continuing all the while of the same temperature. The steam also is of no higher temperature, as appears by holding a thermometer in it. We must conclude that this steam contains all the heat which is expended in its formation. Accordingly the scalding power of steam is well known; but it is extremely difficult to obtain precise measures of the quantity of heat absorbed by water during its conversion into steam. Dr Black endeavoured to ascertain this point, by comparing the time of raising its temperature a certain number of degrees with the time of boiling it off by the same external heat; and he found that the heat latent in steam, which balanced the pressure of the atmosphere, was not less than 800 degrees. He also directed Dr Irvine of Glasgow to the form of an experiment for measuring the heat actually extricated from such steam during its condensation in the refrigeratory of a still, which was found to be not less than 774 degrees. Dr Black was afterwards informed by Mr Watt, that a course of experiments, which he had made in each of these ways with great precision, determined the latent heat of steam under the ordinary pressure of the atmosphere to be about 948 or 950 degrees. Mr Watt also found that water would distil with great ease *in vacuo* when of the temperature 70°; and that in this case the latent heat of the steam is not less than 1200 or 1300 degrees: and a train of experiments, which he had made by distilling in different temperatures, made him conclude that the sum of the sensible and latent heats is a constant quantity. This is a curious and not an improbable circumstance; but we have no information of the particulars of these experiments. The conclusion evidently presupposes a knowledge of that particular temperature in which the water has no heat; but this is a point which is still *sub judice*.

8 Steam, by being combined with heat, becomes elastic and

This conversion of liquids (for is not confined to water, but obtains also in ardent spirits, oils, mercury, &c.) is the cause of their boiling. The heat is applied to the bottom and sides of the vessel, and gradually accumulates in the fluid, in a sensible state, uncombined, and ready to quit it and to enter into any body that is colder, and to diffuse itself between them. Thus it enters into the fluid of a thermometer, expands it, and thus gives us the indication of the degree in which it has been accumulated in the water; for the thermometer swells as long as it continues to absorb sensible heat from the water: and when the sensible heat in both is in equilibrio, in a proportion depending on the nature of the two fluids, the thermometer rises no more, because it absorbs no more heat or fire from the water; for the particles of water which are in immediate contact with the bottom, are now (by this gradual expansion of liquidity) at such distance from each other, that their laws of attraction for each other and for heat are totally changed. Each particle either no longer attracts, or perhaps it repels its adjoining particle, and now accumulates round itself a great number of the particles of heat,

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heat, and forms a particle of elaſtic fluid, ſo related to the adjoining new formed particles, as to repel them to a diſtance at leaſt a hundred times greater than their diſtances in the ſtate of water. Thus a maſs of elaſtic vapour of ſenſible magnitude is formed. Being at leaſt ten thouſand times lighter than an equal bulk of water, it muſt riſe up through it, as a cork would do, in form of a tranſparent ball or bubble, and getting to the top, it diſſipates, filling the upper part of the veſſel with vapour or ſteam. Thus, by toſſing the liquid into bubbles, which are produced all over the bottom and ſides of the veſſel, it produces the phenomenon of ebullition or boiling. Obſerve, that during its paſſage up through the water, it is not changed or condenſed; for the ſurrounding water is already ſo hot that the ſenſible or uncombined heat in it, is in equilibrio with that in the vapour, and therefore it is not diſpoſed to abſorb any of that heat which is combined as an ingredient of this vapour, and gives it its elaſticity. For this reaſon, it happens that water will not boil till its whole maſs be heated up to 212°; for if the upper part be colder, it robs the riſing bubble of that heat which is neceſſary for its elaſticity, ſo that it immediately collapſes again, and the ſurface of the water remains ſtill. This may be perceived by holding water in a Florence flaſk over a lamp or chaffer. It will be obſerved, ſome time before the real ebullition, that ſome bubbles are formed at the bottom, and get up a very little way, and then diſappear. The diſtances which they reach before collapſing increaſe as the water continues to warm farther up the maſs, till at laſt it breaks out into boiling. If the handle of a tea kettle be graſped with the hand, a tremor will be felt for ſome little time before boiling, ariſing from the little ſucceſſions which are produced by the collapſing of the bubbles of vapour. This is much more violent, and is really a remarkable phenomenon, if we ſuddenly plunge a lump of red hot iron into a veſſel of cold water, taking care that no red part be near the ſurface. If the hand be now applied to the ſide of the veſſel, a moſt violent tremor is felt, and ſometimes ſtrong thumps: theſe ariſe from the collapſing of very large bubbles. If the upper part of the iron be too hot, it warms the ſurrounding water ſo much, that the bubbles from below come up through it uncondenſed, and produce ebullition without this ſucceſſion. The great reſemblance of this tremor to the feeling which we have during the ſhock of an earthquake has led many to ſuppoſe that theſe laſt are produced in the ſame way, (See EARTHQUAKE, n° 88—98); and their hypotheſis, notwithſtanding the objections which we have elſewhere ſtated to it, is by no means unſeaſible.

9 And produces the phenomenon of boiling.

It is owing to a ſimilar cauſe that violent thumps are ſometimes felt on the bottom of a tea-kettle, eſpecially one which has been long in uſe. Such are frequently cruſted on the bottom with a ſtony concretion. This ſometimes is detached in little ſcales. When one of theſe is adhering by one end to the bottom, the water gets between them in a thin film. Here it may be heated conſiderably above the boiling temperature, and it ſuddenly riſes up in a large bubble, which collapſes immediately. A ſmooth ſhilling lying on the bottom will produce this appearance very violently, or a thimble with the mouth down.

10 The noiſe obſerved in the boiling of a tea-kettle explained.

In order to make water boil, the fire muſt be applied to the bottom or ſides of the veſſel. If the heat be applied at the top of the water, it will waſte away without boiling; for the very ſuperficial particles are firſt ſupplied with the heat neceſſary for rendering them elaſtic, and they fly off without agitating the reſt (A).

11 Water will not boil unleſs the fire be applied to the bottom or ſides of the veſſel.

Since this diſengagement of vapour is the effect of its elaſticity, and ſince this elaſticity is a determined force when the temperature is given, it follows, that fluids cannot boil till the elaſticity of the vapour overcomes the preſſure of the incumbent fluid and of the atmoſphere. Therefore, when this preſſure is removed or diminiſhed, the fluids muſt ſooner overcome what remains, and boil at a lower temperature. Accordingly it is obſerved that water will boil in an exhauſted receiver when of the heat of the human body. If two glaſs balls A and B (fig. 1.) be connected by a ſlender tube, and one of them A be filled with water (a ſmall opening or pipe *b* being left at top of the other), and this be made to boil, the vapour produced from it will drive all the air out of the other, and will at laſt come out itſelf, producing ſteam at the mouth of the pipe. When the ball B is obſerved to be occupied by tranſparent vapour, we may conclude that the air is completely expelled. Now ſhut the pipe by ſticking it into a piece of tallow or bees-wax; the vapour in B will ſoon condenſe, and there will be a vacuum. The flame of a lamp and blow-pipe being directed to the little pipe, will cauſe it immediately to cloſe and ſeal hermetically. We now have a pretty inſtrument or toy called a PULSE GLASS. Graſp the ball A in the hollow of the hand; the heat of the hand will immediately expand the bubble

12 No fluid can boil till the elaſticity of the vapour overcome the preſſure of the incumbent bodies. Plate CCCLXXVII.

(A) We explained the opaque and cloudy appearance of ſteam, by ſaying that the vapour is condenſed by coming into contact with the cooler air. There is ſomething in the form of this cloud which is very inexplicable. The particles of it are ſometimes very diſtinguiſhable by the eye; but they have not the ſmart ſtar like brilliancy of very ſmall drops of water, but give the fainter reflection of a very thin film or veſicle like a ſoap-bubble. If we attend alſo to their motion, we ſee them deſcending very ſlowly in compariſon with the deſcent of a ſolid drop; and this veſicular conſtitution is eſtabliſhed beyond a doubt by looking at a candle through a cloud of ſteam. It is ſeen ſurrounded by a faint halo with prismatical colours, preciſely ſuch as we can demonſtrate by optical laws to belong to a collection of veſicles, but totally different from the halo which would be produced by a collection of ſolid drops. It is very difficult to conceive how theſe veſicles can be formed of watery particles, each of which was ſurrounded with many particles of fire, now communicated to the air, and how each of theſe veſicles ſhall include within it a ball of air; but we cannot refute the fact. We know, that if, while boiling oil is boiling or nearly boiling, the ſurface be obliquely ſtruck with the ladle, it will be daſhed into a prodigious number of exceedingly ſmall veſicles, which will float about in the air for a long while. Mr Sauſſure was (we think) the firſt who diſtinctly obſerved this veſicular form of miſts and clouds; and he makes conſiderable uſe of it in explaining ſeveral phenomena of the atmoſphere.

Steam. ble of vapour which may be in it, and this vapour will drive the water into B, and then will blow up through it for a long while, keeping it in a ſtate of violent ebullition, as long as there remains a drop or film of water in A. But care muſt be taken that B is all the while kept cold, that it may condenſe the vapour as faſt as it riſes through the water. Touching B with the hand, or breathing warm on it, will immediately ſtop the ebullition in it. When the water in A has thus been diſſipated, graſp B in the hand; the water will be driven into A, and the ebullition will take place there as it did in B. Putting one of the balls into the mouth will make the ebullition more violent in the other, and the one in the mouth will feel very cold. This is a pretty illuſtration of the rapid abſorption of the heat by the particles of water which are thus converted into elaſtic vapour. We have ſeen this little toy ſuſpended by the middle of the tube like a balance, and thus placed in the inſide of a window, having two holes *a* and *b* cut in the pane, in ſuch a ſituation that when A is full of water and preponderates, B is oppoſite to the hole *b*. Whenever the room became ſufficiently warm, the vapour was formed in A, and immediately drove the water into B, which was kept cool by the air coming into the room through the hole *b*. By this means B was made to preponderate in its turn, and A was then oppoſite to the hole *a*, and the proceſs was now repeated in the oppoſite direction; and this amuſement continued as long as the room was warm enough.

13 Liquors differ much in the temperature neceſſary for their ebullition.

We know that liquors differ exceedingly in the temperatures neceſſary for their ebullition. This forms the great chemical diſtinction between volatile and fixed bodies. But the difference of temperature in which they boil, or are converted into permanently elaſtic vapour, under the preſſure of the atmoſphere, is not a certain meaſure of their differences of volatility. The natural boiling point of a body is that in which it will be converted into elaſtic vapour under no preſſure, or *in vacuo*. The boiling point in the open air depends on the law of the elaſticity of the vapour in relation to its heat. A fluid A may be leſs volatile, that is, may require more heat to make it boil *in vacuo*, than a fluid B: But if the elaſticity of the vapour of A be more increaſed by an increaſe of temperature than that of the vapour of B, A may boil at as low, or even at a lower temperature, in the open air, than B does; for the increaſed elaſticity of the vapour of A may ſooner overcome the preſſure of the atmoſphere. Few experiments have been made on the relation between the temperature and the elaſticity of different vapours. So long ago as the year 1765, we had occaſion to examine the boiling points of all ſuch liquors as we could manage in an air-pump; that is, ſuch as did not produce vapours which deſtroyed the valves and the leathers of the piſtons: and we thought that the experiments gave us reaſon to conclude that the elaſticity of all the vapours was affected by heat nearly in the ſame degree. For we found that the difference between their boiling points in the air and *in vacuo* was nearly the ſame in all, namely, about 120 degrees of Fahrenheit's thermometer. It is exceedingly difficult to make experiments of this kind: The vapours are ſo condenſible, and change their elaſticity ſo prodigiouſly by a trifling change of temperature, that it is almoſt impoſſible to examine this point with preciſion. It is, however, as we ſhall ſee by and by, a ſubject of conſiderable practical importance in the mechanic arts; and an accurate knowledge of the relation would be of great uſe alſo to the diſtiller: and it would be no leſs important to diſcover the relation of their elaſticity and denſity, by examining their compreſſibility, in the ſame manner as we have aſcertained the relation in the caſe of what we call *aerial fluids*, that is, ſuch as we have never obſerved in the form of liquids or ſolids, except in conſequence of their union with each other or with other bodies. In the article PNEUMATICS we took notice of it as ſomething like a natural law, that all theſe airs, or gaſes as they are now called, had their elaſticity very nearly, if not exactly proportional to their denſity. This appears from the experiments of Achard, of Fontana, and others, on vital air, inflammable air, fixed air, and ſome others. It gives us ſome preſumption to ſuppoſe that it holds in all elaſtic vapours whatever, and that it is connected with their elaſticity; and it renders it ſomewhat probable that they are all elaſtic, only becauſe the cauſe of heat (the matter of fire if you will) is elaſtic, and that their law of elaſticity, in reſpect of denſity, is the ſame with that of fire. But it muſt be obſerved, that although we thus aſſign the elaſticity of fire as the immediate cauſe of the elaſticity of vapour, in the ſame way, and on the ſame grounds, that we aſcribe the fluidity of brine to the fluidity of the water which holds the ſolid ſalt in ſolution, it does not follow that this is owing, as is commonly ſuppoſed, to a repulſion or tendency to recede from each other exerted by the particles of fire. We are as much entitled to infer a repulſion of unlimited extent between the particles of water; for we ſee that by its means a ſingle particle of ſea-ſalt becomes diſſeminated through the whole of a very large veſſel. If water had not been a viſible and palpable ſubſtance, and the ſalt only had been viſible and palpable, we might have formed a ſimilar notion of chemical ſolution. But we, on the contrary, have conſidered the *quaquaverſum* motion or expanſion of the ſalt as a diſſemination among the particles of water; and we have aſcribed it to the ſtrong attraction of the atoms of ſalt for the atoms of water, and the attraction of theſe laſt for each other, thinking that each atom of ſalt accumulates round itſelf a multitude of watery atoms, and by ſo doing muſt recede from the other ſaline atoms. Nay, we farther ſee, that by forces which we naturally conſider as attractions, an expanſion may be produced of the whole maſs, which will act againſt external mechanical forces. It is thus that wood ſwells with almoſt inſuperable force by imbibing moiſture; it is thus that a ſponge immerſed in water becomes really an elaſtic compreſſible body, reſembling a blown bladder; and there are appearances which warrant us to apply this mode of conception to elaſtic fluids.—When air is ſuddenly compreſſed, a thermometer included in it ſhows a riſe of temperature; that is, an appearance of heat now redundant which was formerly combined. The heat ſeems to be ſqueezed out as the water from the ſponge.

15 To what the elaſticity of fluids may be owing.

14 Difference between their boiling points in air and in vacuo about 120°.

16 Aſcribed by ſome to attraction, but improperly.

Accordingly this opinion, that the elaſticity of ſteam and other vapours is owing merely to the attraction for fire, and the conſequent diſſemination of their particles through the whole maſs of fire, has been entertained by many naturaliſts, and it has been aſcribed entirely to attraction. We by no means pretend to decide; but we think the analogy by far too ſlight to found any

Steam. confident opinion on it. The aim is to ſolve phenomena by attraction only, as if it were of more eaſy conception than repulſion. Conſidered merely as facts, they are quite on a par. The appearances of nature in which we obſerve actual receſſes of the parts of body from each other, are as diſtinct, and as frequent and familiar, as the appearances of actual approach. And if we attempt to go farther in our contemplation, and to conceive the way and the forces by which either the approximations or receſſes of the atoms are produced, we muſt acknowledge that we have no conception of the matter; and we can only ſay, that there is a cauſe of theſe motions, and we call it a force, as in every caſe of the production of motion. We call it attraction or repulſion juſt as we happen to contemplate an acceſs or a receſs. But the analogy here is not only ſlight, but imperfect, and fails moſt in theſe caſes which are moſt ſimple, and where we ſhould expect it to be moſt complete. We can ſqueeze water out of a ſponge, it is true, or out of a piece of green wood; but when the white of an egg, the tremella, or ſome gums, ſwell to a hundred times their dry dimentions by imbibing water, we cannot ſqueeze out a particle. If fluidity (for the reaſoning muſt equally apply to this as to vaporouſneſs) be owing to an accumulation of the extended matter of fire, which gradually expanded the ſolid by its very minute additions; and if the accumulation round a particle of ice, which is neceſſary for making it a particle of water, be ſo great in compariſon of what gives it the expanſion of one degree, as experiment obliges us to conclude—it ſeems an inevitable conſequence that all fluids ſhould be many times rarer than the ſolids from which they were produced. But we know that the difference is trifling in all caſes, and in ſome (water, for inſtance, and iron) the ſolid is rarer than the fluid. Many other arguments (each of them perhaps of little weight when taken alone, but which are all ſyſtematically connected) concur in rendering it much more probable that the matter of fire, in cauſing elaſticity, acts immediately by its own elaſticity, which we cannot conceive in any other way than as a mutual tendency in its particles to recede from each other; and we doubt not but that, if it could be obtained alone, we ſhould find it an elaſtic fluid like air. We even think that there are caſes in which it is obſerved in this ſtate. The elaſtic force of gunpowder is very much beyond the elaſticity of all the vapours which are produced in its deflagration, each of them being expanded as much as we can reaſonably ſuppoſe by the great heat to which they are expoſed. The writer of this article exploded ſome gunpowder mixed with a conſiderable portion of finely powdered quartz, and another parcel mixed with fine filings of copper. The elaſticity was meaſured by the penetration of the ball which was diſcharged, and was great in the degree now mentioned. The experiment was ſo conducted, that much of the quartz and copper was collected; none of the quartz had been melted, and ſome of the copper was not melted. The heat, therefore, could not be ſuch as to explain the elaſticity by expanſion of the vapours; and it became not improbable that fire was acting here as a detached chemical fluid by its own elaſticity. But to return to our ſubject.

17 More probably owing to a mutual repulſion between the particles of fire.

There is one circumſtance in which we think our own experiments ſhow a remarkable difference (at leaſt in degree) between the condenſible and incondenſible vapours. It is well known, that when air is very ſuddenly expanded, cold is produced, and heat when it is ſuddenly condenſed. When making experiments with the hopes of diſcovering the connection between the elaſticity and denſity of the vapours of boiling water, and alſo of boiling ſpirits of turpentine, we found the change of denſity accompanied by a change of temperature vaſtly greater than in the caſe of incoercible gaſes. When the vapour of boiling water was ſuddenly allowed to expand into five times its bulk, we obſerved the depreſſion of a large and ſenſible air thermometer to be at leaſt four or five times greater than in a ſimilar expanſion of common air of the ſame temperature. The chemical reader will readily ſee reaſons for expecting, on the contrary, a ſmaller alteration of temperature, both on account of the much greater rarity of the fluid, and on account of a partial condenſation of its water, and the conſequent diſengagements of combined heat.

Steam. 16 Probably a great difference between conſiderable and inconſiderable vapours.

19 And alſo ſome difference in the chemical conſtitution of vapours.

This difference in the quantity of fire which is combined in the vapours and gaſes is ſo conſiderable as to authorize us to ſuppoſe that there is ſome difference in the chemical conſtitution of vapours and gaſes, and that the connection between the ſpecific baſes of the vapour and the fire which it contains is not the ſame in air, for inſtance as in the vapour of boiling water; and this difference may be the reaſon why the one is eaſily condenſible by cold, while the other has never been exhibited in a liquid or ſolid form, except by means of its chemical union with other ſubſtances. In this particular inſtance we know that there is an eſſential difference—that in vital or atmoſpheric air there is not only a prodigious quantity of fire which is not in the vapour of water, but that it alſo contains light, or the cauſe of light, in a combined ſtate. This is fully evinced by the great diſcovery of Mr Cavendiſh of the compoſition of water. Here we are taught that water (and conſequently its vapour) conſiſts of air from which the light and greateſt part of the fire have been ſeparated. And the ſubſequent diſcoveries of the celebrated Lavoiſier ſhow, that almoſt all the condenſible gaſes with which we are acquainted conſiſt either of airs which have already loſt much of their fire (and perhaps light too), or of matters in which we have no evidence of fire or light being combined in this manner.

This conſideration may go far in explaining this difference in the condenſibility of theſe different ſpecies of aerial fluids, the gaſes and the vapours; and it is with this qualification only that we are diſpoſed to allow that all bodies are condenſible into liquids or ſolids by abſtracting the heat. In order that vital air may become liquid or ſolid, we hold that it is not ſufficient that a body be preſented to it which ſhall ſimply abſtract its heat. This would only abſtract its uncombined fire.—But another, and much larger portion remains chemically combined by means of light. A chemical affinity muſt be brought into action which may abſtract, not the fire from the oxygen (to ſpeak in the language of Mr Lavoiſier), but the oxygen from the fire and light. And our production is not the detached baſis of air, but detached heat and light, and the formation of an oxyd of ſome kind.

General observations.

To proſecute the chemical conſideration of Steams farther than theſe general obſervations, which are applicable to all, would be almoſt to write a treatiſe of chemiſtry, and would be a repetition of many things which have been treated of in ſufficient detail in other

Steam.

articles of this work. We shall therefore conclude this article with some other observations, which are also general, with respect to the different kinds of coercible vapours, but which have a particular relation to the following article.

20 Steam rises at different temperatures, according as the air is heavy or light,

Steam or vapour is an elastic fluid, whose elasticity balances the pressure of the atmosphere; and it has been produced from a fluid or liquid body raised to a sufficient temperature for giving it this elasticity; that is, for causing the fluid to boil. This temperature must vary with the pressure of the air. Accordingly it is found, that when the air is light (indicated by the barometer being low), the fluid will boil sooner. When the barometer stands at 30 inches, water boils at the temperature 212°. If it stand so low as 28 inches, water will boil at 208¼. In the plains of Quito, or at Gondar in Abyssinia, where the barometer stands at about 21 inches, water will boil at 195°. Highly rectified alcohol will boil at 160°, and vitriolic æther will boil at 88° or 89°. This is a temperature by no means uncommon in these places; nay, the air is frequently warmer. Vitriolic æther, therefore, is a liquor which can hardly be known in those countries. It is hardly possible to preserve it in that form. If a phial have not its stopper firmly tied down, it will be blown out, and the liquor will boil and be dissipated in steam. On the top of Chimboracao, the human blood must be disposed to give out air-bubbles.

21 As fluids boil under the pressure of the vapour which ascends from them, the conclusion mentioned in n° 14. is only a gross approximation.

We said some time ago, that we had concluded, from some experiments made in the receiver of an air-pump, that fluids boil *in vacuo* at a temperature nearly 120 degrees lower than that necessary for their boiling in the open air. But we now see that this must have been but a gross approximation; for in these experiments the fluids were boiling under the pressure of the vapour which they produced, and which could not be abstracted by working the pump. It appears from the experiments of Lord Charles Cavendish, mentioned in the article PNEUMATICS, that water of the temperature 72° was converted into elastic vapour, which balanced a pressure of ⅓ths of an inch of mercury, and in this state it occupied the receiver, and did not allow the mercury in the gauge to sink to the level. As fast as this was abstracted by working the air-pump, more of it was produced from the surface of the water, so that the pressure continued the same, and the water did not boil. Had it been possible to produce a vacuum above this water, it would have boiled for a moment, and would even have continued to boil, if the receiver could have been kept very cold.

22 Account of experiments to determine the relation between the temperature of vapour and its elasticity.

Upon reading these experiments, and some very curious ones of Mr Nairne, in the Phil. Trans. vol. lxvii. the writer of this article was induced to examine more particularly the relation between the temperature of the vapour and its elasticity, in the following manner:

ABCD (fig. 2.) is the section of a small digester made of copper. Its lid, which is fastened to the body with screws, is pierced with three holes, each of which had a small pipe soldered into it. The first hole was furnished with a brass safety-valve V, nicely fitted to it by grinding. The area of this valve was exactly ¼th of an inch. There rested on the stalk at top of this valve the arm of a steelyard carrying a sliding weight. This arm had a scale of equal parts, so adjusted to the weight that the number on the scale corresponded to the inches of mercury, whose pressure on the under surface of the valve is equal to that of the steelyard on its top; so that when the weight was at the division 10, the pressure of the steelyard on the valve was just equal to that of a column of mercury 10 inches high and ¼th of an inch base. The middle hole contained a thermometer T firmly fixed into it, so that no vapour could escape by its sides. The ball of this thermometer was but a little way below the lid. The third hole received occasionally the end of a glass-pipe S G F, whose descending leg was about 36 inches long. When this syphon was not used, the hole was properly shut with a plug.

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The vessel was half filled with distilled water which had been purged of air by boiling. The lid was then fixed on, having the third hole S plugged up. A lamp being placed under the vessel, the water boiled, and the steam issued copiously by the safety-valve. The thermometer stood at 213, and a barometer in the room at 29,9 inches. The weight was then put on the fifth division. The thermometer immediately began to rise; and when it was at 220, the steam issued by the sides of the valve. The weight was removed to the 10th division; but before the thermometer could be distinctly observed, the steam was issuing at the valve. The lamp was removed farther from the bottom of the vessel, that the progress of heating might be more moderate; and when the steam ceased to issue from the valve, the thermometer was at 227. The weight was now shifted to 15; and by gradually approaching the lamp, the steam again issued, and the thermometer was at 232½. This mode of trial was continued all the way to the 75th division of the scale. The experiments were then repeated in the contrary order; that is, the weight being suspended at the 75th division, and the steam issuing strongly at the valve, the lamp was withdrawn, and, the moment the steam ceased to come out, the thermometer was observed. The same was done at the 70th, 65th, division, &c. These experiments were several times repeated both ways; and the means of all the results for each division are expressed in the following table, where column 1st expresses the elasticity of the steam, being the sum of 29,9, and the division of the steelyard; column 2d expresses the temperature of the steam corresponding to this elasticity.

I.	II.
35 inches.	219°
40	226
45	232
50	237
55	242
60	247
65	251
70	255
75	259
80	263
85	267
90	270½
95	274½
100	278
105	281

A very different process was necessary for ascertaining the elasticity of the steam in lower temperatures, and consequently under smaller pressures than that of the atmosphere. The glass syphon SGF was now fixed into its hole in the lid of the digester. The water was made to boil smartly for some time, and the steam issued copiously both at the valve and at the syphon. The

lower

Steam. lower end of the ſyphon was now immerſed into a broad ſaucer of mercury, and the lamp inſtantly removed, and every thing was allowed to grow cold. By this the ſteam was gradually condenſed, and the mercury roſe in the ſyphon, without ſenſibly ſinking in the ſaucer. The valve and all the joints were ſmeared with a thick clammy cement, compoſed of oil, tallow, and roſin, which effectually prevented all ingreſs of air. The weather was clear and froſty, the barometer ſtanding at 29,84, and the thermometer in the veſſel at 42°. The mercury in the ſyphon ſtood at 29,7, or ſomewhat higher, thus ſhowing a very complete condenſation. The whole veſſel was ſurrounded with pounded ice, of the temperature 32°. This made no ſenſible change in the height of the mercury. A mark was now made at the ſurface of the mercury. One obſerver was ſtationed at the thermometer, with inſtructions to call out as the thermometer reached the diviſions 42, 47, 52, 57, and ſo on by every five degrees till it ſhould attain the boiling heat. Another obſerver noted the correſponding deſcents of the mercury by a ſcale of inches, which had its beginning placed at 29,84 from the ſurface of the mercury in the ſaucer.

The pounded ice was now removed, and the lamp placed at a conſiderable diſtance below the veſſel, ſo as to warm its contents very ſlowly. Theſe obſervations being very eaſily made, were ſeveral times repeated, and their mean reſults are ſet down in the following table: Only obſerve, that it was found difficult to note down the deſcents for every fifth degree, becauſe they ſucceeded each other ſo faſt. Every 10th was judged ſufficient for eſtabliſhing the law of variation. The firſt column of the table contains the temperature, and the ſecond the deſcent (in inches) of the mercury from the mark 29,84.

32°	0
40	0,1
50	0,2
60	0,35
70	0,55
80	0,82
90	1,18
100	1,61
110	2,25
120	3,00
130	3,95
140	5,15
150	6,72
160	8,65
170	11,05
180	14,05
190	17,85
200	22,62
210	28,65

Four or five numbers at the top of the column of elaſticities are not ſo accurate as the others, becauſe the mercury paſſed pretty quickly through theſe points. But the progreſs was extremely regular through the remaining points; ſo that the elaſticities correſponding to temperatures above 70° may be conſidered as very accurately aſcertained.

Not being altogether ſatisfied with the method employed for meaſuring the elaſticity in temperatures above that of boiling water, a better form of experiment was adopted. (Indeed it was the want of other apparatus which made it neceſſary to employ the former). A glaſs tube was procured of the form repreſented in fig. 3. having a little ciſtern L, from the top and bottom of which proceeded the ſyphons K and MN. The ciſtern contained mercury, and the tube MN was of a ſlender bore, and was about ſix ſet two inches long. The end K was firmly fixed in the third hole of the lid, and the long leg of the ſyphon was furniſhed with a ſcale of inches, and firmly faſtened to an upright poſt. Steam.

The lamp was now applied at ſuch a diſtance from the veſſel as to warm it ſlowly, and make the water boil, the ſteam eſcaping for ſome time through the ſafety valve. A heavy weight was then ſuſpended on the ſteelyard; ſuch as it was known that the veſſel would ſupport, and at the ſame time, ſuch as would not allow the ſteam to force the mercury out of the long tube. The thermometer began immediately to riſe, as alſo the mercury in the tube MN. Their correſpondent ſtations are marked in the following table:

Temp.	Elaſt^{y}.
212°	0,0
220	5,9
230	14,6
240	25,0
250	36,9
260	50,4
270	64,2
280	106,0

This form of the experiment is much more ſuſceptible of accuracy than the other, and the meaſures of elaſticity are more to be depended on. In repeating the experiment, they were found much more conſtant; whereas, in the former method, differences occured of two inches and upwards.

We may now connect the two ſets of experiments into one table, by adding to the numbers in this laſt table the conſtant height, 29,9, which was the height of the mercury in the barometer during the laſt ſet of obſervations.

Temp.	Elaſt^{y}.
32°	0,0
40	0,1
50	0,2
60	0,35
70	0,55
80	0,82
90	1,25
100	1,6
110	2,25
120	3,0
130	3,95
140	5,15
150	6,72
160	8,65
170	11,05
180	14,05
190	17,85
200	22,62
210	28,65
220	35,8
230	44,7
240	54,9
250	66,8
260	80,3
270	94,1
280	105,9

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In the memoirs of the Royal Academy of Berlin for 1782, there is an account of ſome experiments made by Mr Achard on the elaſtic force of ſteam, from the temperature 32° to 212°. They agree extremely well with thoſe mentioned here, rarely differing more that two or three tenths of an inch. He alſo examined the elaſticity of the vapour produced from alcohol, and found, that when the elaſticity was equal to that of the vapour of water, the temperature was about 35° lower. Thus, when the elaſticity of both was meaſured by 28,1 inches of mercury, the temperature of the watery vapour was 209°, and that of the ſpirituous vapour was 173°. When the elaſticity was 18,5, the temperature of the water was 189,5, and that of the alcohol 154,6. When the elaſticity was 11,05, the water was 168°, and the alcohol 134°,4. Obſerving the difference between the temperatures of equally elaſtic vapours of water and alcohol not to be conſtant, but gradually to diminiſh, in Mr Achard's experiments, along with the elaſticity, it became intereſting to diſcover whether and at what temperature this difference would vaniſh altogether. Experiments were accordingly made by the writer of this article, ſimilar to thoſe made with water. They were not made with the ſame ſcrupulous care, nor repeated as they deſerved, but they furniſhed rather an unexpected reſult. The following table will give the reader a diſtinct notion of them:

23 Which agree well with thoſe of Mr Achard.

Temp.	Elaſt.
32°	0,0
40	0,1
60	0,8
80	0,8
100	3,9
120	6,9
140	12,2
160	21,3
180	34,
200	52,4
220	78,5
240	115,

24 An unexpected reſult in comparing the temperatures of equally elaſtic vapours of water and alcohol.

We ſay that the reſult was unexpected; for as the natural boiling point ſeemed by former experiments to be in all fluids about 120° or more below their boiling point in the ordinary preſſure of the atmoſphere, it was reaſonable to expect that the temperature at which they ceaſed to emit ſenſibly elaſtic ſteam would have ſome relation to their temperatures when emitting ſteam of any determinate elaſticity. Now as the vapour of alcohol of elaſticity 30 has its temperature about 36° lower than the temperature of water equally elaſtic, it was to be expected that the temperature at which it ceaſed to be ſenſibly affected would be ſeveral degrees lower than 32°. It is evident, however, that this is not the caſe. But this is a point that deſerves more attention, becauſe it is cloſely connected with the chemical relation between the element (if ſuch there be) of fire and the bodies into whoſe compoſition it ſeems to enter as a conſtituent part. What is the temperature 32°, to make it peculiarly connected with elaſticity? It is a temperature aſſumed by us for our own conveniency, on account of the familiarity of water in our experiments. Æther, we know, boils in a temperature far below this, as appears from Dr Cullen's experiments narrated in the Eſſays Phyſical and Literary of Edinburgh. On the faith of former experiments, we may be pretty certain that it will boil in vacuo at the temperature—14°, becauſe in the air it boils at + 106°. Therefore we may be certain, that the ſteam or vapour of æther, when of the temperature 32°, will be very ſenſibly elaſtic. Indeed Mr Lavoiſier ſays, that if it be expoſed in an exhauſted receiver in winter, its vapour will ſupport mercury at the height of 10 inches. A ſeries of experiments on this vapour ſimilar to the above would be very inſtructive. We even wiſh that thoſe on alcohol were more carefully repeated. If we draw a curve line, of which the abſciſſa is the line of temperatures, and the ordinates are the correſponding heights of the mercury in theſe experiments on water and alcohol, we ſhall obſerve that although they both ſenſibly coincide at 32°, and have the abſciſſa for their common tangent, a very ſmall error of obſervation may be the cauſe of this, and the curve which expreſſes the elaſticity of ſpirituous vapour may really interſect the other, and go backwards conſiderably beyond 32°.

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This range of experiments gives riſe to ſome curious and important reflections. We now ſee that no particular temperature is neceſſary for water aſſuming the form of permanently elaſtic vapour; and that it is highly probable that it aſſumes this form even at the temperature 32°; only its elaſticity is too ſmall to afford us any ſenſible meaſure. It is well known that even ice evaporates (ſee experiments to this purpoſe by Mr Wilſon in the Philoſophical Tranſactions, when a piece of poliſhed metal covered with hoar-froſt became perfectly clear by expoſing it to a dry froſty wind).

25 Theſe experiments give riſe to important reflections.

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Even mercury evaporates, or is converted into elaſtic vapour, when all external preſſure is removed. The dim film which may frequently be obſerved in the upper part of a barometer which ſtands near a ſtream of air, is found to be ſmall globules of mercury ſticking to the inſide of the tube. They may be ſeen by the help of a magnifying glaſs, and are the beſt teſt of a well made barometer. They will be entirely removed by cauſing the mercury to riſe along the tube. It will lick them all up. They conſiſt of mercury which had evaporated in the void ſpace, and was afterwards condenſed by the cold glaſs. But the elaſticity is too ſmall to occaſion a ſenſible depreſſion of the column, even when conſiderably warmed by a candle.

Many philoſophers accordingly imagine, that ſpontaneous evaporation in low temperatures is produced in this way. But we cannot be of this opinion, and muſt ſtill think that this kind of evaporation is produced by the diſſolving power of the air. When moiſt air is ſuddenly rarefied, there is always a precipitation of water. This is moſt diſtinctly ſeen when we work an air-pump briſkly. A miſt is produced, which we ſee plainly fall to the bottom of the receiver. But by this new doctrine the very contrary ſhould happen, becauſe the tendency of water to appear in the elaſtic form is promoted by removing the external preſſure; and we really imagine that more of it now actually becomes ſimple elaſtic watery vapour. But the miſt or precipitation ſhows incontrovertibly, that there had been a previous ſolution. Solution is performed by forces which act in the way of attraction; or, to expreſs it more ſafely, ſolutions are accompanied by the mutual approaches of the particles of the menſtruum and ſolvend: all ſuch tendencies are *obſerved* to increaſe by a diminution of diſtance. Hence it *muſt* follow, that air of double denſity will diſſolve more than twice as much water. Therefore when we ſuddenly rarefy ſaturated air (even though its

26 Spontaneous evaporation produced by the diſſolving power of the air.

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its heat ſhould not diminiſh) ſome water muſt be let go. What may be its quantity we know not; but it *may be more* than what would now become elaſtic by this diminution of ſurrounding preſſure; and it is not unlikely but this may have ſome effect in producing the veſicles which we found ſo difficult to explain. Theſe may be filled with pure watery vapour, and be floating in a fluid compoſed of water diſſolved in air. An experiment of Fontana's ſeems to put this matter out of doubt. A diſtilling apparatus AB (fig. 4.) was ſo contrived, that the heat was applied above the ſurface of the water in the alembic A. This was done by incloſing it in another veſſel CC, filled with hot water. In the receiver B there was a ſort of barometer D, with an open ciſtern, in order to ſee what preſſure there was on the ſurface of the fluid. While the receiver and alembic contained air, the heat applied at A produced no ſenſible diſtillation during ſeveral hours: But on opening a cock E in the receiver at its bottom, and making the water in the alembic to boil, ſteam was produced which ſoon expelled all the air, and followed it through the cock. The cock was now ſhut, and the whole allowed to grow cold by removing the fire, and applying cold water to the alembic. The barometer fell to a level nearly. Then warm water was allowed to get into the outer veſſel CC. The barometer roſe a little, and the diſtillation went on briſkly without the ſmalleſt ebullition in the alembic. The concluſion is obvious: while there was air in the receiver and communicating pipe, the diſtillation proceeded entirely by the diſſolving power of this air. Above the water in the alembic it was quickly ſaturated; and this ſaturation proceeded ſlowly along the ſtill air in the communicating pipe, and at laſt might take place thro' the whole of the receiver. The ſides of the receiver being kept cold, ſhould condenſe part of the water diſſolved in the air in contact with them, and this ſhould trickle down the ſides and be collected. But any perſon who has obſerved how long a cryſtal of blue vitriol will lie at the bottom of a glaſs of ſtill water before the tinge will reach the ſurface, will ſee that it muſt be next to impoſſible for diſtillation to go on in theſe circumſtances; and accordingly none was obſerved. But when the upper part of the apparatus was filled with pure watery vapour, it was ſupplied from the alembic as faſt as it was condenſed in the receiver, juſt as in the pulſe glaſs.

27 A certain law in the dilatation of aeriform fluids by heat.

Another inference which may be drawn from theſe experiments is, that Nature ſeems to affect a certain law in the dilatation of aeriform fluids by heat. They ſeem to be dilatable nearly in proportion of their preſent dilatation. For if we ſuppoſe that the vapours reſemble air, in having their elaſticity in any given temperature proportional to their denſity, we muſt ſuppoſe that if ſteam of the elaſticity 60, that is, ſupporting 60 inches of mercury, were ſubjected to a preſſure of 30 inches, it would expand into twice its preſent bulk. The augmentation of elaſticity therefore is the meaſure of the bulk into which it would expand in order to acquire its former elaſticity. Taking the increaſe of elaſticity therefore as a meaſure of the bulk into which it would expand under one conſtant preſſure, we ſee that equal increments of temperature produce nearly equal multiplications of bulk. Thus if a certain diminution of temperature diminiſhes its bulk $\frac{1}{4}$th, another equal diminution of temperature will diminiſh this new bulk $\frac{1}{4}$th very nearly. Thus in our experiments, the temperatures 110°, 140°, 170°, 200°, 230°, are in arithmetical progreſſion, having equal differences; and we ſee that the correſponding elaſticities 2,25, 5,15, 11,05, 22,62, 44,7, are very nearly in the continued proportion of 1 to 2. The elaſticity correſponding to the temperature 260 deviates conſiderably from this law, which would give 88 or 89 inſtead of 80; and the deviation increaſes in the higher temperatures. But ſtill we ſee that there is a conſiderable approximation to this law; and it will frequently aſſiſt us to recollect, that whatever be the preſent temperature, an increaſe of 30 degrees doubles the elaſticity and the bulk of watery vapour.

Steam.

That 4° will increaſe the elaſticity from	1	to	1,1°
8	1	to	1,1
10	1	to	1,1
12,5	1	to	1,2
18	1	to	1,3
22	1	to	1,4
24	1	to	1,5
26	1	to	1,7

This is ſufficiently exact for moſt practical purpoſes. Thus an engineer finds that the injection cools the cylinder of a ſteam engine to 192°. It therefore leaves a ſteam whoſe elaſticity is $\frac{1}{8}$ths of its full elaſticity, = 18 inches $\frac{1}{2}$. But it is better at all times to have recourſe to the table. Obſerve, too, that in the lower temperatures, *i. e.* below 110°, this increment of temperature does more than double the elaſticity.

28 Obtains more remarkably in the incoercible vapours,

This law obtains more remarkably in the incoercible vapours; ſuch as vital air, atmoſpheric air, fixed air, &c. all of which have alſo their elaſticity proportional to their bulk inverſely: and perhaps the deviation from the law in ſteams is connected with their chemical difference of conſtitution. If the bulk were always augmented in the ſame proportion by equal augmentations of temperature, the elaſticities would be accurately repreſented by the ordinates of a logarithmic curve, of which the temperatures are the correſponding abſciſſæ; and we might contrive ſuch a ſcale for our thermometer, that the temperatures would be the common logarithms of the elaſticities, or of the bulks having equal elaſticity; or, with our preſent ſcale, we may find ſuch a multiplier m for the number x of degrees of our thermometer (above that temperature where the elaſticity is equal to unity), that this multiple ſhall be the common logarithm of the elaſticity y; ſo that $m\,x = \log. y$.

But our experiments are not ſufficiently accurate for determining the temperature where the elaſticity is meaſured by 1 inch; becauſe in theſe temperatures the elaſticities vary by exceedingly ſmall quantities. But if we take 11,04 for the unit of elaſticity, and number our temperature from 170°, and make $m = 0{,}010035$, we ſhall find the product $m\,x$ to be very nearly the logarithm of the elaſticity. The deviations, however, from this law, are too great to make this equation of any uſe. But it is very practicable to frame an equation which ſhall correſpond with the experiments to any degree of accuracy; and it has been done for air in a tranſlation of General Roy's Meaſurement of the Baſe at Hounſlow Heath into French by Mr Prony. It is as follows: Let x be the degrees of Reaumur's ther-

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thermometer; let y be the expanſion of 10,000 parts of air; let e be $= 10$, $m = 2{,}7976$, $n = 0{,}01768$: then $y = e^{m+nx} - 627\,5$. Now e being $= 10$, it is plain that e^{m+nx} is the number, of which $m + nx$ is the common logarithm. This formula is very exact as far as the temperature 60°: but beyond this it needs a correction; becauſe air, like the vapour of water, does not expand in the exact proportion of its bulk.

29 And is conſiderably approximated to in the augmentation of the bulk of elaſticity of elaſtic vapours.

We obſerve this law conſiderably approximated to in the augmentation of the bulk or elaſticity of elaſtic vapours; that is, it is a fact that a given increment of temperature makes very nearly the ſame proportional augmentation of bulk and elaſticity. This gives us ſome notion of the manner in which the ſuppoſed expanding cauſe produces the effect. When vapour of the bulk 4 is expanded into a bulk 5 by addition of 10 degrees of ſenſible heat, a certain quantity of fire goes into it, and is accumulated round each particle, in ſuch a manner that the temperature of each, which formerly was m, is now $m+10$. Let it now receive another equal augmentation of temperature. This is now $m+20$, and the bulk is $\frac{5 \times 5}{4}$ or $6\frac{1}{4}$, and the arithmetical increaſe of bulk is $1\frac{1}{4}$. The abſolute quantity of fire which has entered it is greater than the former, both on account of the greater augmentation of ſpace and the greater temperature. Conſequently if this vapour be compreſſed into the bulk 5, there muſt be heat or fire in it which is not neceſſary for the temperature $m + 20$, far leſs for the temperature $m + 10$. It muſt therefore emerge, and be diſpoſed to enter a thermometer which has already the temperature $m + 20$: that is, the vapour muſt grow hotter by compreſſion; not by ſqeezing out the heat, like water out of a ſponge, but becauſe the law of attraction for heat is deranged. It would be a very valuable acquiſition to our knowledge to learn with preciſion the quantity of ſenſible heat produced in this way; but no ſatisfactory experiments have yet been made. M. Lavoiſier, with his chemical friends and colleagues, were buſily employed in this inquiry; but the wickedneſs of their countrymen has deprived the world of this and many other important additions which we might have expected from this celebrated and unfortunate philoſopher. He had made, in conjunction with M. de la Place, a numerous train of accurate and expenſive experiments for meaſuring the quantity of latent or combined heat in elaſtic vapours. This is evidently a very important point to the diſtiller and practical chemiſt. This heat muſt all come from the fuel; and it is greatly worth while to know whether any ſaving may be made of this article. Thus we know that diſtillation will go on either under the preſſure of the air, or in an alembic and receiver from which the air has been expelled by ſteam; and we know that this laſt may be conducted in a very low temperature, even not exceeding that of the human body. But it is uncertain whether this may not employ even a greater quantity of fuel, as well as occaſion a great expence of time. We are diſpoſed to think, that when there is no air in the apparatus, and when the condenſation can be ſpeedily performed, the proportion of fuel expended to the fluid which comes over will diminiſh continually as the heat, and conſequently the denſity of the ſteam, is augmented; becauſe in this caſe the quantity of combined heat muſt be leſs. In the mean time, we earneſtly recommend the trial of this mode of diſtillation in veſſels cleared of air. It is undoubtedly of great advantage to be able to work with ſmaller fires; and it would ſecure us againſt all accidents of blowing off the head of the ſtill, often attended with terrible conſequences (B).

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We muſt not conclude this article without taking notice of ſome natural phenomena which ſeem to owe their origin to the action of elaſtic ſteam.

We have already taken notice of the reſemblance of the tremor and ſucculſions obſerved in the ſhocks of many earthquakes to thoſe which may be felt in a veſſel where water is made to boil internally, while the breaking out of the ebullition is ſtifled by the cold of the upper parts; and we have likewiſe ſtated the objections which are uſually made to this theory of earthquakes. We may perhaps reſume the ſubject under the article VOLCANO; but in the mean time we do not heſitate to ſay, that the wonderful appearances of the Geyzer ſpring in Iceland (ſee HUER; and ICELAND, n° 3—5.) are undoubtedly produced by the expanſion of ſteam in ignited caverns. Of theſe appearances we ſuppoſe the whole train to be produced as follows.

30 Explanation of the phenomena of the Geyzer ſpring in Iceland by the force of ſteam.

A cavern may be ſuppoſed of a ſhape analogous to CBDEF (fig. 5.), having a perpendicular funnel AB iſſuing from a depreſſed part of the roof. The part F may be lower than the reſt, remote, and red-hot. Such places we know to be frequent in Iceland. Water may be continually trickling into the part CD. It will fill it up to B, and even up to E e, and then trickle ſlowly along into F. As ſoon as any gets into contact with an ignited part, it expands into elaſtic ſteam, and is partly condenſed by the cold ſides of the cavern, which it gradually warms, till it condenſes no more. This produc-

(B) We earneſtly recommend this ſubject to the conſideration of the philoſopher. The laws which regulate the formation of elaſtic vapour, or the general phenomena which it exhibits, give us that link which connects chemiſtry with mechanical philoſophy. Here we ſee chemical affinities and mechanical forces ſet in immediate oppoſition to each other, and the one made the indication, characteriſtic, and meaſure of the other. We have not the leaſt doubt that they make but one ſcience the Science of Univerſal Mechanics: nor do we deſpair of ſeeing the phenomena of ſolution, precipitation, cryſtallization, fermentation, nay animal and vegetable ſecretion and aſſimilation, ſucceſsfully inveſtigated, as caſes of local motion, and explained by the agency of central forces. Something of this kind, and that not inconſiderable, was done when Dr Cullen firſt ſhowed how the double affinities might be illuſtrated by the aſſiſtance of numbers. Dr Black gave to this hint (for it was little more) that elegant preciſion which characterizes all his views. Mr Kirwan has greatly promoted this ſtudy by his numerous and ingenious examples of its application; and the moſt valuable paſſages of the writings of Mr Lavoiſier, are thoſe where he traces with logical preciſion the balancings of force which appear in the chemical phenomena. It is from the ſimilar balancings and conſequent meaſurements, which may be obſerved and obtained in the preſent caſe, that we are to hope for admiſſion into this almoſt unbounded ſcience of contemplation. We have another link equally intereſting and promiſing, viz. the production of heat by friction. This alſo highly deſerves the conſideration of the mathematical philoſopher.

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production of ſteam hinders not in the ſmalleſt degree the trickling of more water into F, and the continual production of more ſteam. This now preſſes on the ſurface of the water in CD, and cauſes it to riſe gradually in the funnel BA; but ſlowly, becauſe its cold ſurface is condenſing an immenſe quantity of ſteam. We may eaſily ſuppoſe that the water trickles faſter into F than it is expended in the production of ſteam; ſo that it reaches farther into the ignited part, and may even fall in a ſtream into ſome deeper pit highly ignited. It will now produce ſteam in vaſt abundance, and of prodigious elaſticity; and at once puſh up the water thro' the funnel in a ſolid jet, and to a great height. This muſt continue till the ſurface of the water ſinks to BD. If the lower end of the funnel have any inequalities or notches, as is moſt likely, the ſteam will get admiſſion along with the water, which in this particular place is boiling hot, being ſuperficial, and will get to the mouth of the funnel, while water is ſtill preſſed in below. At laſt the ſteam gets in at B on all ſides; and as it is converging to B, along the ſurface of the water, with prodigious velocity it ſweeps along with it much water, and blows it up through the funnel with great force. When this is over, the remaining ſteam blows out unmixed with water, growing weaker as it is expelled, till the bottom of the funnel is again ſtopped by the water increaſing in the cavern CBD. All the phenomena above ground are perfectly conformable to the neceſſary conſequences of this very probable conſtruction of the cavern. The feeling of being lifted up, immediately before the jet, in all probability is owing to a real heaving up of the whole roof of the cavern by the firſt expanſion of the great body of ſteam. We had an accurate deſcription of the phenomena from perſons well qualified to judge of theſe matters who viſited theſe celebrated ſprings in 1789.

Steam-Engine, is the name of a machine which derives its moving power from the elaſticity and condenſibility of the ſteam of boiling water. It is the moſt valuable preſent which the arts of life have ever received from the philoſopher. The mariner's compaſs, the teleſcope, gunpowder, and other moſt uſeful ſervants to human weakneſs and ingenuity, were the productions of chance, and we do not exactly know to whom we are indebted for them; but the ſteam-engine was, in the very beginning, the reſult of reflection, and the production of a very ingenious mind; and every improvement it has received, and every alteration in its conſtruction and principles, were alſo the reſults of philoſophical ſtudy.

1 Steam-engine invented by the Marquis of Worceſter.

The ſteam-engine was beyond all doubt invented by the marquis of Worceſter during the reign of Cha. II. This nobleman publiſhed in 1663 a ſmall book intitled A Century of Inventions; giving ſome obſcure and enigmatical account of an hundred diſcoveries or contrivances of his own, which he extols as of great importance to the public. He appears to have been a perſon of much knowledge and great ingenuity: but his deſcription or accounts of theſe inventions ſeem not ſo much intended to inſtruct the public, as to raiſe wonder; and his encomiums on their utility and importance are to a great degree extravagant, reſembling more the puff of an advertiſing tradeſman than the patriotic communications of a gentleman. The marquis of Worceſter was indeed a projector, and very importunate and myſterious withal in his applications for public encouragement. His account, however, of the ſteam-engine, although by no means fit to give us any diſtinct notions of its ſtructure and operation, is exact as far as it goes, agreeing preciſely with what we now know of the ſubject. It is N° 68. of his inventions. His words are as follow: "This admirable method which I propoſe of raiſing water by the force of fire has no bounds if the veſſels be ſtrong enough: for I have taken a cannon, and having filled it ¾ths full of water, and ſhut up its muzzle and touch-hole, and expoſed it to the fire for 24 hours, it burſt with a great exploſion. Having afterwards diſcovered a method of fortifying veſſels internally, and combined them in ſuch a way that they filled and acted alternately, I have made the water ſpout in an uninterrupted ſtream 40 feet high; and one veſſel of rarefied water raiſed 40 of cold water. The perſon who conducted the operation had nothing to do but turn two cocks; ſo that one veſſel of water being conſumed, another begins to force, and then to fill itſelf with cold water, and ſo on in ſucceſſion."

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2 But firſt reduced to practice by Captain Savary.

It does not appear that the noble inventor could ever intereſt the public by theſe accounts. His character as a projector, and the many failures which perſons of this turn of mind daily experience, probably prejudiced people againſt him, and prevented all attention to his projects. It was not till towards the end of the century, when experimental philoſophy was proſecuted all over Europe with uncommon ardour, that theſe notions again engaged attention. Captain Savary, a perſon alſo of great ingenuity and ardent mind, ſaw the reality and practicability of the marquis of Worceſter's project. He knew the great expanſive power of ſteam, and had diſcovered the inconceivable rapidity with which it is reconverted into water by cold; and he ſoon contrived a machine for raiſing water, in which both of theſe properties were employed. He ſays, that it was entirely his own invention. Dr Deſaguliers inſiſts that he only copied the marquis's invention, and charges him with groſs plagiariſm, and with having bought up and burned the copies of the marquis's book, in order to ſecure the honour of the diſcovery to himſelf. This is a very grievous charge, and ſhould have been ſubſtantiated by very diſtinct evidence. Deſaguliers produces none ſuch; and he was much too late to know what happened at that time. The argument which he gives is a very fooliſh one, and gave him no title to conſider Savary's experiment as a falſehood; for it might have happened preciſely as Savary relates, and not as it happened to Deſaguliers. The fact is, that Savary obtained his patent of invention after a hearing of objections, among which the diſcovery of the marquis of Worceſter was not mentioned: and it is certain that the account given in the Century of Inventions could inſtruct no perſon who was not ſufficiently acquainted with the properties of ſteam to be able to invent the machine himſelf.

3 Papin has no claim to the invention as the French pretend.

Captain Savary obtained his patent *after having actually erected* ſeveral machines, of which he gave a deſcription in a book intitled The Miner's Friend, publiſhed in 1696, and in another work publiſhed in 1699. Much about this time Dr Papin, a Frenchman and fellow of the Royal Society, invented a method of diſſolving bones and other animal ſolids in water, by confining them

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them in close vessels, which he called DIGESTERS, so as to acquire a great degree of heat. For it must be observed in this place, that it had been discovered long before (in 1684) by Dr Hooke, the most inquisitive experimental philosopher of that inquisitive age, that water could not be made to acquire above a certain temperature in the open air; and that as soon as it begins to boil, its temperature remains fixed, and an increase of heat only produces a more violent ebullition, and more rapid waste. But Papin's experiments made the elastic power of steam very familiar to him: and when he left England and settled as professor of mathematics at Marpurgh, he made many aukward attempts to employ this force in mechanics, and even for raising water. It appears that he had made experiments with this view in 1698, by order of Charles Landgrave of Hesse. For this reason the French affect to consider him as the inventor of the steam-engine. He indeed published some account of his invention in 1707; but he acknowledges that Captain Savary had also, and without any communication with him, invented the same thing. Whoever will take the trouble of looking at the description which he has given of these inventions, which are to be seen in the *Acta Eruditorum Lipsiæ*, and in Leupold's *Theatrum Machinarum*, will see that they are most aukward, absurd, and impracticable. His conceptions of natural operations were always vague and imperfect, and he was neither philosopher nor mechanician.

We are thus anxious about the claim of those gentlemen, because a most respectable French author, Mr Bossut, says in his *Hydrodynamique*, that the first notion of the steam-engine was *certainly* owing to Dr Papin, who had not only invented the digester, but had in 1695 published a little performance describing a machine for raising water, in which the pistons are moved by the vapour of boiling water alternately dilated and condensed. Now the fact is, that Papin's first publication was in 1707, and his piston is nothing more than a floater on the surface of the water, to prevent the waste of steam by condensation; and the return of the piston is not produced, as in the steam-engine, by the condensation of the steam, but by admitting the air and a column of water to press it back into its place. The whole contrivance is so aukward, and so unlike any distinct notions of the subject, that it cannot do credit to any person.

4 Mr Amontons's fire-wheel.

We may add, that much about the same time Mr Amontons contrived a very ingenious but intricate machine, which he called a *fire-wheel*. It consisted of a number of buckets placed in the circumference of a wheel, and communicating with each other by very intricate circuitous passages. One part of this circumference was exposed to the heat of a furnace, and another to a stream or cistern of cold water. The communications were so disposed, that the steam produced in the buckets on one side of the wheel drove the water into buckets on the other side, so that one side of the wheel was always much heavier than the other; and it must therefore turn round, and may execute some work. The death of the inventor, and the intricacy of the machine, caused it to be neglected. Another member of the Parisian academy of sciences (Mr Deslandes) also presented to the academy a project of a steam-wheel, where the impulsive force of the vapour was employed; but it met with no encouragement.

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The English engineers had by this time so much improved Savary's first invention, that it supplanted all others. We have therefore no hesitation in giving the honour of the first and complete invention to the marquis of Worcester; and we are not disposed to refuse Captain Savary's claim to originality as to the construction of the machine, and even think it probable that his own experiments made him see the whole independent of the marquis's account.

Captain Savary's engine, as improved and simplified by himself, is as follows.

5 Captain Savary's steam-engine described. Plate CCCCXXX.

A (fig. 6.) represents a strong copper boiler properly built up in a furnace. There proceeds from its top a large steam-pipe B, which enters into the top of another strong vessel R called the RECEIVER. This pipe has a cock at C called the STEAM-COCK. In the bottom of the receiver is a pipe F, which communicates sidewise with the rising pipe KGH. The lower end H of this pipe is immersed in the water of the pit or well, and its upper part K opens into the cistern into which the water is to be delivered. Immediately below the pipe of communication F there is a valve G, opening when pressed from below, and shutting when pressed downwards. A similar valve is placed at I, immediately above the pipe of communication. Lastly, there is a pipe ED which branches off from the rising pipe, and enters into the top of the receiver. This pipe has a cock D called the INJECTION-COCK. The mouth of the pipe ED has a nozzle *f* pierced with small holes, pointing from a centre in every direction. The keys of the two cocks C and D are united, and the handle *g h* is called the REGULATOR.

Let the regulator be so placed that the steam-cock C is open and the injection-cock D is shut; put water into the boiler A, and make it boil strongly. The steam coming from it will enter the receiver, and gradually warm it, much steam being condensed in producing this effect. When it has been warmed so as to condense no more, the steam proceeds into the rising pipe; the valve G remains shut by its weight; the steam lifts the valve I, and gets into the rising pipe, and gradually warms it. When the workman feels this to be the case, or hears the rattling of the valve I, he immediately turns the steam-cock so as to shut it, the injection-cock still remaining shut (at least we may suppose this for the present). The apparatus must now cool, and the steam in the receiver collapses into water. There is nothing now to balance the pressure of the atmosphere; the valve I remains shut by its weight; but the air incumbent on the water in the pit presses up this water through the suction-pipe H G, and causes it to lift the valve G, and flow into the receiver R, and fill it to the top, if not more than 20 or 25 feet above the surface of the pit water.

The steam-cock is now open. The steam which, during the cooling of the receiver, has been accumulating in the boiler, and acquiring a great elasticity by the action of the fire, now rushes in with great violence, and, pressing on the surface of the water in the receiver, causes it to shut the valve G and open the valve I by its weight alone, and it now flows into the rising pipe, and would stand on a level if the elasticity of the steam were no more than what would balance the atmospherical pressure. But it is much more than this, and therefore it *presses* the water out of the receiver into the rising pipe,

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pipe, and will even cauſe it to come out at K, if the elaſticity of the ſteam is ſufficiently great. In order to enſure this, the boiler has another pipe in its top, covered with a *ſafety*-valve V, which is kept down by a weight W ſuſpended on a ſteelyard L M. This weight is ſo adjuſted that its preſſure on the ſafety-valve is ſomewhat greater than the preſſure of a column of water V *k* as high as the point of diſcharge K. The fire is ſo regulated that the ſteam is always iſſuing a little by the loaded valve V. The workman keeps the ſteam-valve open till he hears the valve I rattle. This tells him that the water is all forced out of the receiver, and that the ſteam is now following it. He immediately turns the regulator which ſhuts the ſteam cock, and now, for the firſt time, opens the injection-cock. The cold water trickles at firſt through the holes of the nozzle *f*, and falling down through the ſteam, begins to condenſe it; and then its elaſticity being leſs than the preſſure of the water in the pipe K E D *f*, the cold water ſpouts in all directions through the nozzle, and, quick as thought, produces a complete condenſation. The valve G now opens again by the preſſure of the atmoſphere on the water of the pit, and the receiver is ſoon filled with cold water. The injection-cock is now ſhut, and the ſteam cock opened, and the whole operation is now repeated; and ſo on continually.

This is the ſimple account of the proceſs, and will ſerve to give the reader an introductory notion of the operation; but a more minute attention muſt be paid to many particulars before we can ſee the properties and defects of this ingenious machine.

6 Defects of ſuch a machine.

The water is driven along the riſing pipe by the elaſticity of the ſteam. This muſt in the boiler, and every part of the machine, exert a preſſure on every ſquare inch of the veſſels equal to that of the upright column of water. Suppoſe the water to be raiſed 100 feet, about 25 of this may be done in the ſuction-pipe; that is, the upper part of the receiver may be about 25 feet above the ſurface of the pit-water. The remaining 75 muſt be done by forcing, and every ſquare inch of the boiler will be ſqueezed out by a preſſure of more than 30 pounds. This very moderate height therefore requires very ſtrong veſſels; and the Marquis of Worceſter was well aware of the danger of their burſting. A copper boiler of ſix feet diameter muſt be $\frac{1}{35}$ths of an inch thick to be juſt in equilibrio with this preſſure: and the ſoldered joint will not be able to withſtand it, eſpecially in the high temperature to which the water muſt be heated in order to produce ſteam of ſufficient elaſticity. By conſulting the table of the elaſticity of ſteam deduced from our experiments mentioned in the preceding article, we ſee that this temperature muſt be at leaſt 280° of Fahrenheit's thermometer. In this heat ſoft ſolder is juſt ready to melt, and has no tenacity; even ſpelter ſolder is conſiderably weakened by it. Accordingly, in a machine erected by Captain Savary at York Buildings in London, the workman having loaded the ſafety-valve a little more than uſual to make the engine work more briſkly, the boiler burſt with a dreadful explоſion, and blew up the furnace and adjoining parts of the building as if it had been gunpowder. Mr Savary ſucceeded pretty well in raiſing moderate quantities of water to ſmall heights, but could make nothing of deep mines. Many attempts were made, on the Marquis's principle, to ſtrengthen the veſſels from within by radiated bars and by hoops, but in vain. Very ſmall boilers or evaporators were then tried, kept red hot, or nearly ſo, and ſupplied with a ſlender ſtream of water trickling into them; but this afforded no opportunity of making a collection of ſteam during the refrigeration of the receiver, ſo as to have a magazine of ſteam in readineſs for the next forcing operation; and the working of ſuch machines was always an employment of great danger and anxiety.

7 That it can be employed with advantage only in certain ſituations.

The only ſituation in which this machine could be employed with perfect ſafety, and with ſome effect, was where the whole lift did not exceed 30 or 35 feet. In this caſe the greateſt part of it was performed by the ſuction-pipe, and a very manageable preſſure was ſufficient for the reſt. Several machines of this kind were erected in England about the beginning of this century. A very large one was erected at a ſalt-work in the ſouth of France. Here the water was to be raiſed no more than 18 feet. The receiver was capacious, and it was occaſionally ſupplied with ſteam from a ſmall ſalt-pan conſtructed on purpoſe with a cover. The entry of the ſteam into the receiver merely allowed the water to run out of it by a large valve, which was opened by the hand, and the condenſation was produced by the help of a ſmall forcing pump alſo worked by the hand. In ſo particular a ſituation as this (and many ſuch may occur in the endleſs variety of human wants), this is a very powerful engine; and having few moving and rubbing parts, it muſt be of great durability. This circumſtance has occaſioned much attention to be given to this firſt form of the engine, even long after it was ſupplanted by thoſe of a much better conſtruction. A very ingenious attempt was made very lately to adapt this conſtruction to the uſes of the miners. The whole depth of the pit was divided into lifts of 15 feet, in the ſame manner as is frequently done in pump-machines. In each of theſe was a ſuction pipe 14 feet long, having above it a ſmall receiver like R, about a foot high, and its capacity ſomewhat greater than that of the pipe. This receiver had a valve at the head of the ſuction-pipe, and another opening outwards into the little ciſtern, into which the next ſuction-pipe above dipped to take in water. Each of theſe receivers ſent up a pipe from its top, which all met in the cover of a large veſſel above ground, which was of double the capacity of all the receivers and pipes. This veſſel was cloſe on all ſides. Another veſſel of equal capacity was placed immediately above it, with a pipe from its bottom paſſing through the cover of the lower veſſel and reaching near to the bottom. This upper veſſel communicates with the boiler, and conſtitutes the receiver of the ſteam-engine. The operation is as follows: The lower veſſel is full of water. Steam is admitted into the upper veſſel, which expels the air by a valve, and fills the veſſel. It is then condenſed by cold water. The preſſure of the atmoſphere would cauſe it to enter by all the ſuction-pipes of the different lifts, and preſs on the ſurface of the water in the lower receiver, and force it into the upper one. But becauſe each ſuction-pipe dips in a ciſtern of water, the air preſſes this water before it, raiſes it into each of the little receivers which it fills, and allows the ſpring of the air (which was formerly in them, but which now paſſes up into the lower receiver) to force the water out of the lower receiver into the

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upper one. When this has been completed, the ſteam is again admitted into the upper receiver. This allows the water to run back into the lower receiver, and the air returns into the ſmall receivers in the pit, and allows the water to run out of each into its proper ciſtern. By this means the water of each pipe has been raiſed 15 feet. The operation may thus be repeated continually.

The contrivance is ingenious, and ſimilar to ſome which are to be met with in the hydraulics of Schottus, Sturmius, and other German writers. But the operation muſt be exceedingly ſlow; and we imagine that the expence of ſteam muſt be great, becauſe it muſt fill a very large and very cold veſſel, which muſt waſte a great portion of it by condenſation. We ſee by ſome late publications of the very ingenious Mr Blackey, that he is ſtill attempting to maintain the reputation of this machine by ſome contrivance of this kind; but we imagine that they will be ineffectual, except in ſome very particular ſituations.

8 Occaſions great waſte of ſteam and fuel.

For the great defect of the machine even when we can ſecure it againſt all riſk of burſting, is the prodigious waſte of ſteam, and conſequently of fuel. Daily experience ſhows, that a few ſcattered drops of cold water is ſufficient for producing an almoſt inſtantaneous condenſation of a great quantity of ſteam. Therefore when the ſteam is admitted into the receiver of Savary's engine, and comes into contact with the cold top and cold water, it is condenſed with great rapidity; and the water does not *begin* to ſubſide till its ſurface has become ſo hot that it condenſes no more ſteam. It may now begin to yield to the preſſure of the incumbent ſteam; but as ſoon as it deſcends a little, more of the cold ſurface of the receiver comes into contact with the ſteam, and condenſes more of it, and the water can deſcend no further till this addition of cold ſurface is heated up to the ſtate of evaporation. This rapid condenſation goes on all the while the water is deſcending. By ſome experiments frequently repeated by the writer of this article, it appears that no leſs than $\frac{1}{15}$ths of the whole ſteam is uſefully condenſed in this manner, and not more than $\frac{1}{20}$th is employed in allowing the water to deſcend by its own weight; and he has reaſon to think that the portion thus waſted will be conſiderably greater, if the ſteam be employed to *force* the water out of the receiver to any conſiderable height.

Obſerve, too, that all this waſte muſt be repeated in every ſucceeding ſtroke; for the whole receiver muſt be cooled again in order to fill itſelf with water.

9 The attempts made to diminiſh this waſte unſucceſsful.

Many attempts have been made to diminiſh this waſte; but all to little purpoſe, becauſe the very filling of the receiver with cold water occaſions its ſides to condenſe a prodigious quantity of ſteam in the ſucceeding ſtroke. Mr Blackey has attempted to leſſen this by uſing two receivers. In the firſt was oil; and into this only the ſteam was admitted. This oil paſſed to and fro between the two receivers, and never touched the water except in a ſmall ſurface. But this hardly produced a ſenſible diminution of the waſte: for it muſt now be obſerved, that there is a neceſſity for the firſt cylinder's being cooled to a conſiderable degree below the boiling point; otherwiſe, though it will condenſe much ſteam, and allow the water to riſe into the receiver, there will be a great diminution of the height of ſuction, unleſs the veſſel be much cooled. This appears plainly by inſpecting the table of elaſticity. Thus, if the veſſel be cooled no lower than 180°, we ſhould loſe one half of the preſſure of the atmoſphere; if cooled to 120, we ſhould ſtill loſe $\frac{1}{10}$th. The inſpection of this table is of great uſe for underſtanding and improving this noble machine; and without a conſtant recollection of the elaſticity of ſteam correſponding to its actual heat, we ſhall never have a notion of the niceties of its operation.

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10 The aſtoniſhing rapidity with which ſteam is condenſed

The rapidity with which the ſteam is condenſed is really aſtoniſhing. Experiments have been made on ſteam-veſſels of ſix feet in diameter and ſeven feet high; and it has been found, that about four ounces of water, as warm as the human blood, will produce a complete condenſation in leſs than a ſecond; that is, will produce all the condenſation that it is capable of producing, leaving an elaſticity about $\frac{1}{7}$ of the elaſticity of the air. In another experiment with the ſame ſteam veſſel, no cold water was allowed to get into it, but it was made to communicate by a long pipe four inches in diameter with another veſſel immerſed in cold water. The condenſation was ſo rapid that the time could not be meaſured: it certainly did not exceed half a ſecond. Now this condenſation was performed by a very trifling ſurface of contact. Perhaps we may explain it a little in this way: When a maſs of ſteam, in immediate contact with the cold water, is condenſed, it leaves a void, into which the adjoining ſteam inſtantly expands; and by this very expanſion its capacity for heat is increaſed, or it grows cold, that is, abſtracts the heat from the ſteam ſituated immediately beyond it. And in this expanſion and refrigeration it is itſelf partly condenſed or converted into water, and leaves a void, into which the circumjacent ſteam immediately expands, and produces the ſame effect on the ſteam beyond it. And thus it may happen that the abſtraction of a ſmall quantity of heat from an inconſiderable maſs of ſteam may produce a condenſation which may be very extenſive. Did we know the change made in the capacity of ſteam for heat by a given change of bulk, we ſhould be able to tell exactly what would be the effect of this local actual condenſation. But experiment has not as yet given us any preciſe notions on this ſubject. We think that this rapid condenſation to a great diſtance by a very moderate actual abſtraction of heat is a proof that the capacity of ſteam for heat is prodigiouſly increaſed by expanſion. We ſay a *very moderate actual abſtraction* of heat, becauſe very little heat is neceſſary to raiſe four ounces of blood-warm water to a boiling temperature, which will unfit it for condenſing ſteam. The remarkable phenomenon of ſnow and ice produced in the Hungarian machine, when the air condenſed in the receiver is allowed to blow through the cock (ſee Pneumatics), ſhows this to be the caſe in moiſt air, that is, in air holding water in a ſtate of chemical ſolution. We ſee ſomething very like it in a thunder-ſtorm. A ſmall black cloud ſometimes appears in a particular ſpot, and in a very few ſeconds ſpreads over many hundred acres of ſky, that is, a precipitation of water goes on with that rapid diffuſion. We imagine that this increaſe of capacity or demand for heat, and the condenſation that muſt enſue if this demand is not ſupplied, is much more remarkable in pure watery vapours, and that this is a capital diſtinction of their conſtitution from vapours diſſolved in air.

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The reader muſt now be ſo well acquainted with what paſſes in the ſteam-veſſel, and with the exterior reſults from it, as readily to comprehend the propriety of the changes which we ſhall now deſcribe as having been made in the conſtruction and principle of the ſteam engine.

11 Attempts to improve the ſteam-engine.

Of all places in England the tin-mines of Cornwall ſtood moſt in need of hydraulic aſſiſtance; and Mr Savary was much engaged in projects for draining them by his ſteam-engine. This made its conſtruction and principles well known among the machinists and engineers of that neighbourhood. Among theſe were a Mr Newcomen, an iron-monger or blackſmith, and Mr Cawley a glazier at Dartmouth in Devonſhire, who had dabbled much with this machine. Newcomen was a perſon of ſome reading, and was in particular acquainted with the perſon, writings, and projects of his countryman Dr Hooke. There are to be found among Hooke's papers, in the poſſeſſion of the Royal Society, ſome notes of obſervations, for the uſe of Newcomen his countryman, on Papin's boaſted method of tranſmitting to a great diſtance the action of a mill by means of pipes. Papin's project was to employ the mill to work two air-pumps of great diameter. The cylinders of theſe pumps were to communicate by means of pipes with equal cylinders furniſhed with piſtons, in the neighbourhood of a diſtant mine. Theſe piſtons were to be connected, by means of levers, with the piſton-rods of the mine. Therefore, when the piſton of the air-pump at the mill was drawn up by the mill, the correſponding piſton at the ſide of the mine would be preſſed down by the atmoſphere, and thus would raiſe the piſton-rod in the mine, and draw the water. It would appear from theſe notes, that Dr Hooke had diſſuaded Mr Newcomen from erecting a machine on this principle, of which he had expoſed the fallacy in ſeveral diſcourſes before the Royal Society. One paſſage is remarkable. "Could he (meaning Papin) make a ſpeedy vacuum under your ſecond piſton, your work is done."

It is highly probable that, in the courſe of this ſpeculation, it occurred to Mr Newcomen that the vacuum he ſo much wanted might be produced by ſteam, and that this gave riſe to his new principle and conſtruction of the ſteam engine. The ſpecific deſideratum was in Newcomen's mind; and therefore, when Savary's engine appeared, and became known in his neighbourhood many years after, he would readily catch at the help which it promiſed.

Savary however claims the invention as his own; but Switzer, who was perſonally acquainted with both, is poſitive that Newcomen was the inventor. By his principles (as a quaker) being averſe from contention, he was contented to ſhare the honour and the profits with Savary, whoſe acquaintance at court enabled him to procure the patent in 1705, in which all the three were aſſociated. Poſterity has done juſtice to the modeſt inventor, and the machine is univerſally called Newcomen's Engine. Its principle and mode of operation may be clearly conceived as follows.

12 Deſcription of Newcomen's.

Let A (fig. 7.) repreſent a great boiler properly built in a furnace. At a ſmall height above it is a cylinder CBBC of metal, bored very truly and ſmoothly. The boiler communicates with this cylinder by means of the throat or ſteam-pipe NQ. The lower aperture of this pipe is ſhut by the plate N, which is ground very flat, ſo as to apply very accurately to the whole circumference of the orifice. This plate is called the regulator or ſteam cock, and it turns horizontally round an axis *b a* which paſſes through the top of the boiler, and is nicely fitted to the ſocket, like the key of a cock, by grinding. The upper end of this axis is furniſhed with a handle *b* T.

A piſton P is ſuſpended in this cylinder, and made air-tight by a packing of leather or ſoft rope, well filled with tallow; and, for greater ſecurity, a ſmall quantity of water is kept above the piſton. The piſton rod PD is ſuſpended by a chain which is fixed to the upper extremity F of the arched head FD of the great lever or Working Beam HK, which turns on the gudgeon O. There is a ſimilar arched head EG at the other end of the beam. To its upper extremity E is fixed a chain carrying the pump rod XL, which raiſes the water from the mine. The load on this end of the beam is made to exceed conſiderably the weight of the piſton P at the other extremity.

At ſome ſmall height above the top of the cylinder is a ciſtern W called the Injection Ciſtern. From this deſcends the Injection Pipe ZSR, which enters the cylinder through its bottom, and terminates in a ſmall hole R, or ſometimes in a nozzle pierced with many ſmaller holes diverging from a centre in all directions. This pipe has at S a cock called the Injection Cock, fitted with a handle V.

At the oppoſite ſide of the cylinder, a little above its bottom, there is a lateral pipe, turning upwards at the extremity, and there covered by a clack-valve *f*, called the Shifting Valve, which has a little diſh round it to hold water for keeping it air-tight.

There proceeds alſo from the bottom of the cylinder a pipe *d e g h* (paſſing behind the boiler), of which the lower end is turned upwards, and is covered with a valve *h*. This part is immerſed in a ciſtern of water Y, called the Hot Well, and the pipe itſelf is called the Eduction Pipe. Laſtly, the boiler is furniſhed with a ſafety-valve called the Puppet Clack (which is not repreſented in this ſketch for want of room), in the ſame manner as Savary's engine. This valve is generally loaded with one or two pounds on the ſquare inch, ſo that it allows the ſteam to eſcape when its elaſticity is ſuch greater than that of common air. Thus all riſk of burſting the boiler is avoided, and the preſſure outwards is very moderate; ſo alſo is the heat. For, by inſpecting the table of vaporous elaſticity, we ſee that the heat correſponding to 32 inches of elaſticity is only about 216° of Fahrenheit's thermometer.

Theſe are all the eſſential parts of the engine, and are here drawn in the moſt ſimple form, till our knowledge of their particular offices ſhall ſhow the propriety of the peculiar forms which are given to them. Let us now ſee how the machine is put in motion, and what is the nature of its work.

13 How the machine is put in motion, and the nature of the work.

The water in the boiler being ſuppoſed to be in a ſtate of ſtrong ebullition, and the ſteam iſſuing by the ſafety-valve, let us conſider the machine in a ſtate of repoſe and reſt, having both the ſteam-cock and injection cock ſhut. The relating poſition or attitude of the machine muſt be ſuch as appears in this ſketch, the pump rods preponderating, and the great piſton being drawn up to the top of the cylinder. Now open the ſteam cock by turning the handle T of the regulator. The ſteam from the boiler

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boiler will immediately ruſh in, and flying all over the cylinder, will mix with the air. Much of it will be condenſed by the cold ſurface of the cylinder and piſton, and the water produced from it will trickle down the ſides, and run off by the eduction-pipe. This condenſation and waſte of ſteam will continue till the whole cylinder and piſton are made as hot as boiling water. When this happens, the ſteam will begin to open the ſnifting valve *f*, and iſſue through the pipe; ſlowly at firſt and very cloudy, being mixed with much air. The blaſt at *f* will grow ſtronger by degrees, and more tranſparent, having already carried off the greateſt part of the common air which filled the cylinder. We ſuppoſed that the water was boiling briſkly, ſo that the ſteam was iſſuing by the ſafety-valve which is in the top of the boiler, and through every crevice. The opening of the ſteam-cock puts an end to this at once, and it has ſometimes happened that the cold cylinder abſtracts the ſteam from the boiler with ſuch aſtoniſhing rapidity, that the preſſure of the atmoſphere has burſt up the bottom of the boiler. We may here mention an accident of which we were witneſſes, which alſo ſhows the immenſe rapidity of the condenſation. The boiler was in a frail ſhed at the ſide of the engine-houſe; a ſhoot of ſnow from the top of the houſe fell down and broke through the roof of the ſhed, and was ſcattered over the head of the boiler, which was of an oblong or oval ſhape. In an inſtant the ſides of it were ſqueezed together by the preſſure of the atmoſphere.

When the manager of the engine perceives that not only the blaſt at the ſnifting valve is ſtrong and ſteady, but that the boiler is now fully ſupplied with ſteam of a proper ſtrength, appearing by the renewal of the diſcharge at the ſafety-valve, he ſhuts the ſteam cock, and opens the injection-cock S by turning its handle V. The preſſure of the column of water in the injection-pipe ZS immediately forces ſome water through the ſpout R. This coming in contact with the pure vapour which now fills the cylinder, condenſes it, and thus makes a partial void, into which the more diſtant ſteam immediately expands, and by expanding collapſes (as has been already obſerved). What remains in the cylinder no longer balances the atmoſpherical preſſure on the ſurface of the water in the injection-ciſtern, and therefore the water ſpouts rapidly through the hole R by the joint action of the column ZS and the unbalanced preſſure of the atmoſphere; at the ſame time the ſnifting valve *f* and the eduction valve *b* are ſhut by the unbalanced preſſure of the atmoſphere. The velocity of the injection water muſt therefore rapidly increaſe, and the jet will daſh (if ſingle) againſt the bottom of the piſton, and be ſcattered through the whole capacity of the cylinder. In a very ſhort ſpace of time, therefore, the condenſation of the ſteam becomes univerſal, and the elaſticity of what remains is almoſt nothing. The whole preſſure of the atmoſphere is exerted in the upper ſurface of the piſton, while there is hardly any on its under ſide. Therefore, if the load on the outer end E of the working beam is inferior to this preſſure, it muſt yield to it. The piſton P muſt deſcend, and the pump piſton L muſt aſcend, bringing along with it the water of the mine, and the motion muſt continue till the great piſton reaches the bottom of the cylinder; for it is not like the motion which would take place in a cylinder of air rarefied to the ſame degree. In this laſt caſe, the impelling force would be continually diminiſhed, becauſe the capacity of the cylinder is diminiſhed by the deſcent of the piſton, and the air in it is continually becoming more denſe and elaſtic. The piſton would ſtop at a certain height, where the elaſticity of the included air, together with the load at E, would balance the atmoſpherical preſſure on the piſton. But when the contents of the cylinder are pure vapour, and the continued ſtream of injected cold water keeps down its temperature to the ſame pitch as at the beginning, the elaſticity of the remaining ſteam can never increaſe by the deſcent of the piſton, nor exceed what correſponds to this temperature. The impelling or accelerating force therefore remains the ſame, and the deſcent of the piſton will be uniformly accelerated, if there is not an increaſe of reſiſtance ariſing from the nature of the work performed by the other end of the beam. This circumſtance will come under conſideration afterwards, and we need not attend to it at preſent. It is enough for our preſent purpoſe to ſee, that if the cylinder has been completely purged of common air before the ſteam-cock was ſhut, and if none has entered ſince, the piſton will deſcend to the very bottom of the cylinder. And this may be frequently obſerved in a good ſteam-engine where every part is air-tight. It ſometimes happens, by the pit pump drawing air, or ſome part of the communication between the two ſtrains giving way, that the piſton comes down with ſuch violence as to knock out the bottom of the cylinder with the blow.

14 The piſton does not begin to deſcend the moment the injection is made.

The only obſervation which remains to be made on the motion of the piſton in deſcending is, that it does not begin at the inſtant the injection is made. The piſton was kept at the top by the preponderancy of the outer end of the working beam, and it muſt remain there till the difference between the elaſticity of the ſteam below it and the preſſure of the atmoſphere exceeds this preponderancy. There muſt therefore be a ſmall ſpace of time between the beginning of the condenſation and the beginning of the motion. This is very ſmall, not exceeding the third or the fourth part of a ſecond; but it may be very diſtinctly obſerved by an attentive ſpectator. He will ſee, that the inſtant the injection-cock is opened, the cylinder will ſenſibly riſe upwards a little by the preſſure of the air on its bottom. Its whole weight is not nearly equal to this preſſure; and inſtead of its being neceſſary to *ſupport* it by a ſtrong floor, we muſt *keep it down* by ſtrong joiſts loaded by heavy walls. It is uſual to frame theſe joiſts into the poſts which carry the axis of the working-beam, and are therefore loaded with the whole ſtrain of the machine. This riſing of the cylinder ſhows the inſtantaneous commencement of the condenſation; and it is not till *after* this has been diſtinctly obſerved that the piſton is ſeen to ſtart, and begin to deſcend.

15 The circumſtance that ſucceed the deſcent of the piſton.

When the manager ſees the piſton as low as he thinks proper, he ſhuts the injection-cock, and opens the ſteam-cock. The ſteam has been accumulating above the water in the boiler during the whole time of the piſton's deſcent, and is now ruſhing violently through the puppet clack. The moment therefore that the ſteam-cock is opened, it ruſhes violently into the cylinder, having an elaſticity greater than that of the air. It therefore immediately blows open the ſnifting valve, and allows (at leaſt) the water which had come in by the former injection, and what aroſe from the condenſed

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fed ſteam, to deſcend by its own weight through the eduction pipe *d e g h* to open the valve *h*, and to run out into the hot well. And we muſt eaſily ſee that this water is boiling hot; for while lying in the bottom of the cylinder, it will condenſe ſteam till it acquires this temperature, and therefore cannot run down till it condenſes no more. There is ſtill a waſte of ſteam at its firſt admiſſion, in order to heat the inſide of the cylinder and the injected water to the boiling temperature: but the ſpace being ſmall, and the whole being already very warm, this is very ſoon done; and when things are properly conſtructed, little more ſteam is wanted than what will warm the cylinder; for the eduction-pipe receives the injection water even during the deſcent of the piſton, and it is therefore removed pretty much out of the way of the ſteam.

16 Effect of the firſt puff of entering ſteam

This firſt puff of the entering ſteam is of great ſervice: it drives out of the cylinder the vapour which it finds there. This is ſeldom pure watery vapour: all water contains a quantity of air in a ſtate of chemical union. The union is but feeble, and a boiling heat is ſufficient for diſengaging the greateſt part of it by increaſing its elaſticity. It may alſo be diſengaged by ſimply removing the external preſſure of the atmoſphere. This is clearly ſeen when we expoſe a glaſs of water in an exhauſted receiver. Therefore the ſmall ſpace below the piſton contains watery vapour mixed with all the air which had been diſengaged from the water in the boiler by ebullition and all that was ſeparated from the injection water by the diminution of external preſſures. All this is blown out of the cylinder by the firſt puff of ſteam. We may obſerve in this place, that waters differ exceedingly in the quantity of air which they hold in a ſtate of ſolution. All ſpring water contains much of it: and water newly brought up from deep mines contains a great deal more, becauſe the ſolution was aided in theſe ſituations by great preſſures. Such waters ſparkle when poured into a glaſs. It is therefore of great conſequence to the good performance of a ſteam-engine to uſe water containing little air, both in the boiler and in the injection-ciſtern. The water of running brooks is preferable to all others, and the freer it is from any ſaline impregnation it generally contains leſs air. Such engines as are ſo unfortunately ſituated that they are obliged to employ the very water which they have brought up from great depths, are found greatly inferior in their performance to others. The air collected below the piſton greatly diminiſhes the accelerating force, and the expulſion of ſuch a quantity requires a long continued blaſt of the beſt ſteam at the beginning of every ſtroke. It is adviſable to keep ſuch water in a large ſhallow pond for a long while before uſing it.

17 Of great conſequence to the good performance of a ſteam-engine, that the water employed contain little air.

18 How the piſton riſes.

Let us now conſider the ſtate of the piſton. It is evident that it will ſtart or begin to riſe the moment the ſteam-cock is opened; for at that inſtant the exceſs of atmoſpherical preſſure, by which it was kept down in oppoſition to the preponderancy of the outer end of the beam, is diminiſhed. The piſton is therefore *dragged* upwards, and it will riſe even although the ſteam which is admitted be not ſo elaſtic as common air. Suppoſe the mercury in the barometer to ſtand at 30 inches, and that the preponderancy at the outer end of the beam is $\frac{1}{30}$th of the preſſure of the air on the piſton, the piſton will not riſe if the elaſticity of the ſteam is not equal to $30-\frac{1}{30}$, that is, to 26,7 inches nearly; but if it is juſt this quantity, the piſton will riſe as faſt as this ſteam can be ſupplied through the ſteam-pipe, and the velocity of its aſcent depends entirely on the velocity of this ſupply. This obſervation is of great importance; and it does not ſeem to have occurred to the mathematicians, who have paid moſt attention to the mechaniſm of the motion of this engine. In the mean time, we may clearly ſee that the entry of the ſteam depends chiefly on the counter weight at E: for ſuppoſe there was none, ſteam no ſtronger than air would not enter the cylinder at all; and if the ſteam be ſtronger, it will enter only by the exceſs of its ſtrength. Writers on the ſteam-engine (and even ſome of great reputation) familiarly ſpeak of the ſteam giving the piſton a puſh: But this is ſcarcely poſſible. During the riſe of the piſton the ſniſting valve is never obſerved to blow; and we have not heard any well atteſted accounts of the piſton-chains ever being ſlackened by the upward preſſure of the ſteam, even at the very beginning of the ſtroke. During the riſing of the piſton the ſteam is (according to the common conception and manner of ſpeaking) *ſucked in*, in the ſame way that air is ſucked into a common ſyrenge or pump when we draw up the piſton; for in the ſteam engine the piſton is really drawn up by the counter weight. But it is ſtill more ſucked in, and requires a more copious ſupply, for another reaſon. As the piſton deſcended only in conſequence of the inſide of the cylinder's being ſufficiently cooled to condenſe the ſteam, this cooled ſurface muſt again be preſented to the ſteam during the riſe of the piſton, and muſt condenſe ſteam a ſecond time. The piſton cannot riſe another inch till the part of the cylinder which the piſton has already quitted has been warmed up to the boiling point, and ſteam muſt be expended in this warming. The inner ſurface of the cylinder is not only of the heat of boiling water while the piſton riſes, but is alſo perfectly dry; for the film of water left on it by the aſcending piſton muſt be completely evaporated, otherwiſe it will be condenſing ſteam. That the quantity thus waſted is conſiderable, appears by the experiments of Mr Brighton. He found that five pints of water were boiled off in a minute, and produced 16 ſtrokes of an engine whoſe cylinder contained 113 gallons of 282 inches each; and he thence concluded that ſteam was 2886 times rarer than water. But in no experiment made with ſcrupulous care on the expanſion of boiling water does it appear that the denſity of ſteam exceeds $\frac{1}{10,000}$th of the denſity of water. Deſaguliers ſays that it is above 14,000 times rarer than water. We have frequently attempted to meaſure the weight of ſteam which filled a very light veſſel, which held 12,600 grains of water, and found it always leſs than one grain; ſo that we have no doubt of its being much more than 10,000 times rarer than water. This being the caſe, we may ſafely ſuppoſe that the number of gallons of ſteam, inſtead of being 16 times 113, were nearly five times as much; and that only $\frac{1}{5}$th were employed in allowing the piſton to riſe, and the remaining $\frac{4}{5}$ths were employed to warm the cylinder.

19 Its aſcent chiefly owing to the weight of the pit piſton-rods.

The moving force during the aſcent of the piſton muſt be conſidered as reſulting chiefly, if not ſolely, from the preponderating weight of the pit piſton-rods. The office of this is to return the ſteam-piſton to the

top

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top of the cylinder, where it may again be preſſed down by the air, and make another working ſtroke by raiſing the pump rods. But the counter-weight at E has another ſervice to perform in this uſe of the engine; namely, to return the pump piſtons into their places at the bottom of their reſpective working barrels, in order that they alſo may make a working ſtroke. This requires force independent of the friction and inertia of the moving parts; for each piſton muſt be puſhed down through the water in the barrel, which muſt riſe through the piſton with a velocity whoſe proportion to the velocity of the piſton is the ſame with that of the bulk of the piſton to the bulk of the perforation through which the water riſes through the piſton. It is enough at preſent to mention this in general terms: we ſhall conſider it more particularly afterwards, when we come to calculate the performance of the engine, and to deduce from our acquired knowledge maxims of conſtruction and improvement.

20 The aſcent of the piſton differs greatly from the deſcent.

From this general conſideration of the aſcent of the piſton, we may ſee that the motion differs greatly from the deſcent. It can hardly be ſuppoſed to accelerate, even if the ſteam in the cylinder were in a moment annihilated. For the reſiſtance to the deſcent of the piſton is the ſame with the weight of the column of water, which would cauſe it to flow through the box of the pump piſton with the velocity with which it really riſes through it, and muſt therefore increaſe as the ſquare of that velocity increaſes; that is, as the ſquare of the velocity of the piſton increaſes. Independent of friction, therefore, the velocity of deſcent through the water muſt ſoon become a maximum, and the motion become uniform. We ſhall ſee by and by, that in ſuch a pump as is generally uſed this will happen in leſs than the 10th part of a ſecond. The friction of the pump will diminiſh this velocity a little, and retard the time of its attaining uniformity. But, on the other hand, the ſupply of ſteam which is neceſſary for this motion, being ſuſceptible of no acceleration from its previous motion, and depending entirely on the briſkneſs of the ebullition, an almoſt inſtantaneous ſtop is put to acceleration.

Accordingly, any perſon who obſerves with attention the working of a ſteam-engine, will ſee that the riſe of the piſton and deſcent of the pump-rods is extremely uniform, whereas the working ſtroke is very ſenſibly accelerated. Before quitting this part of the ſubject, and leſt it ſhould afterwards eſcape our recollection, we may obſerve that the counter weight is different during the two motions of the pump-rods. While the machine is making a working ſtroke, it is lifting not only the column of water in the pump, but the abſolute weight of the piſtons and piſton-rods alſo: but while the pump rods are deſcending, there is a diminution of the counter weight by the whole weight loſt by the immerſion of the rod in water. The wooden rods which are generally uſed, ſoaked in water, and joined by iron ſtraps, are heavier, and but a little heavier than water, and they are generally about one-third of the bulk of the water in the pumps.

21 The counter weight is different during the two motions of the pump-rods.

Theſe two motions complete the period of the operation; and the whole may be repeated by ſhutting the ſteam cock and opening the injection-cock whenever the piſton has attained the proper height. We have been very minute in our attention to the different circumſtances, that the reader may have a diſtinct notion of the ſtate of the moving forces in every period of the operation. It is by no means ſufficient that we know in general that the injection of cold water makes a void which allows the air to preſs down the piſton, and that the readmiſſion of the ſteam allows the piſton to riſe again. This lumping and ſlovenly way of viewing it has long prevented even the philoſopher from ſeeing the defects of the conſtruction, and the methods of removing them.

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22 Difference between Savary's and Newcomen's machines.

We now ſee the great difference between Savary's and Newcomen's engine in reſpect of principle. Savary's was really an engine which raiſed water by the force of ſteam; but Newcomen's raiſes water entirely by the preſſure of the atmoſphere, and ſteam is employed merely as the moſt expeditious method of producing a void, into which the atmoſpherical preſſure may impel the *firſt mover* of his machine. The elaſticity of the ſteam is not the firſt mover.

23 Superiority of Newcomen's.

We ſee alſo the great ſuperiority of this new machine. We have no need of ſteam of great and dangerous elaſticity; and we operate by means of very moderate heats, and conſequently with much ſmaller quantities of fuel; and there is no bounds to the power of this machine. How deep ſoever a mine may be, a cylinder may be employed of ſuch dimenſions that the preſſure of the air on its piſton may exceed in any degree the weight of the column of water to be raiſed. And laſtly, this form of the machine renders it applicable to almoſt every mechanical purpoſe; becauſe a ſkilful mechanic can readily find a method of converting the reciprocating motion of the working beam into a motion of any kind which may ſuit his purpoſe. Savary's engine could hardly admit of ſuch an immediate application, and ſeems almoſt reſtricted to raiſing water.

24 Gradually improved

Inventions improve by degrees. This engine was firſt offered to the public in 1705. But many difficulties occurred in the execution, which were removed one by one; and it was not till 1712 that the engine ſeemed to give confidence in its efficacy. The moſt exact and unremitting attention of the manager was required to the preciſe moment of opening and ſhutting the cocks; and neglect might frequently be ruinous, by beating out the bottom of the cylinder, or allowing the piſton to be wholly drawn out of it. Stops were contrived to prevent both of theſe accidents; then ſtrings were uſed to connect the handles of the cocks with the beam, ſo that they ſhould be turned whenever it was in certain poſitions. Theſe were gradually changed and improved into detents and catches of different ſhapes; at laſt, in 1717, Mr Beighton, a very ingenious and well informed artiſt, ſimplified the whole of theſe ſubordinate movements, and brought the machine into the form in which it has continued, without the ſmalleſt material change, to the preſent day. We ſhall now deſcribe one of theſe improved engines, copying almoſt exactly the drawings and deſcription given by Boſſut in his *Hydrodynamique*; theſe being by far the moſt accurate and perſpicuous of any that have been publiſhed.

25 And ſimplified.

Plate CCCCLXX

Fig. 8. n° 1. is a perſpective view of the boiler cylinder, and all the parts neceſſary for turning the cocks. Fig. 8. n° 2. is a vertical ſection of the ſame; and the ſame pieces of both are marked with the ſame letters of reference.

The

Steam-Engine. 26 Description of Leighton's Steam-engine.

The rod X of the piſton P is ſuſpended from the arch of the working-beam, as was repreſented in the preceding ſketch (fig. 7). An upright bar of timber FG is alſo ſeen hanging by a chain. This is ſuſpended from a concentric arch of the beam, as may be ſeen alſo in the ſketch at *o d*. This bar is called the *plug-beam*, and it muſt riſe and fall with the piſton, but with a ſlower motion. The uſe of this plug-beam is to give motion to the different pieces which turn the cocks.

The ſteam pipe K is of one piece with the bottom of the cylinder, and riſes within it an inch or two, to prevent any of the cold injection water from falling into the boiler. The lower extremity Z of the ſteam-pipe penetrates the head of the boiler, projecting a little way. A flat plate of braſs, in ſhape reſembling a racket or battledore, called the *regulator*, applies itſelf exactly to the whole circumference of the ſteam pipe, and completely excludes the ſteam from the cylinder. Being moveable round an upright axis, which is repreſented by the dotted lines at the ſide of the ſteam-pipe in the profile, it may be turned aſide by the handle *i*, fig. 1. The profile ſhows in the ſection of this plate a protuberance in the middle. This reſts on a ſtrong flat ſpring, which is fixed below it athwart the mouth of the ſteam-pipe. This ſpring preſſes it ſtrongly towards the ſteam-pipe, cauſing it to apply very cloſe; and this knob ſlides along the ſpring, while the regulator turns to the right or left.

We have ſaid that the injection water is furniſhed from a ciſtern placed above the cylinder. When this ciſtern cannot be ſupplied by pipes from ſome more elevated ſource, its water is raiſed by the machine itſelf. A ſmall lifting pump *i k* (fig. 7.), called the *jack-head* or *jacquette*, is worked by a rod *y z*, ſuſpended from a concentric arch near the outer end of the working beam. This forces a ſmall portion of the pit water along the riſing pipe *i* L M into the injection ciſtern.

In figure 8. n° 1 and 2. the letters QM 3' repreſent the pipe which brings down the water from the injection ciſtern. This pipe has a cock at R to open or ſhut the paſſage of this water. It ſpouts through the jet 3', and daſhing againſt the bottom of the piſton, it is diſperſed into drops, and ſcattered through the whole capacity of the cylinder, ſo as to produce a rapid condenſation of the ſteam.

An upright poſt A may be obſerved in the perſpective view of the cylinder, &c. This ſupports one end B of a horizontal iron axis BC. The end C is ſupported by a ſimilar poſt, of which the place only is marked by the dotted lines A, that the pieces connected with this axis may not be hid by it. A kind of ſtirrup *a b c d* hangs from this axis, ſupported by the hooks *a* and *d*. This ſtirrup is croſſed near the bottom by a round bolt or bar *e*, which paſſes through the eyes or rings that are at the ends of the horizontal fork *b f g*, whoſe long tail *b* is double, receiving between its branches the handle *i* of the regulator. It is plain from this conſtruction, that when the ſtirrup is made to vibrate round the horizontal axis BC, on which it hangs freely by its hooks, the bolt *e* muſt pull or puſh the long fork *b f g* backwards and forwards horizontally, and by ſo doing will move the regulator round its axis by means of the handle *i*. Both the tail of the fork and the handle of the regulator are pierced with ſeveral holes, and a pin is put through them which unites them by a joint. The motion of the handle may be increaſed or diminiſhed by chooſing for the joint a hole near to the axis or remote from it; and the exact poſition at which the regulator is to ſtop on both ſides is determined by pins ſtuck in the horizontal bar on which the end of the handle appears to reſt.

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This alternate motion of the regulator to the right and left is produced as follows: There is fixed to the axis BC a piece of iron *o k l*, called the Y, on account of its reſemblance to that letter of the alphabet inverted. The ſtalk *o* carries a heavy lump *p* of lead or iron; and a long leather ſtrap *q p r* is faſtened to *p* by the middle, and the two ends are faſtened to the beam above it, in ſuch a manner that the lump may be alternately catched and held up to the right and left of the perpendicular. By adjuſting the length of the two parts of the ſtrap, the Y may be ſtopped in any deſired poſition. The two claws *k* and *l* ſpread out from each other, and from the line of the ſtalk, and they are of ſuch length as to reach the horizontal bolt *e*, which croſſes the ſtirrup below, but not to reach the bottom of the fork *b f g*. Now ſuppoſe the ſtirrup hanging perpendicularly, and the ſtalk of the Y alſo held perpendicular; carry it a little upward from the cylinder, and then let it go. It will tumble farther out by its weight, without affecting the ſtirrup till the claw *l* ſtrikes on the horizontal bolt *e*, and then it puſhes the ſtirrup and the fork towards the cylinder, and opens the regulator. It ſets it in motion with a ſmart jerk, which is an effectual way of overcoming the coheſion and friction of the regulator with the mouth of the ſteam-pipe. This puſh is adjuſted to a proper length by the ſtrip *q p*, which ſtops the Y, when it has gone far enough. If we now take hold of the ſtalk of the Y, and move it up to the perpendicular, the width between its claws is ſuch as to permit this motion, and ſomething more, without affecting the ſtirrup. But when puſhed ſtill nearer to the cylinder, it tumbles towards it by its own weight, and then the claw *k* ſtrikes the bolt *e*, and drives the ſtirrup and fork in the oppoſite direction, till the lump *p* is catched by the ſtrip *r p*, now ſtretched to its full length, while *q p* hangs ſlack. Thus by the motion of the Y the regulator is opened and ſhut. Let us now ſee how the motion of the Y is produced by the machine itſelf. To the horizontal axis BC are attached two ſpanners or handles *m* and *n*. The ſpanner *m* paſſes through a long ſlit in the plug-beam, and is at liberty to move upwards or downwards by its motion round the axis FC. A pin *r* which goes through the plug-beam catches hold of *m* when the beam riſes along with the piſton; and the pin is ſo placed, that when the beam is within an inch or two of its higheſt riſe, the pin has lifted *m* and thrown the ſtalk of the Y paſt the perpendicular. It therefore tumbles over with great force, and gives a ſmart blow to the fork, and immediately ſhuts the regulator. By this motion the ſpanner *m* is removed out of the neighbourhood of the plug-beam. But the ſpanner *n*, moving along with it in the ſame direction, now comes into the way of the pins of the plug-beam. Therefore, when the piſton deſcends again by the condenſation of the ſteam in the cylinder, a pin marked & in the ſide of the plug-beam catches hold of the tail of the ſpanner *n*, and by preſſing it down raiſes the lump on the

ſtalk

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ſtalk of the Y till it paſſes the perpendicular, and it then falls down, outwards from the cylinder, and the claw *l* again drives the fork in the direction *b i*, and opens the ſteam valve. This opening and ſhutting of the ſteam valve is executed in the preciſe moment that is proper, by placing the pins π and δ at a proper height in the plug-beam. For this reaſon, it is pierced through with a great number of holes, that the places of theſe pins may be varied at pleaſure. This, and a proper curvature of the ſpanners *m* and *n*, make the adjuſtment as nice as we pleaſe.

The injection-cock R is managed in a ſimilar manner. On its key may be obſerved a forked arm *s t*, like a crab's claw; at a little diſtance above it is the gudgeon or axis *u* of a piece *y u z'*, called the hammer or the F, from its reſemblance to that letter. It has a lump of metal *y* at one end, and a ſpear *u s* projects from its middle, and paſſes between the claws *s* and *t* of the arm of the injection-cock. The hammer *y* is held up by a notch in the underſide of a wooden lever DE, moveable round the centre D, and ſupported at a proper height by a ſtring *r* E made faſt to the joiſt above it.

Suppoſe the injection-cock ſhut, and the hammer in the poſition repreſented in the figure. A pin β of the plug-frame riſes along with the piſton, and catching hold of the detent DE, raiſes it, and diſengages the hammer *y* from its notch. This immediately falls down, and ſtrikes a board L put in the way to ſtop it. The ſpear *u s*, takes hold of the claw *t*, and forces it aſide towards *x*, and opens the injection-cock. The piſton immediately deſcends, and along with it the plug frame. During its deſcent the pin β meets with the tail *u z'* of the hammer, which is now raiſed conſiderably above the level, and brings it down along with it, raiſing the lump *y*, and gradually ſhutting the injection-cock, becauſe the ſpear takes hold of the claw *s* of its arm. When the beam has come to its loweſt ſituation, the hammer is again engaged in the notch of the detent DE, and ſupported by it till the piſton again reaches the top of the cylinder.

In this manner the motions of the injection-cock are alſo adjuſted to the preciſe moment that is proper for them. The different pins are ſo placed in the plug-frame, that the ſteam-cock may be completely ſhut before the injection-cock is opened. The inherent motion of the machine will give a ſmall addition to the aſcent of the piſton without expending ſteam all the while; and by leaving the ſteam rather leſs elaſtic than before, the ſubſequent deſcent of the piſton is promoted. There is a conſiderable propriety in the gradual ſhutting of the injection-cock. For after the firſt daſh of the cold water againſt the bottom of the piſton, the condenſation is nearly complete, and very little more water is needed; but a continual acceſſion of ſome is abſolutely neceſſary for completing the condenſation, as the capacity of the cylinder diminiſhes, and the water warms which is already injected.

In this manner the motion of the machine will be repeated as long as there is a ſupply of ſteam from the boiler, and of water from the injection ciſtern, and a diſcharge procured for what has been injected. We proceed to conſider how theſe conditions alſo are provided by the machine itſelf.

The injection ciſtern is ſupplied with water by the jackhead-pump, as we have already obſerved. From this ſource all the parts of the machine receive their reſpective ſupplies. In the firſt place, a ſmall branch 13, 13, is taken off from the injection-pipe immediately below the ciſtern, and conducted to the top of the cylinder, where it is furniſhed with a cock. The ſpout is ſo adjuſted, that no more runs from it than what will keep a conſtant ſupply of a foot of water above the piſton to keep it tight. Every time the piſton comes to the top of the cylinder, it brings this water along with it, and the ſurplus of its evaporation and leakage runs off by a waſte pipe 14, 14. This water neceſſarily becomes almoſt boiling hot, and it was thought proper to employ its overplus for ſupplying the waſte of the boiler. This was accordingly practiſed for ſome time. But Mr Beighton improved this economical thought, by ſupplying the boiler from the eduction-pipe 2, 2, the water of which muſt be ſtill hotter than that above the piſton. This contrivance required attention to many circumſtances, which the reader will underſtand by conſidering the perſpective and profile. The eduction-pipe comes out of the bottom of the cylinder at 1 with a perpendicular part, which bends ſidewiſe below, and is ſhut at the extremity 1. A deep cup 5 communicates with it, holding a metal valve nicely fitted to it by grinding, like the key of a cock. To ſecure its being always air-tight, a ſlender ſtream of water trickles into it from a branch 6 of the waſte pipe from the top of the cylinder. The eduction-pipe branches off at 2, and goes down to the hot well, where it turns up, and is covered with a valve. In the perſpective view may be obſerved an upright pipe 4, 4, which goes through the head of the boiler, and reaches to within a few inches of its bottom. This pipe is called the *feeder*, and riſes about three or four feet above the boiler. It is open at both ends, and has a branch 3, 3, communicating with the bottom of the cup 5, immediately above the metal valve, and alſo a few inches below the level of the entry 2 of the eduction-pipe. This communicating branch has a cock by which its paſſage may be diminiſhed at pleaſure. Now ſuppoſe the ſteam in the boiler to be very ſtrong; it will cauſe the boiling water to riſe in the feeding pipe above 3, and coming along this branch, to riſe alſo in the cup 5, and run over. But the height of this cup above the ſurface of the water in the boiler is ſuch, that the ſteam is never ſtrong enough to produce this effect. Therefore, on the contrary, any water that may be in the cup 5 will run off by the branch 3, 3, and go down into the boiler by the feeding pipe.

27 An ingenious contrivance.

Theſe things being underſtood, let us ſuppoſe a quantity of injected water lying at the bottom of the cylinder. It will run into the eduction-pipe, fill the crooked branch 1, 1, and open the valve in the bottom of the cup (its weight being ſupported by a wire hanging from a ſlender ſpring), and it will fill the cup to the level of the entry 2 of the eduction-pipe, and will then flow along 3, 3, and ſupply the boiler by the feeder 4, 4. What more water runs in at 1 will now go along the eduction-pipe 2, 2, to the hot well. By properly adjuſting the cock on the branch 3, 3, the boiler may be ſupplied as faſt as the waſte in ſteam requires. This is a moſt ingenious contrivance, and does great honour to Mr Beighton. It is not, however, of much importance. The ſmall quantity which the boiler requires

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may be immediately taken even from a cold ciſtern, without ſenſibly diminiſhing the production of ſteam: for the quantity of heat neceſſary for raiſing the ſenſible heat of cold water to the boiling temperature is quite inſignificant, when compared with the quantity of heat which muſt then be combined with it in order to convert the water into ſteam. No difference can be obſerved in the performance of ſuch engines and of thoſe which have their boilers ſupplied from a brook. It has, however, the advantage of being purged of air; and when an engine muſt derive all its ſupplies from pit water, the water from the eduction-pipe is vaſtly preferable to that from the top of the cylinder.

We may here obſerve, that many writers (among them the Abbé Boſſut), in their deſcriptions of the ſteam-engine, have drawn the branch of communication 3, 3, from the feeding pipe to a part of the crooked pipe 1, 1, lying below the valve in the cup 5. But this is quite erroneous; for, in this caſe, when the injection is made into the cylinder, and a vacuum produced, the water from the boiler would immediately ruſh up thro' the pipes 4, 3, and ſpout up into the cylinder: ſo would the external air coming in at the top of the feeder.

28 Which enables us to form ſome judgment of the internal ſtate of the engine during the performance.

This contrivance has alſo enabled us to form ſome judgment of the internal ſtate of the engine during the performance. Mr Beighton paid a minute attention to the ſituation of the water in the feeders and eduction-pipe of an engine, which ſeems to have been one of the beſt which has yet been erected. It was lifting a column of water whoſe weight was $\frac{4}{5}$ths of the preſſure of the air on its piſton, and made 16 ſtrokes, of 6 feet each, in a minute. This is acknowledged by all to be a very great performance of an engine of this form. He concluded that the elaſticity of the ſteam in the cylinder was never more than one-tenth greater or leſs than the elaſticity of the air. The water in the feeder never roſe more than three feet and a half above the ſurface of the boiling water, even though it was now lighter by $\frac{1}{32}$th than cold water. The eduction-pipe was only $4\frac{1}{2}$ feet long (vertically), and yet it always diſcharged the injection water completely, and allowed ſome to paſs into the feeder. This could not be if the ſteam was much more than $\frac{1}{10}$th weaker than air. By graſping this pipe in his hand during the riſe of the piſton, he could gueſs very well whereabouts the ſurface of the hot water in it reſted during the motion, and he never found it ſupported ſo high as four feet. Therefore the ſteam in the cylinder had at leaſt $\frac{9}{10}$ths of the elaſticity of the air. Mr Buat, in his examination of an engine which is erected at Montrelaix, in France, by an Engliſh engineer, and has always been conſidered as the pattern in that country, finds it neceſſary to ſuppoſe a much greater variation in the ſtrength of the ſteam, and ſays that it muſt have been $\frac{1}{3}$th ſtronger and $\frac{1}{4}$th weaker than common air. But this engine has not been nearly ſo perfect. Its lift was not more than $\frac{1}{4}$ of the preſſure of the atmoſphere, and it made but nine ſtrokes in a minute.—At W is a valve covering the mouth of a ſmall pipe, and ſurrounded with a cup containing water to keep it air-tight. This allows the air to eſcape which had been extricated from the water of laſt injection. It is driven out by the firſt ſtrong puff of ſteam which is admitted into the cylinder, and makes a noiſe in its exit. This valve is therefore called the ſnifting valve.

To finiſh our deſcription, we obſerve, that beſides the ſafety valve 9 (called the [illegible]), which is loaded with about 3 pounds on the [illegible] inch (though the engine will work very well with a [illegible] 1 or 2 pounds), there is another [illegible], having a clack at its extremity ſupported by [illegible]. Its uſe is to diſcharge the ſteam without doors, when the machine gives over working. There is alſo a pipe [illegible] near the bottom of the boiler, by which it may be emptied when it needs repairs or cleanſing.

There are two ſmall pipes 11, 11, and 12, 12, with cocks called GAGE-PIPES. The firſt deſcends to within two inches of the ſurface of the water in the boiler, and the ſecond goes about 2 inches below that ſurface. If both cocks emit ſteam, the water is too low, and requires a recruit. If neither give ſteam, it is too high, and there is not ſufficient room above it for a collection of ſteam. Laſtly, there is a filling pipe Q, by which the boiler may be filled when the machine is to be ſet to work.

29 This form of the engine has been continued for many years, the only change being the poſition of the boiler.

The engine has continued in this form for many years. The only remarkable change introduced has been the manner of placing the boiler. It is no longer placed below the cylinder, but at one ſide, and the ſteam is introduced by a pipe from the top of the boiler into a flat box immediately below the cylinder. The uſe of the box is merely to lodge the regulator, and give room for its motions. This has been a very conſiderable improvement. It has greatly reduced the height of the building. This was formerly a tower. The wall which ſupported the beam could hardly be built with ſufficient ſtrength for withſtanding the violent ſhocks which were repeated without ceaſing; and the buildings ſeldom laſted more than a very few years. But the boiler is now ſet up in an adjoining ſhed, and the gudgeons of the main beam reſt on the top of upright poſts, which are framed into the joiſts which ſupport the cylinder. Thus the whole moving parts of the machine are contained in one compact frame of carpentry, and have little or no connection with the ſlight walls of the building, which is merely a caſe to hold the machine, and protect it from the weather.

30 How to aſcertain the moſt advantageous proportion between the moving power and the load.

It is now time to inquire what is to be expected from this machine, and to aſcertain the moſt advantageous proportion between the moving power and the load that is to be laid on the machine.

It may be conſidered as a great pulley, and is indeed ſometimes ſo conſtructed, the arches at the ends of the working beam being completed to a circle. It muſt be unequally loaded that it may move. It is loaded, during the working ſtroke, by the preſſure of the atmoſphere on the piſton ſide, and by the column of water to be raiſed and the pump-gear on the pump ſide.—During the returning ſtroke it is loaded, on the piſton ſide, by a ſmall part of the atmoſpheric preſſure, and on the pump ſide by the pump gear acting as a counter weight. The load during the working ſtroke muſt therefore conſiſt of the column of water to be raiſed and this counter weight. The performance of the machine is to be meaſured only by the quantity of water raiſed in a given time to a given height. It varies, therefore, in the joint proportion of the weight of the column of water in the pumps, and the number of ſtrokes made by the machine in a minute. Each ſtroke conſiſts of two parts, which we have called the working and the returning ſtroke. It does not, therefore, depend ſimply on the velocity of the working ſtroke and the

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quantity of water raised by it. If this were all that is to be attended to, we know that the weight of the column of water should be nearly $\frac{3}{4}$ths of the pressure of the atmosphere, this being the proportion which gives the maximum in the common pulley. But the time of the returning stroke is a necessary part of the whole time elapsed, and therefore the velocity of the returning stroke equally merits attention. This is regulated by the counter weight. The number of strokes *per* minute does not give an immediate proof of the goodness of the engine. A small load of water and a great counter weight will ensure this, because these conditions will produce a brisk motion in both directions.—The proper adjustment of the pressure of the atmosphere on the piston, the column of water to be raised, and the counter weight, is a problem of very great difficulty; and mathematicians have not turned much of their attention to the subject, although it is certainly the most interesting question that practical mechanics affords them.

31 Mr Bossut's solution,

Mr Bossut has solved it very shortly and simply, upon this supposition, that the working and returning stroke should be made in equal times. This, indeed, is generally aimed at in the erection of these machines, and they are not reckoned to be well arranged if it be otherwise. We doubt of the propriety of the maxim. Supposing, however, this condition for the present, we may compute the loadings of the two ends of the beam as follows. Let a be the length of the inner arm of the working beam, or that by which the great piston is supported. Let b be the outer arm carrying the pump rods, and let W be a weight equivalent to all the load which is laid on the machine. Let c^2 be the area of the piston; let H be the height of a column of water having c^2 for its base, and being equal in weight to the pressure exerted by the steam on the under side of the piston; and let h be the pressure of the atmosphere on the same area, or the height of a column of water of equal weight. It is evident that both strokes will be performed in equal times, if $b\,c^2\,a - \mathrm{W}\,b$ be equal to $(h - \mathrm{H})\,c^2\,a + \mathrm{W}\,b$. The first of these quantities is the energy of the machine during the working stroke, and the second expresses the similar energy during the returning stroke. This equation gives us $\mathrm{W} = \frac{2\,b\,c^2\,a - \mathrm{H}\,c^2\,a}{2\,b} = \frac{(2\,b - \mathrm{H})\,c^2\,a}{2\,b}$. If we suppose the arms of the lever equal and $\mathrm{H} = h$, we have $\mathrm{W} = c^2\,\frac{h}{2}$; that is, the whole weight of the outer end of the beam should be half the pressure of the air on the great piston. This is nearly the usual practice; and the engineers express it by saying, that the engine is loaded with seven or eight pounds on the square inch. This has been found to be nearly the most advantageous load. This way of expressing the matter would do well enough, if the maxim were not founded on erroneous notions, which hinder us from seeing the state of the machine, and the circumstances on which its improvement depends. The piston bears a pressure of 15 pounds, it is said, on the square inch, if the vacuum below it be perfect; but as this is far from being the case, we must not load it above the power of its vacuum, which very little exceeds eight pounds. But this is very far from the truth. When the cylinder is tight, the vacuum is not more than $\frac{1}{10}$th deficient, when the cylinder is cooled by the injection to the degree that is every day practicable, and the piston really bears during its descent a pressure very near to 14 pounds on the inch. The load must be diminished, not on account of the imperfect vacuum, but to give the machine a reasonable motion. We must consider not only the moving force, but also the quantity of matter to be put in motion. This is so great in the steam-engine, that even if it were balanced, that is, if there were suspended on the piston arm a weight equal to the whole column of water and the counter weight, the full pressure of the atmosphere on the steam piston would not make it move twice as fast as it does.

32 Founded on an erroneous maxim.

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33 And fault in another respect.

This equation by Mr Bossut is moreover essentially faulty in another respect. The W in the first member is not the same with the W in the second. In the first it is the column of water to be raised, together with the counter weight. In the second it is the counter weight only. Nor is the quantity H the same in both cases, as is most evident. The proper equation for ensuring the equal duration of the two strokes may be had in the following manner. Let it be determined by experiment what portion of the atmospheric pressure is exerted on the great piston during its descent. This depends on the remaining elasticity of the steam. Suppose it $\frac{9}{10}$ths: this we may express by $a\,h$, a being $= \frac{9}{10}$ths. Let it also be determined by experiment what portion of the atmospheric pressure on the piston remains unbalanced by the steam below it during its ascent. Suppose this $\frac{1}{10}$th, we may express this by $b\,h$. Then let W be the weight of the column of water to be raised, and c the counter weight. Then, if the arms of the beam are equal, we have the energy during the working stroke $= a\,h - \mathrm{W} - c$, and during the returning stroke it is $= c - b\,h$. Therefore $c - b\,h = a\,h - \mathrm{W} - c$; and $c = \frac{h\,(a+b) - \mathrm{W}}{2}$; which, on the above supposition of the values of a and b, gives us $c = \frac{h - \mathrm{W}}{2}$. We shall make some use of this equation afterwards; but it affords us no information concerning the most advantageous proportion of h and W, which is the material point.

34 Another way of considering the matter

We must consider this matter in another way: And that we may not involve ourselves in unnecessary difficulties, let us make the case as simple as possible, and suppose the arms of the working-beam to be of equal length.

We shall first consider the adjustment of things at the outer end of the beam.

35 Adjustment of things at the outer end of the beam considered

Since the sole use of the steam is to give room for the action of the atmospheric pressure by its rapid condensibility, it is admitted into the cylinder only to allow the piston to rise again, but without giving it any impulse. The pump-rods must therefore be returned to the bottom of the working barrels by means of a preponderancy at the outer end of the beam. It may be the weight of the pump-rods themselves, or may be considered as making part of this weight. A weight at the end of the beam will not operate on the rods which are suspended there by chains, and it must therefore be attached to the rods themselves, but above their respective pump-barrels, so that it may not lose part of its efficacy by immersion in the water. We may consider the whole under the notion of the pump-gear, and call it p. Its office is to depress the pump-rods with sufficient

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cient velocity, by overcoming the reſiſtances ariſing from the following cauſes.

1. From the inertia of the beams and all the parts of the apparatus which are in motion during the deſcent of the pump-rods.

2. From the loſs of weight ſuſtained by the immerſion of the pump-rods in water.

3. From the friction of all the piſtons and the weight of the plug-frame.

4. From the reſiſtance to the piſton's motion, ariſing from the velocity which muſt be generated in the water in paſſing through the deſcending piſtons.

The ſum of all theſe reſiſtances is equal to the preſſure of ſome weight (as yet unknown), which we may call m.

When the pump-rods are brought up again, they bring along with them a column of water, whoſe weight we may call w.

It is evident that the load which muſt be overcome by the preſſure of the atmoſphere on the ſteam piſton conſiſts of w and p. Let this load be called L, and the preſſure of the air be called P.

If p be $=$ L, no water will be raiſed; if p be $= o$, the rods will not deſcend: therefore there is ſome intermediate value of p which will produce the greateſt effect.

In order to diſcover this, let g be the fall of a heavy body in a ſecond.

The deſcending maſs is p: but it does not deſcend with its full weight; becauſe it is overcoming a ſet of reſiſtances which are equivalent to a weight m, and the moving force is $p-m$. In order to diſcover the ſpace through which the rods will deſcend in a ſecond, when urged by the force $p-m$ (ſuppoſed conſtant, notwithſtanding the increaſe of velocity, and conſequently of w), we muſt inſtitute this proportion $p : p-m = g : \frac{g(p-m)}{p}$.

The fourth term of this analogy is the ſpace required.

Let t be the whole time of the deſcent in ſeconds. Then $1^2 : t^2 = \frac{g(p-m)}{p} : \frac{t^2 g(p-m)}{p}$. This laſt term is the whole deſcent or length of the ſtroke accompliſhed in the time t.

The weight of the column of water, which has now got above the piſton, is w, $= L-p$. This muſt be lifted in the next working ſtroke through the ſpace $\frac{t^2 g(p-m)}{p}$. Therefore the performance of the engine muſt be $\frac{t^2 g(p-m)(L-p)}{p}$.

That this may be the greateſt poſſible, we muſt conſider p as the variable quantity, and make the fluxion of the fraction $\frac{\overline{p-m} \times \overline{L-p}}{p} = o$.

This will be found to give us $p = \sqrt{Lm}$; that is, the counter weight or preponderancy of the outer end of the beam is $= \sqrt{Lm}$.

This gives us a method of determining m experimentally. We can diſcover by actual meaſurement the quantity L in any engine, it being equal to the unbalanced weights on the beam and the weight of the water in the pumps. Then $m = \frac{?}{?}$.

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Alſo we have the weight of the column of water $= L-p$, $= L-\sqrt{Lm}$.

When therefore we have determined the load which is to be on the outer end of the beam during the working ſtroke, it muſt be diſtributed into two parts, which have the proportion of $\sqrt{Lm}$ to $L-\sqrt{Lm}$. The firſt is the counter weight, and the ſecond is the weight of the column of water.

If m is a fraction of L, ſuch as an aliquot part of it; that is, if

$$m = \frac{L}{1}, \frac{L}{4}, \frac{L}{9}, \frac{L}{16}, \frac{L}{25}, \text{ \&c.}$$
$$p = \frac{L}{1}, \frac{L}{2}, \frac{L}{3}, \frac{L}{4}, \frac{L}{5}, \text{ \&c.}$$

The circumſtance which is commonly obtruded on us by local conſiderations is the quantity of water, and the depth from which it is to be raiſed; that is, w: and it will be convenient to determine every thing in conformity to this.

We ſaw that $w = L-\sqrt{Lm}$. This gives us $L = \pm\sqrt{wm + \frac{m^2}{4}} + \frac{m}{2} + w$, and the counter weight $p = \sqrt{wm + \frac{m^2}{4}} + \frac{m}{2}$.

36 What proportion of moving force may be applied to the greateſt advantage

Having thus aſcertained that diſtribution of the load on the outer end of the beam which produces the greateſt effect, we come now to conſider what proportion of moving force we muſt apply, ſo that it may be employed to the beſt advantage, or ſo that any expence of power may produce the greateſt performance. It will be ſo much the greater as the work done is greater, and the power employed is leſs; and will therefore be properly meaſured by the quotient of the work done divided by the power employed.

The work immediately done is the lifting up the weight L. In order to accompliſh this, we muſt employ a preſſure P, which is greater than L. Let it be $= L + y$; alſo let s be the length of the ſtroke.

If the maſs L were urged along the ſpace s by the force $L+y$, it would acquire a certain velocity, which we may expreſs by $\sqrt{s}$; but it is impelled only by the force y, the reſt of P being employed in balancing L. The velocities which different forces generate by impelling a body along the ſame ſpace are as the ſquare roots of the forces. Therefore $\sqrt{L+y} : \sqrt{y} = \sqrt{s} : \frac{\sqrt{sy}}{\sqrt{L+y}}$. The fourth term of this analogy expreſſes the velocity of the piſton at the end of the ſtroke. The quantity of motion produced will be had by multiplying this velocity by the maſs L. This gives $\frac{L \times \sqrt{sy}}{\sqrt{L+y}}$; and this, divided by the power expended, or by $L+y$, gives us the meaſure of the performance; namely, $\frac{L\sqrt{sy}}{L+y \times \sqrt{L+y}}$.

That this may be a maximum, conſider y as the variable

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riable quantity, and make the fluxion of this formula $= o$. This will give us $y = \frac{L}{2}$.

Now $P = L + y$, $= L + \frac{L}{2}$, $= \frac{1}{2} L$. Therefore the *whole* load on the outer end of the beam, conſiſting of the water and the counter weight, muſt be $\frac{1}{2}$ds of the preſſure of the atmoſphere on the ſteam piſton.

We have here ſuppoſed that the expenditure is the atmoſpheric preſſure; and ſo it is if we conſider it mechanically. But the expenditure of which we are ſenſible, and which we are anxious to employ to the beſt advantage, is fuel. Suppoſing this to be employed with the ſame judgment in all caſes, we are almoſt intitled, by what we now know of the production of ſteam, to ſay that the ſteam produced is proportional to the fuel expended. But the ſteam requiſite for merely filling the cylinder is proportional to the area of the piſton, and therefore to the atmoſpheric preſſure. The reſult of our inveſtigation therefore is ſtill juſt; but the ſteam waſted by condenſation on the ſides of the cylinder does not follow this ratio, and this is more than what is neceſſary for merely filling it. This deranges our calculations, and is in favour of large cylinders; but this advantage muſt be in a great meaſure compenſated by a ſimilar variation in the production of the ſteam; for in ſimilar boilers of greater dimenſions the fuel is leſs advantageouſly employed, becauſe the ſurface to which the fuel is applied does not increaſe in the ratio of the capacity, juſt as the ſurface of the cylinder which waſtes the ſteam. The rule may therefore be confided in as pretty exact.

37 These reſults agree with the moſt ſucceſsful practice.

It is a ſatisfactory thing to obſerve theſe reſults agree very well with the moſt ſucceſsful practice. By many changes and trials engineers have eſtabliſhed maxims of conſtruction, which are probably not very far from the beſt. It is a pretty general maxim, that the load of water ſhould be $\frac{1}{4}$ of the atmoſpheric preſſure. They call this loading the engine with $7\frac{1}{2}$ pounds on the inch, and they ſay that ſo ſmall a load is neceſſary on account of the imperfect vacuum. But we have now ſeen that it is neceſſary for giving a reaſonable velocity of motion. Since, in this practice, ω is made $\frac{1}{2}$ or $\frac{6}{12}$ths of P, and L ſhould be $\frac{8}{12}$ths of P, and L is $= \omega + p$; it follows, that the counter weight ſhould be $\frac{1}{6}$th of P; and we have found this to be nearly the caſe in ſeveral very good engines.

It muſt be remarked, that in the preceding inveſtigation we introduced a quantity M to expreſs the reſiſtances to the motion of the engine. This was done in order to avoid a very troubleſome inveſtigation. The reſiſtances are of ſuch a nature as to vary with the velocity, and moſt of them as the ſquare of the velocity. This is the caſe with the reſiſtance ariſing from the motion of the water through the piſtons of the pumps, and that ariſing from the friction in the long lift during the working ſtroke. Had we taken the direct method, which is ſimilar to the determination of the motion through a medium which reſiſts in the duplicate ratio of the velocity, we muſt have uſed a very intricate exponential calculus, which few of our readers would have the patience to look at.

But the greateſt part of the quantity m ſuppoſes a motion already known, and its determination depends on this motion. We muſt now ſhow how its different component parts may be computed. Steam-Engine.

38 Reſiſtance to the motion of the engine computed.

1. What ariſes from the inertia of the moving parts is by far the moſt conſiderable portion of it. To obtain it, we muſt find a quantity of matter which, when placed at the end of the beam, will have the ſame momentum of inertia with that of the whole moving parts in their natural places. Therefore (in the returning ſtroke) add together the weight of the great piſton with its rod and chains; the pit pump-rods, chains, and any weight that is attached to them; the arch-heads and iron-work at the ends of the beam, and $\frac{1}{3}$ths of the weight of the beam itſelf; alſo the plug-beam with its arch-head and chain, multiplied by the ſquare of its diſtance from the axis, and divided by the ſquare of half the length of the beam; alſo the jack-head pump-rod, chain, and arch-head, multiplied by the ſquare of its diſtance from the axis, and divided by the ſquare of the half-length of the beam. Theſe articles added into one ſum may be called M, and may be ſuppoſed to move with the velocity of the end of the beam. Suppoſe this beam to have made a ſix-foot ſtroke in two ſeconds, with an uniformly accelerated motion. In one ſecond it would have moved $1\frac{1}{2}$ feet, and would have acquired the velocity of three feet per ſecond. But in one ſecond gravity would have produced a velocity of 32 feet in the ſame maſs. Therefore the accelerating force which has produced the velocity of three feet is nearly $\frac{1}{11}$th of the weight. Therefore $\frac{M}{11}$ is the firſt conſtituent of m in the above inveſtigation. If the obſerved velocity is greater or leſs than three feet per ſecond, this value muſt be increaſed or diminiſhed in the ſame proportion.

The ſecond cauſe of reſiſtance, viz. the immerſion of the pump-rods in water, is eaſily computed, being the weight of the water which they diſplace.

The third cauſe, the friction of the piſtons, &c. is almoſt inſignificant, and muſt be diſcovered by experiment.

The fourth cauſe depends on the ſtructure of the pumps. Theſe pumps, when made of a proper ſtrength, can hardly have the perforation of the piſton more than a fourth part of the area of the working barrel; and the velocity with which the water paſſes through it is increaſed at leaſt $\frac{1}{4}$th by the contraction (ſee Pump). The velocity of the water is therefore five times greater than that of the piſton. A piſton 12 inches diameter, and moving one foot per ſecond, meets with a reſiſtance equal to 20 pounds; and this increaſes as the ſquare of the diameter and as the ſquare of the velocity. If the whole depth of the pit be divided into ſeveral lifts, this reſiſtance muſt be multiplied by the number of lifts, becauſe it obtains in each pump.

Thus we make up the value of m; and we muſt acknowledge that the method is ſtill indirect, becauſe it ſuppoſes the velocity to be known.

We may obtain it more eaſily in another way, but ſtill with this circumſtance of being indirect. We found that p was equal to $\sqrt{L\,m}$, and conſequently $m = \frac{p^2}{L}$. Now in any engine L and p can always be had; and unleſs p deviates greatly from the proportion which we determined to be the beſt, the value of m thus obtained will not be very erroneous.

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39 Observations concerning something presumed in the investigation.

It was farther presumed in this investigation, that the motions both up and down were uniformly accelerated; but this cannot be the case when the resistances increase with the velocity. This circumstance makes very little change in the working-stroke, and therefore the theorem which determines the best relation of P to L may be confided in. The resistances which vary with the velocity in this case are a mere trifle when compared with the moving power y. These resistances are, 1st, The strangling of the water at the entry, and at the standing valve of each pump. This is about 37 pounds from a pump 12 inches diameter, and the velocity one foot per second, increasing in the duplicate ratio of the diameter and velocity; and, 2d, The friction of the water along the whole lift. This for a pump of the same size and with the same velocity, lifting 20 fathoms, is only about 2¼ pounds, and varies in the simple proportion of the diameter and the depth, and in the duplicate proportion of the velocity. The resistance arising from inertia is greater than in the returning stroke, because the M in this case must contain the momentum of the water both of the pit-pumps and the jackhead-pump: but this part of the resistance does not affect the uniform acceleration. We may therefore confide in the propriety of the formula $y=\frac{L}{2}$. And we may obtain the velocity of this stroke at the end of a second with great accuracy as follows. Let $2g$ be the velocity communicated by gravity in a second, and the velocity at the end of the first second of the steam piston's descent will be somewhat less than $\frac{y}{M}2g$; where M expresses the inertia of all the parts which are in motion during the descent of the steam piston, and therefore includes L. Compute the two resistances just mentioned for this velocity. Call this r. Then $\frac{y-\frac{1}{2}r}{M}2g$ will give another velocity infinitely near the truth.

But the case is very different in the returning stroke, and the proper ratio of p to L is not ascertained with the same certainty: for the moving force p is not so great in proportion to the resistance m; and therefore the acceleration of the motion is considerably affected by it, and the motion itself is considerably retarded, and in a very moderate time it becomes sensibly uniform: for it is precisely similar to the motion of a heavy body falling through the air, and may be determined in the manner laid down in the article *Resistance of Fluids*, viz. by an exponential calculus. We shall content ourselves here with saying, that the resistances in the present case are so great that the motion would be to all sense uniform before the pistons have descended ¼d of their stroke, even although there were no other circumstance to affect it.

40 The motion affected by a circumstance that deserves particular consideration.

But this motion is affected by a circumstance quite unconnected with any thing yet considered, depending on conditions not mechanical, and so uncertain, that we are not yet able to ascertain them with any precision; yet they are of the utmost importance to the good performance and improvement of the engine, and therefore deserve a particular consideration.

The counter weight has not only to push down the pump-rods, but also to *drag* up the great piston. This it cannot do unless the steam be admitted into the cylinder. If the steam be no stronger than common air, it cannot enter the cylinder except *in consequence* of the piston's being dragged up. If common air were admitted into the cylinder, some force would be required to drag up the piston, in the same manner as it is required to draw up the piston of a common syringe; for the air would rush through the small entry of the cylinder in the same manner as through the small nozzle of the syringe. Some part of the atmospheric pressure is employed in driving in the air with sufficient velocity to fill the syringe, and it is only with the remainder that the admitted air presses on the under surface of the syringe. Therefore some of the atmospheric pressure on its upper surface is not balanced. This is felt by the hand which draws it up. The same thing must happen in the steam-engine, and some part of the counter weight is expended in drawing up the steam-piston. We could tell how much is thus expended if we knew the density of the steam; for this would tell us the velocity with which its elasticity would cause it to fill the cylinder. If we suppose it 12 times rarer than air, which it certainly is, and the piston rises to the top of the cylinder in two seconds, we can demonstrate that it will enter with a velocity not less than 1200 feet *per* second, whereas 500 feet is enough to make it maintain a density $\frac{1}{12}$th of that of steam in equilibrio with the air. Hence it follows, that its elasticity will not be less than $\frac{2}{3}\frac{5}{6}$ths of the elasticity of the air, and therefore not more than $\frac{1}{16}$th of counter weight will be expended in drawing up the steam-piston.

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But all this is on the supposition that there is an unbounded supply of steam of undiminished elasticity. This is by no means the case. Immediately before opening the steam-cock, the steam was issuing through the safety-valve and all the crevices in the top of the boiler, and (in good engines) was about $\frac{1}{10}$th stronger or more elastic than air. This had been gathering during something more than the descent of the piston, viz, in about three seconds. The piston rises to the top in about two seconds; therefore about twice and a half as much steam as fills the dome of the boiler is now shared between the boiler and cylinder. The dome is commonly about six times more capacious than the cylinder. If therefore no steam is condensed in the cylinder, the density of the steam, when the piston has reached the top, must be about $\frac{1}{3}\frac{1}{5}$ths of its former density, and still more elastic than air. But as much steam is condensed by the cold cylinder, its elasticity must be less than this. We cannot tell how much less, both because we do not know how much is thus condensed, and because by this diminution of its pressure on the surface of the boiling water, it must be more copiously produced in the boiler; but an attentive observation of the engine will give us some information. The moment the steam-cock is opened we have a strong puff of steam through the shifting valve. At this time, therefore, it is still more elastic than air; but after this, the shifting valve remains shut during the whole rise of the piston, and no steam any longer issues through the safety-valve or crevices; nay, the whole dome of the boiler may be observed to sink.

41 The elasticity of the steam during the ascent of the piston greatly diminished.

These facts give abundant proof that the elasticity of the steam during the ascent of the piston is greatly diminished, and therefore much of the counter weight is expended in dragging up the steam-piston in opposition to the unbalanced part of the atmospheric pressure. The

motion

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motion of the returning ſtroke is therefore ſo much deranged by this foreign and inappreciated circumſtance, that it would have been quite uſeleſs to engage in the intricate exponential inveſtigation, and we muſt ſit down contented with a leſs perfect adjuſtment of the counter weight and weight of water.—Any perſon who attends to the motion of ſteam-engine will perceive that the deſcent of the pump-rods is ſo far from being accelerated, that it is nearly uniform, and frequently it is ſenſibly retarded towards the end. We learn by the way, that it is of the utmoſt importance not only to have a quick production of ſteam, but alſo a very capacious dome, or empty ſpace above the water in the boiler. In engines where this ſpace was but four or five times the capacity of the cylinder, we have always obſerved a very ſenſible check given to the deſcent of the pump-rods after having made half their ſtroke. This obliges us to employ a greater counter weight, which diminiſhes the column of water, or retards the working ſtroke; it alſo obliges us to employ a ſtronger ſteam, at the riſk of burſting the boiler, and increaſes the expence of fuel.

42 How to know the elaſticity of the ſteam in the cylinder.

It would be a moſt deſirable thing to get an exact knowledge of the elaſticity of the ſteam in the cylinder; and this is by no means difficult. Take a long glaſs tube exactly calibered, and cloſe at the farther end. Put a ſmall drop of ſome coloured fluid into it, ſo as to ſtand at the middle nearly.—Let it be placed in a long box filled with water to keep it of a conſtant temperature. Let the open end communicate with the cylinder, with a cock between. The moment the ſteam-cock is opened, open the cock of this inſtrument. The drop will be puſhed towards the cloſe end of the tube, while the ſteam in the cylinder is more elaſtic than the air, and it will be drawn the other way while it is leſs elaſtic, and, by a ſcale properly adapted to it, the elaſticity of the ſteam correſponding to every poſition of the piſton may be diſcovered. The ſame thing may be done more accurately by a barometer properly conſtructed, ſo as to prevent the oſcillations of the mercury.

43 Neceſſary alſo to know the ſtate of the cylinder during the deſcent of the piſton,

It is equally neceſſary to know the ſtate of the cylinder during the deſcent of the ſteam-piſton. We have hitherto ſuppoſed P to be the full preſſure of the atmoſphere on the area of the piſton, ſuppoſing the vacuum below it to be complete. But the inſpection of our table of elaſticity ſhows that this can never be the caſe, becauſe the cylinder is always of a temperture far above 32°. We have made many attempts to diſcover its temperature. We have employed a thermometer in cloſe contact with the ſide of the cylinder, which ſoon acquired a ſteady temperature: this was never leſs than 145°. We have kept a thermometer in the water which lies on the piſton: this never ſunk below 135°. It is probable that the cylinder within may be cooled ſomewhat lower; but for this opinion we cannot give any very ſatisfactory reaſon. Suppoſe it cooled down to 120°; this will leave an elaſticity which would ſupport three inches of mercury. We cannot think therefore that the unbalanced preſſure of the atmoſphere exceeds that of 27 inches of mercury, which is about 13$\frac{1}{3}$d pounds on a ſquare inch, or 10$\frac{1}{2}$ on a circular inch. And this is the value which we ſhould employ in the equation $P = L + y$. This queſtion may be decided in the ſame way as the other, by a barometer connected with the inſide of the cylinder.

And thus we ſhall learn the ſtate of the moving forces in every moment of the performance, and the machine will then be as open to our examination as any water or horſe mill; and till this be done, or ſomething equivalent, we can only gueſs at what the machine is actually performing, and we cannot tell in what particulars we can lend it a helping hand. We are informed that Meſſrs Watt and Boulton have made this addition to ſome of their engines; and we are perſuaded that, from the information which they have derived from it, they have been enabled to make the curious improvements from which they have acquired ſo much reputation and profit.

44 Quantity of cold water to be injected.

There is a circumſtance of which we have as yet taken no notice, viz. the quantity of cold water injected. Here we confeſs ourſelves unable to give any preciſe inſtructions. It is clear at firſt ſight that no more than is abſolutely neceſſary ſhould be injected. It muſt generally be ſupplied by the engine, and this expends part of its power. An exceſs is much more hurtful by cooling the cylinder and piſton too much, and therefore waſting ſteam during the next riſe of the piſton. But the determination of the proper quantity requires a knowledge, which we have not yet acquired, of the quantity of heat contained in the ſteam in a latent form. As much water muſt be injected as will abſorb all this without riſing near to the boiling temperature. But it is of much more importance to know how far we may cool the cylinder with advantage; that is, when will the loſs of ſteam, during the next riſe of the piſton, compenſate for the diminution of its elaſticity during its preſent deſcent? Our table of elaſticities ſhows us, that by cooling the cylinder to 120°, we ſtill leave an elaſticity equal to $\frac{1}{10}$th of the whole power of the engine; if we cool it only to 140, we leave an elaſticity of $\frac{1}{5}$th; if we cool it to a blood-heat, we leave an elaſticity of $\frac{1}{20}$th. It is extremely difficult to chooſe among theſe varieties. Experience, however, informs us, that the beſt engines are thoſe which uſe the ſmalleſt quantities of injection water. We know an exceedingly good engine having a cylinder of 30 inches and a ſix-foot ſtroke, which works with ſomething leſs than $\frac{1}{5}$th of a cubic foot of water at each injection; and we imagine that the quantity ſhould be nearly in the proportion of the capacity of the cylinder. Deſaguliers obſerved, that a very good engine, with a cylinder of 32 inches, worked with 300 inches of water at each injection, which does not much exceed $\frac{1}{8}$th of a cubic foot. Mr Watt's obſervations, by means of the barometer, muſt have given him much valuable information in this particular, and we hope that he will not always withhold them from the public.

45 This examination, though not ſatisfactory, may direct the attention to the principal circumſtances.

We have gone thus far in the examination, in order ſeemingly to aſcertain the motion of the engine when loaded and balanced in any known manner, and in order to diſcover that proportion between the moving power and the load which will produce the greateſt quantity of work. The reſult has been very unſatisfactory, becauſe the computation of the returning ſtroke is acknowledged to be beyond our abilities. But it has given us the opportunity of directing the reader's attention to the leading circumſtances in this inquiry. By knowing the internal ſtate of the cylinder in machines of very different goodneſs, we learn the connection between the ſtate of the ſteam and the performance of the machine; and it is very poſſible that the reſult of a full examination may be, that in ſituations were fuel is expenſive, it may be proper to employ a weak ſteam which will expend leſs fuel, although leſs work is performed

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formed by it. We ſhall ſee this confirmed in the cleareſt manner in ſome particular employments of the new engines invented by Watt and Boulton.

In the mean time, we ſee that the equation which we gave from the celebrated Abbé Boſſut is in every reſpect erroneous even for the purpoſe which he had in view. We alſo ſee that the equation which we ſubſtituted in its place, and which was intended for determining that proportion between the counter weight and the moving force, and the load which would render the working ſtroke and returning ſtroke of equal duration, is alſo erroneous, becauſe theſe two motions are extremely different in kind, the one being nearly uniform, and the other nearly uniformly accelerated. This being ſuppoſed true, in ſhould follow that the counter weight ſhould be reduced to one half; and we have found this to be very nearly true in ſome good engines which we have examined.

46 An erroneous maxim that the two motions are of equal duration.

We ſhall add but one obſervation more on this head. The practical engineers have almoſt made it a maxim, that the two motions are of equal duration. But the only reaſon which we have heard for the maxim, is, that it is aukward to ſee an engine go otherwiſe. But we doubt exceedingly the truth of this maxim, and, without being able to give any accurate determination, we think that the engine will do more work if the working ſtroke be made ſlower than the returning ſtroke. Suppoſe the engine ſo conſtructed that they are made in equal times; an addition to the counter weight will accelerate the returning ſtroke and retard the working ſtroke. But as the counter weight is but ſmall in proportion to the unbalanced portion of the atmoſpheric preſſure, which is the moving force of the machine, it is evident that this addition to the counter weight muſt bear a much greater proportion on the counter weight than it does to the moving force, and muſt therefore accelerate the returning ſtroke much more than it retards the working ſtroke, and the time of both ſtrokes taken together muſt be diminiſhed by this addition and the performance of the machine improved; and this muſt be the caſe as long as the machine is not extravagantly loaded. The beſt machine which we have ſeen, in reſpect of performance, raiſes a column of water whoſe weight is very nearly $\frac{3}{4}$ds of the preſſure of the atmoſphere on the piſton, making 11 ſtrokes of ſix feet each *per* minute, and the working ſtroke was almoſt twice as ſlow as the other. This engine had worked pumps of 12 inches, which were changed for pumps of 14 inches, all other things remaining the ſame. In its former ſtate it made from 12$\frac{1}{2}$ to 13$\frac{1}{2}$ ſtrokes *per* minute, the working ſtroke being conſiderably ſlower than the returning ſtroke. The load was increaſed, by the change of the pumps nearly in the proportion of 3 to 4. This had retarded the working ſtroke; but the performance was evidently increaſed in the proportion of 3×13 to $4\times11\frac{1}{2}$ or of 39 to 44. About 300 pounds were added to the counter weight, which increaſed the number of ſtrokes to more than 12 *per* minute. No ſenſible change could be obſerved in the time of the working ſtroke. The performance was therefore increaſed in the proportion of 39 to 48. We have therefore no heſitation in ſaying, that the ſeemly equality of the two ſtrokes is a ſacrifice to fancy. The engineer who obſerves the working ſtroke to be ſlow, fears that his engine may be thought feeble and unequal to its work; a ſimilar notion has long miſled him in the conſtruction of water-mills, eſpecially of overſhot mills; and, even now, he is ſubmitting with heſitation and fear to the daily correction of experience.

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It is needleſs to engage more deeply in ſcientific calculations in a ſubject where ſo many of the data are ſo very imperfectly underſtood.

47 The load of work ſhould not be leſs than 10 pounds for every ſquare inch of the piſton.

We venture to recommend as a maxim of conſtruction (ſuppoſing always a large boiler and plentiful ſupply of pure ſteam unmixed with air), that the load of work be not leſs than 10 pounds for every ſquare inch of the piſton, and the counter weight ſo proportioned that the time of the returning ſtroke may not exceed $\frac{3}{4}$ds of that of the working ſtroke. A ſerious objection may be made to this maxim, and it deſerves mature conſideration. Such a load requires the utmoſt care of the machine, that no admiſſion be given to the common air; and it precludes the poſſibility of its working in caſe the growth of water, or deepening the pit, ſhould make a greater load abſolutely neceſſary. Theſe conſiderations muſt be left to the prudence of the engineer. The maxim now recommended relates only to the beſt actual performance of the engine.

48 Rules for computing the performance of the ſteam-engine.

Before quitting this machine, it will not be amiſs to give ſome eaſy rules, ſanctioned by ſucceſsful practice, for computing its performance. Theſe will enable any artiſt, who can go through ſimple calculations, to ſuit the ſize of his engine to the taſk which it is to perform.

The circumſtance on which the whole computation muſt be founded is the quantity of water which muſt be drawn in a minute and the depth of the mine; and the performance which may be expected from a good engine is at leaſt 12 ſtrokes per minute of ſix feet each, working againſt a column of water whoſe weight is equal to half of the atmoſpheric preſſure on the ſteam-piſton, or rather to 7,64 pounds on every ſquare inch of its ſurface.

It is moſt convenient to eſtimate the quantity of water in cubic feet, or its weight in pounds, recollecting that a cubic foot of water weighs 62$\frac{1}{2}$ pounds. The depth of the pit is uſually reckoned in fathoms of ſix feet, and the diameter of the cylinder and pump is uſually reckoned in inches.

Let Q be the quantity of water to be drawn per minute in cubical feet, and f the depth of the mine in fathoms; let c be the diameter of the cylinder, and p that of the pump; and let us ſuppoſe the arms of the beam to be of equal length.

1ſt. To find the diameter of the pump, the area of the piſton in ſquare feet is $p^2\times\frac{0,7854}{144}$. The length of the column drawn in one minute is 12 times 6 or 72 feet, and therefore its ſolid contents is $p^2\times\frac{72\times0,7854}{144}$ cubical feet, or $p^2\times0,3927$ cubical feet. This muſt be equal to Q; therefore p^2 muſt be $\frac{Q}{0,3927}$ or nearly $Q\times2\frac{1}{2}$. Hence this practical rule: Multiply the cubic feet of water which muſt be drawn in a minute by 2$\frac{1}{2}$, and extract the ſquare root of the product: this will be the diameter of the pump in inches.

Thus ſuppoſe that 58 cubic feet muſt be drawn every minute; 58 multiplied by 2$\frac{1}{2}$ gives 145, of which the ſquare

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square root is 12, which is the required diameter of the pump.

2. To find the proper diameter of the cylinder.

The piston is to be loaded with 7,64 pounds on every square inch. This is equivalent to six pounds on a circular inch very nearly. The weight of a cylinder of water an inch in diameter and a fathom in height is $2\frac{1}{2}$ pounds, or nearly two pounds. Hence it follows that $6c^2$ must be made equal to $2fp^2$, and that c^2 is equal to $\frac{2fp^2}{6}$, or to $\frac{fp^2}{3}$.

Hence the following rule: Multiply the square of the diameter of the pump-piston (found as above) by the fathoms of lift, and divide the product by 3, the square root of the quotient is the diameter of the cylinder.

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Suppose the pit to which the foregoing pump is to be applied is 24 fathoms deep; then $\frac{24\times144}{3}$ gives 1152, of which the square root is 34 inches very nearly.

This engine constructed with care will certainly do the work.

Whatever is the load of *water* proposed for the engine, let 10 be the pounds on every circular inch of the steam-piston, and make $c^2 = p^2 \times \frac{2f}{m}$, and the square root will be the diameter of the steam-piston in inches.

To free the practical engineer as much as possible from all trouble of calculation, we subjoin the following *Table of the Dimensions and Power of the Steam Engine*, drawn up by Mr Beighton in 1717, and fully verified by practice since that time. The measure is in English ale gallons of 282 cubic inches.

49 Mr Beighton's table of the dimensions and power of the steam-engine.

Diam. of pump	Holds in one yard.	Draws by a 6 feet stroke.	Weighs in one yard.	At 16 strokes *per* min.	Ditto in hogsheads.	Ditto *per* hour.	Diameter of cylinder in inches. The depth to be drawn in yards.											
							15	20	25	30	35	40	45	50	60	70	80	90
Inch.	Gall.	Gall.	Lb. avoir.	Gall.	Hd.Gal.	Hd Gall.												
12	14,4	28,8	146	462	7.21	440.	18½	21¾	24	26½	28½	30½	32½	34¾	37¾	40	43½	
11	12,13	24,26	123,5	338	6.20	369.33	17	19¾	22	25	26¼	28	29¼	31¼	34½	37	39½	
10	10,02	20,04	102	320	5.5	304.48	15½	18	20	22	23¼	25¼	27	28¾	31¼	34	36	38½
9	8,12	16,24	82,7	259,8	4.7	247.7	14	16½	18	20	21½	23	24½	25	28	30½	33	35
8½	7,26	14,52	73,9	232,3	3.43	221.15	13½	15¼	17½	19	20¼	21¾	23	24	26¼	28½	31	32½
8	6,41	12,82	65,3	205,2	3 16	195.22	12½	14½	16½	18½	19	20½	21½	23	25	27	29	30½
7¾	6,01	12,02	61,2	192,3	3.2	182.13	12	14	15½	17½	18¼	19¼	21	22	24¼	26	28	29½
7½	5,66	11,32	57,6	181,1	2.55	172.30	11	13¾	15	16½	18	19	20	21¼	23¼	25	27	28½
7	4,91	9,82	50,0	157,1	2.31	149.40	10¾	13	14	15½	16¼	18¾	19	20½	22	24	25½	27
6½	4,23	8,46	43	135,3	2.9	128.54	10	12	13	14	15½	16¼	18	19	20	22	23	24½
6	3,61	7,2	36,7	115,5	1.52	110.1	9½	11	12	13	14	15½	16	17	19	20½	22	23
5½	3,13	6,2	31,8	99,2	1.36	94.30		10	11	12	13	14	15	15¾	17	19	20	21
5	2,51	5,0	25,5	80,3	1.7	66.61			10	11	11¾	13	13¾	14	15½	16¾	18½	19½
4½	2,02	4,04	20,5	64,6	1.1	60.60				10	11	11¼	12	13½	14	15	16	17
4	1,6	3,2	16,2	51,2	0.51	48.51					9	10	11	11½	12	13½	14	15

The first part of the table gives the size of the pump suited to the growth of water. The second gives the size of the cylinder suited to the load of water. If the depth is greater than any in this table, take its fourth part, and double the diameter of the cylinder. Thus if 150 hogsheads are to be drawn in an hour from the depth of 100 fathoms, the last column of part first gives for 149.40 a pump of 7 inches bore. In a line with this, under the depth of 50 yards, which is $\frac{1}{4}$th of 100 fathoms, we find $20\frac{1}{2}$, the double of which is 41 inches for the diameter of the cylinder.

It is almost impossible to give a general rule for strokes of different lengths, &c. but any one who professes the ability to erect an engine, should surely know as much arithmetic as will accommodate the rule now given to any length of stroke.

We venture to say, that no ordinary engineer can tell *à priori* the number per minute which an engine will give. We took 12 strokes of six feet each for a standard, which a careful engineer may easily accomplish, and which an employer has a right to expect, the engine being loaded with water to half the pressure of the atmosphere: if the load be less, there is some fault—an improper counter weight, or too little boiler, or leaks, &c. &c.

50 Mr Fitzgerald's method of converting its reciprocating motion into a continued rotatory motion.

Such is the state in which Newcomen's steam-engine had continued in use for 60 years neglected by the philosopher, although it is the most curious object which human ingenuity has yet offered to his contemplation, and abandoned to the efforts of the unlettered artist. Its use has been entirely confined to the raising of water. Mr Keane Fitzgerald indeed published in the Philosophical Transactions a method of converting its reciprocating motion into a continued rotatory motion by employing the great beam to work a crank or a train of wheel-work. As the real action of the machine is confined to its working stroke, to accomplish this, it became necessary to connect with the crank or wheeled work a very large and heavy fly, which should accumulate in itself the whole pressure of the machine during its time of action, and therefore continue in motion, and urge forward the working machinery while the steam engine was going through its inactive returning stroke. This will be the case, provided that the resistance exerted by the working machine during the whole period of the working and returning stroke of the steam-engine, together with

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with the friction of both, does not exceed the whole preſſure exerted by the ſteam engine during its working ſtroke; and provided that the momentum of the fly, ariſing from its great weight and velocity, be very great, in that the reſiſtance of the work, during one returning ſtroke of the ſteam-engine, do not make any very ſenſible diminution of the velocity of the fly. This is evidently poſſible and eaſy. The fly may be made of any magnitude; and being eaſily balanced round its axis, it will ſoon acquire any velocity conſiſtent with the motion of the ſteam engine. During the working ſtroke of the engine it is uniformly accelerated, and by its acquired momentum it produces in the beam the movement of the returning ſtroke; but in doing this, its momentum is ſhared with the inert matter of the ſteam-engine, and conſequently its velocity diminiſhed, but not entirely taken away. The next working ſtroke therefore, by preſſing on it afreſh, increaſes its remaining velocity by a quantity nearly equal to the whole that it acquired during the firſt ſtroke. We ſay *nearly*, but not quite equal, becauſe the time of the ſecond working ſtroke muſt be ſhorter than that of the firſt, on account of the velocity already in the machine. In this manner the fly will be more and more accelerated every ſucceeding ſtroke, becauſe the preſſure of the engine during the working ſtroke does more than reſtore to the fly the momentum which it loſt in producing the returning movement of the ſteam engine. Now ſuppoſe the working part of the machine to be added. The acceleration of the fly during each working ſtroke of the ſteam-engine will be leſs than it was before, becauſe the impelling preſſure is now partly employed in driving the working machine, and becauſe the fly will loſe more of its momentum during the returning ſtroke of the ſteam-engine, part of it being expended in driving the working machine. It is evident, therefore, that a time will come when the ſucceſſive augmentation of the fly's velocity will ceaſe; for, on the one hand, the continual acceleration diminiſhes the time of the next working ſtroke, and therefore the time of action of the accelerating power. The acceleration muſt diminiſh in the ſame proportion; and on the other hand, the reſiſtance of the working machine generally, though not always, increaſes with its velocity. The acceleration ceaſes whenever the addition made to the momentum of the fly during a working ſtroke of the ſteam-engine is juſt equal to what it loſes by driving the machine, and by producing the returning movement of the ſteam-engine.

51 An important addition;

This muſt be acknowledged to be a very important addition to the engine, and though ſufficiently obvious, it is ingenious, and requires conſiderable ſkill and addreſs to make it effective (*u*).

The movement of the working machine, or mill of whatever kind, muſt be in ſome degree hobbling or unequal. But this may be made quite inſenſible, by making the fly exceedingly large, and employing the greateſt part of its weight in the rim. By theſe means the momentum may be made ſo great, that the whole force required for driving the mill and producing the returning movement of the engine may bear a very ſmall proportion to it. The diminution of its velocity will then be very trifling.

No counter weight is neceſſary here, becauſe the returning movement is produced by the inertia of the fly. A counter weight may, however, be employed, and ſhould be employed, viz. as much as will produce the returning movement of the ſteam-engine. It will do this better than the ſame force accumulated in the fly; for this force muſt be accumulated in the fly by the intervention of rubbing parts, by which ſome of it is loſt; and it muſt be afterwards returned to the engine with a ſimilar loſs. But, for the ſame reaſon, it would be improper to make the counter weight alſo able to drive the mill during the returning ſtroke.

52 But ſeldom or never adopted.

By this contrivance Mr Fitzgerald hoped to render the ſteam-engine of moſt extenſive uſe; and he, or others aſſociated with him, obtained a patent excluding all others from employing the ſteam-engine for turning a crank. They alſo publiſhed propoſals for erecting mills of all kinds driven by ſteam-engines, and ſtated very fairly their powers and their advantages. But their propoſals do not ſeem to have acquired the confidence of the public; for we do not know of any mill ever having been erected under this patent.

53 The great expenſe of fuel

The great obſtacle to this extenſive uſe of the ſteam-engine is the prodigious expenſe of fuel. An engine having a cylinder of four feet diameter, working night and day, conſumes about 3400 chaldron (London) of good coals in a year.

54 Limits the uſe of ſteam-engines.

This circumſtance limits the uſe of ſteam-engines exceedingly. To draw water from coal-pits, where they can be ſtocked with unſaleable ſmall coal, they are of univerſal employment: alſo for valuable mines, for ſupplying a great and wealthy city with water, and a few other purpoſes where a great expence can be borne, they are very proper engines; but in a thouſand caſes where their unlimited powers might be vaſtly ſerviceable, the enormous expences of fuel completely excludes them. We cannot doubt but that the attention of engineers was much directed to every thing that could promiſe a diminution of this expenſe. Every one had his particular noſtrum for the conſtruction of his furnace, and ſome were undoubtedly more ſucceſsful than others. But ſcience was not yet ſufficiently advanced: It was not till Dr Black had made his beautiful diſcovery of latent heat, that we could know the intimate relation between the heat expended in boiling off a quantity of water and the quantity of ſteam that is produced.

(*u*) We do not recollect at preſent the date of this propoſal of Mr Fitzgerald; but in 1781 the Abbe Arnal, canon of Alais in Languedoc, entertained a thought of the ſame kind, and propoſed it for working lighters in the inland navigations; a ſcheme which has been thought practicable by many ingenious men. His brother, a major of engineers in the Auſtrian ſervice, has carried the thing much farther, and applied it to manufactures; and the Aulic Chamber of mines at Vienna has patronized the project: (See *Journal Encyclopedique*, 1781). But theſe ſchemes are long poſterior to Mr Fitzgerald's patent, and are even later than the erection of ſeveral machines driven by ſteam-engines which have been erected by Meſſrs Watt and Boulton. We think it our duty to ſtate theſe particulars, becauſe it is very uſual for one man to aſſume the credit of another's inventions.

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Much about the time of this discovery, viz. 1763, Mr James Watt, established in Glasgow in the commercial line, was amusing himself with repairing a working model of the steam-engine which belonged to the philosophical apparatus of the university. Mr Watt was a person of a truly philosophical mind, eminently conversant in all branches of natural knowledge, and the pupil and intimate friend of Dr Black. In the course of the abovementioned amusement many curious facts in the production and condensation of steam occurred to him; and among others, that remarkable fact which is always appealed to by Dr Black as the proof of the immense quantity of heat which is contained in a very minute quantity of water in the form of elastic steam. When a quantity of water is heated several degrees above the boiling point in a close digester, if a hole be opened, the steam rushes out with prodigious violence, and the heat of the remaining water is reduced, in the course of three or four seconds, to the boiling temperature. The water of the steam which has issued amounts only to a very few drops; and yet these have carried off with them the whole excess of heat from the water in the digester.

55 Mr Watt discovers that steam contains an immense quantity of heat

Since then a certain quantity of steam contains so great a quantity of heat, it must expend a great quantity of fuel; and no construction of furnace can prevent this. Mr Watt therefore set his invention to work to discover methods of husbanding this heat. The cylinder of his little model was heated almost in an instant, so that it could not be touched by the hand. It could not be otherwise, because it condensed the vapour by abstracting its heat. But all the heat thus communicated to the cylinder, and wasted by it on surrounding bodies, contributed nothing to the performance of the engine, and must be taken away at every injection, and again communicated and wasted. Mr Watt quickly understood the whole process which was going on within the cylinder, and which we have considered so minutely, and saw that a very considerable portion of the steam must be wasted in warming the cylinder. His first attempts were made to ascertain how much was thus wasted, and he found that it was not less than three or four times as much as would fill the cylinder and work the engine. He attempted to diminish this waste by using wooden cylinders. But though this produced a sensible diminution of the waste, other reasons forced him to give them up. He then cased his metal cylinders in a wooden case with light wood ashes between. By this, and using no more injection than was absolutely necessary for the condensation, he reduced the waste almost one half. But by using so small a quantity of cold water, the inside of the cylinder was hardly brought below the boiling temperature; and there consequently remained in it a steam of very considerable elasticity, which robbed the engine of a proportional part of the atmospherical pressure. He saw that this was unavoidable as long as the condensation was performed in the cylinder. The thought struck him to attempt the condensation in another place. His first experiment was made in the simplest manner. A globular vessel communicated by means of a long pipe of one inch diameter with the bottom of his little cylinder of four inches diameter and 30 inches long. This pipe had a stop cock, and the globe was immersed in a vessel of cold water. When the piston was at the top, and the cylinder filled with strong steam, he turned the cock. It was scarcely turned, nay he did not think it completely turned, when the sides of his cylinder (only strong tin-plate) were crushed together like an empty bladder. This surprised and delighted him. A new cylinder was immediately made of brass sufficiently thick, and nicely bored. When the experiment was repeated with this cylinder, the condensation was so rapid, that he could not say that any time was expended in it. But the most valuable discovery was, that the vacuum in the cylinder was, as he hoped, almost perfect. Mr Watt found, that when he used water in the boiler purged of air by long boiling, nothing that was very sensibly inferior to the pressure of the atmosphere on the piston could hinder it from coming quite down to the bottom of the cylinder. This alone was gaining a great deal, for in most engines the remaining elasticity of the steam was not less than $\frac{1}{8}$th of the atmospherical pressure, and therefore took away $\frac{1}{8}$th of the power of the engine.

56 In his attempts to find out a way to husband this heat,

57 Discovers a method of condensing the steam at a little distance from the cylinder,

58 And removes the difficulties which attended this improvement by means of pumps.

Having gained this capital point, Mr Watt found many difficulties to struggle with before he could get the machine to continue its motion. The water produced from the condensed steam, and the air which was extricated from it, or which penetrated through unavoidable leaks, behoved to accumulate in the condensing vessel, and could not be voided in any way similar to that adopted in Newcomen's engine. He took another method: He applied pumps to extract both, which were worked by the great beam. The contrivance is easy to any good mechanic; only we must observe, that the piston of the water-pump must be under the surface of the water in the condenser, that the water may enter the pump by its own weight, because there is no atmospherical pressure there to force it in. We must also observe, that a considerable force is necessarily expended here, because, as there is but one stroke for rarefying the air, and this rarefaction must be nearly complete, the air-pump must be of large dimensions, and its piston must act against the whole pressure of the atmosphere. Mr Watt, however, found that this force could be easily spared from his machine, already so much improved in respect of power.

59 Observations on the advantage of these discoveries.

Thus has the steam engine received a very considerable improvement. The cylinder may be allowed to remain very hot; nay, boiling hot, and yet the condensation be completely performed. The only elastic steam that now remains is the small quantity in the pipe of communication. Even this small quantity Mr Watt at last got rid of, by admitting a small jet of cold water up this pipe to meet the steam in its passage to the condenser. This both cooled this part of the apparatus in a situation where it was not necessary to warm it again, and it quickened the condensation. He found at last that the small pipe of communication was of itself sufficiently large for the condensation, and that no separate vessel, under the name of condenser, was necessary. This circumstance shows the prodigious rapidity of the condensation. We may add, that unless this had been the case, his improvement would have been vastly diminished; for a large condenser would have required a much larger air-pump, which would have expended much of the power of the engine. By these means the vacuum below the piston is greatly improved: for it will appear clear to any person who understands the subject, that as long as any part of the condenser is

kept

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kept of a low temperature, it will abſtract and condenſe the vapour from the warmer parts, till the whole acquires the elaſticity correſponding to the coldeſt part. By the ſame means much of the waſte is prevented, becauſe the cylinder is never cooled much below the boiling temperature. Many engines have been erected by Mr Watt in this form, and their performance gave univerſal ſatisfaction.

We have contented ourſelves with giving a very ſlight deſcription without a figure of this improved engine, becauſe we imagine it to be of very eaſy comprehenſion, and becauſe it is only a preparation for ſtill greater improvements, which, when underſtood, will at the ſame time leave no part of this more ſimple form unexplained.

60 Mr Watt makes the piſton deſcend by the force of ſteam.

During the progreſs of theſe improvements Mr Watt made many experiments on the quantity and denſity of the ſteam of boiling water. Theſe fully convinced him, that although he had greatly diminiſhed the waſte of ſteam, a great deal yet remained, and that the ſteam expended during the riſe of the piſton was at leaſt three times more than what would fill the cylinder. The cauſe of this was very apparent. In the ſubſequent deſcent of the piſton, covered with water much below the boiling temperature, the whole cylinder was neceſſarily cooled and expoſed to the air. Mr Watt's fertile genius immediately ſuggeſted to him the expedient of employing the elaſticity of the ſteam from the boiler to impel the piſton down the cylinder, in place of the preſſure of the atmoſphere; and thus he reſtored the engine to its firſt principles, making it an engine *really, moved by ſteam*. As this is a new epoch in its hiſtory, we ſhall be more particular in the deſcription; at the ſame time ſtill reſtricting ourſelves to the eſſential circumſtances, and avoiding every peculiarity which is to be found in the prodigious varieties which Mr Watt has introduced into the machines which he has erected, every individual of which has been adapted to local circumſtances, or diverſified by the progreſs of Mr Watt's improvements.

Plate CCCXXVIII. 61 Deſcription of the machine after theſe improvements were made.

Let A (fig. 9) repreſent the boiler. This has received great improvements from his complete acquaintance with the procedure of nature in the production of ſteam. In ſome of his engines the fuel has been placed in the midſt of the water, ſurrounded by an iron or copper veſſel, while the exterior boiler was made of wood, which tranſmits, and therefore waſtes the heat very ſlowly. In others, the flame not only plays round the whole outſide, as in common boilers, but alſo runs along ſeveral flues which are conducted through the midſt of the water. By ſuch contrivances the fire is applied to the water in a moſt extenſive ſurface, and for a long time, ſo as to impart to it the greateſt part of its heat. So ſkilfully was it applied in the Albion Mills, that although it was perhaps the largeſt engine in the kingdom, its unconſumed ſmoke was inferior to that of a very ſmall brew-houſe. In this ſecond engine of Mr Watt, the top of the cylinder is ſhut up by a ſtrong metal plate *g h*, in the middle of which is a collar or box of leather *k l*, formed in the uſual manner of a jack-head pump, through which the piſton rod P D, nicely turned and poliſhed, can move up and down, without allowing any air to paſs by its ſides. From the dome of the boiler proceeds a large pipe B C I O Q, which, after reaching the cylinder with its horizontal part B C, deſcends parallel to its ſide, ſending off two branches, viz. I M to the top of the cylinder, and O N to its bottom. At I is a puppet valve opening from below upwards. At L, immediately below this branch, there is a ſimilar valve, alſo opening from below upwards. The pipe deſcends to Q, near the bottom of a large ciſtern *c d e f*, filled with cold water conſtantly renewed. The pipe is then continued horizontally along the bottom of this ciſtern (but not in contact), and terminates at R in a large pump S T. The piſton S has clack valves opening upwards, and its rod *s s*, paſſing through a collar of leathers at T, is ſuſpended by a chain to a ſmall arch head on the outer arm of the beam. There is a valve R in the bottom of this pump, as uſual, which opens when preſſed in the direction Q R, and ſhuts againſt a contrary preſſure. This pump delivers its contents into another pump X Y, by means of the ſmall pipe *t* X, which proceeds from its top. This ſecond pump has a valve at X, and a clack in its piſton Z as uſual, and the piſton rod Z *z* is ſuſpended from another arch head on the outer arm of the beam. The two valves I and L are opened and ſhut by means of ſpanners and handles, which are put in motion by a plug frame, in the ſame manner as in Newcomen's engine.

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Laſtly, there may be obſerved a crooked pipe *a b*, which enters the upright pipe laterally a little above O. This has a ſmall jet hole at *o*; and the other end *a*, which is conſiderably under the ſurface of the water of the condenſing ciſtern, is covered with a puppet valve *v*, whoſe long ſtalk *v u* riſes above the water, and may be raiſed or lowered by hand or by the plug beam. The valves R and X and the clacks in the piſtons S and Z are opened or ſhut by the preſſures to which they are immediately expoſed.

This figure is not an exact copy of any of Mr Watt's engines, but has its parts ſo diſpoſed that all may come diſtinctly into view, and exactly perform their various functions. It is drawn in its quieſcent poſition, the outer end of the beam preponderating by the counter weight, and the piſton P at the top of the cylinder, and the piſtons S and Z in their loweſt ſituations.

In this ſituation let us ſuppoſe that a vacuum is (by any means) produced in all the ſpace below the piſton, the valve I being ſhut. It is evident that the valve R will alſo be ſhut, as alſo the valve *v*. Now let the valve I be opened. The ſteam from the boiler, as elaſtic as common air, will ruſh into the ſpace above the piſton, and will exert on it a preſſure as great as that of the atmoſphere. It will therefore preſs it down, raiſe the outer end of the beam, and cauſe it to perform the ſame work as an ordinary engine.

When the piſton P has reached the bottom of the cylinder, the plug frame ſhuts the valve I, and opens L. By ſo doing the communication is open between the top and bottom of the cylinder, and nothing hinders the ſteam which is above the piſton from going along the paſſage M L O N. The piſton is now equally affected on both ſides by the ſteam, even though a part of it is continually condenſed by the cylinder, and in the pipe I O Q. Nothing therefore hinders the piſton from being dragged up by the counter weight, which acts with its whole force, undiminiſhed by any remaining unbalanced elaſticity of ſteam. Here therefore this form of the engine has an advantage (and by no means

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a ſmall one) over the common engines, in which a great part of the counter weight is expended in overcoming unbalanced atmoſpheric preſſure.

Whenever the piſton P arrives at the top of the cylinder, the valve L is ſhut by the plug frame, and the valves I and o are opened. All the ſpace below the piſton is at this time occupied by the ſteam which came from the upper part of the cylinder. This being a little waſted by condenſation, is not quite a balance for the preſſure of the atmoſphere. Therefore, during the aſcent of the piſton, the valve R was ſhut, and it remains ſo. When, therefore, the valve o is opened, the cold water of the ciſtern muſt ſpout up through the hole o, and condenſe the ſteam. To this muſt be added the coldneſs of the whole pipe O Q S. As faſt as it is condenſed, its place is ſupplied by ſteam from the lower part of the cylinder. We have already remarked, that this ſucceſſive condenſation is accompliſhed with aſtoniſhing rapidity. In the mean time, ſteam from the boiler preſſes on the upper ſurface of the piſton. It muſt therefore deſcend as before, and the engines muſt perform a ſecond working ſtroke.

But in the mean time the injection water lies in the bottom of the pipe O Q R, heated to a conſiderable degree by the condenſation of the ſteam; alſo a quantity of air has been diſengaged from it and from the water in the boiler. How is this to be diſcharged?—This is the office of the pumps S T and X Y. The capacity of S T is very great in proportion to the ſpace in which the air and water are lodged. When, therefore, the piſton S has got to the top of its courſe, there muſt be a vacuum in the barrel of this pump, and the water and air muſt open the valve R and come into it. When the piſton S comes down again in the next returning ſtroke, this water and air gets through the valve of the piſton; and in the next working ſtroke they are diſcharged by the piſton into the pump X Y, and raiſed by its piſton. The air eſcapes at Y, and as much of the water as is neceſſary is delivered into the boiler by a ſmall pipe Y g to ſupply its waſte. It is a matter of indifference whether the piſtons S and Z riſe with the outer or inner end of the beam, but it is rather better that they riſe with the inner end. They are otherwiſe drawn here, in order to detach them from the reſt and ſhow them more diſtinctly.

Such is Mr Watt's ſecond engine. Let us examine its principles, that we may ſee the cauſes of its avowed and great ſuperiority over the common engines.

62 Cauſes of its ſuperiority over common engines, the full operation of the counter weight,

We have already ſeen one ground of ſuperiority, the full operation of the counter weight. We are authorized by careful examination to ſay, that in the common engines at leaſt one-half of the counter weight is expended in counteracting an unbalanced preſſure of the air on the piſton during its aſcent. In many engines, which are not the worſt, this extends to $\frac{4}{5}$th of the whole preſſure. This is evident from the examination of the engine at Montcenis by Bonjut. This makes a very great counter weight neceſſary, which exhauſts a proportional part of the moving force.

63 And great ſaving of ſteam.

But the great advantage of Mr Watt's form is the almoſt total annihilation of the waſte of ſteam by condenſation in the cylinder. The cylinder is always boiling hot, and therefore perfectly dry. This muſt be evident to any perſon who underſtands the ſubject. By the time that Mr Watt had completed his improvements, his experiments on the production of ſteam had given him a pretty accurate knowledge of its denſity; and he found himſelf authorized to ſay, that the quantity of ſteam employed did not exceed twice as much as would fill the cylinder, ſo that not above one-half was unavoidably waſted. But before he could bring the engine to this degree of perfection, he had many difficulties to overcome: He incloſed the cylinder in an outer wooden caſe at a ſmall diſtance from it. This diminiſhed the expenſe of heat by communication to ſurrounding bodies. Sometimes he allowed the ſteam from the boiler to occupy this interval. This undoubtedly prevented all diſſipation from the inner cylinder but in its turn it diſſipated much heat by the outer caſe, and a very ſenſible condenſation was obſerved between them. This has occaſioned him to omit this circumſtance in ſome of his beſt engines. We believe it was omitted in the Albion Mills.

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The greateſt difficulty was to make the great piſton tight. The old and effectual method, by water lying on it, was inadmiſſible. He was therefore obliged to have his cylinders moſt nicely bored, perfectly cylindrical, and finely poliſhed; and he made numberleſs trials of different ſoft ſubſtances for packing his piſton, which ſhould be tight without enormous friction, and which ſhould long remain ſo, in a ſituation perfectly dry, and hot almoſt to burning.

After all that Mr Watt has done in this reſpect, he thinks that the greateſt part of the waſte of ſteam which he ſtill perceives in his engines ariſes from the unavoidable eſcape by the ſides of the piſton during its deſcent.

But the fact is, that an engine of this conſtruction, of the ſame dimenſions with a common engine, making the ſame number of ſtrokes of the ſame extent, does not conſume above one fourth part of the fuel that is conſumed by the beſt engines of the common form. It is alſo a very fortunate circumſtance, that the performance of the engine is not immediately deſtroyed, nor indeed ſenſibly diminiſhed, by a ſmall want of tightneſs in the piſton. In the common engine, if air get in, in this way, it immediately puts a ſtop to the work; but although even a conſiderable quantity of ſteam get paſt the piſton during its deſcent, the rapidity of condenſation is ſuch, that hardly any diminution of preſſure can be obſerved, and the waſte of ſteam is the only inconvenience.

64 Another valuable property of it.

Mr Watt's penetration ſoon diſcovered another moſt valuable property of this engine. When an engine of the common form is erected, the engineer muſt make an accurate eſtimate of the work to be performed, and muſt proportion his engine accordingly. He muſt be careful that it be *fully* able to execute its taſk; but its power muſt not exceed its load in any extravagant degree. This would produce a motion which is too rapid, and which, being alternately in oppoſite directions, would occaſion jolts which no building or machinery could withſtand. Many engines have been ſhattered by the pumps drawing air, or a pump-rod breaking; by which accidents the ſteam-piſton deſcends with ſuch rapidity that every thing gives way. But in moſt operations of mining, the taſk of the engine increaſes, and it muſt be ſo conſtructed at firſt as to be able to bear this addition. It is very difficult to manage an engine that is much ſuperior to its taſk; and the eaſieſt way is,

to

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to have it almoſt full loaded, and to work it only during a few hours each day, and allow the pit water to accumulate during its repoſe. This increaſes the firſt coſt, and waſtes fuel during the inaction of the engine.

65 Is, that it can always be exactly fitted to the load which happens to be on it.

But this new engine can at all times be exactly fitted (at leaſt during the working ſtroke) to the load of work that then happens to be on it. We have only to adminiſter ſteam of a proper elaſticity. At the firſt erection the engine may be equal to twice its taſk, if the ſteam admitted above the cylinder be equal to that of common boiling water; but when once the ebullition is fairly commenced, and the whole air expelled from all parts of the apparatus, it is evident, that by damping the fire, ſteam of half this elaſticity may be continually ſupplied, and the water will continue boiling although its temperature does not exceed 185° of Fahrenheit's thermometer. This appears by inſpecting our table of vaporous elaſticity, and affords another argument for rendering that table more accurate by new experiments. We hope that Mr Watt will not withhold from the public the knowledge which he has acquired on this ſubject. It may very poſſibly reſult from an accurate inveſtigation, that it would be adviſable to work our ſteam-engines with weak ſteams, and that the diminution of work may be more than compenſated by the diminution of fuel. It is more probable indeed, that it is Mr Watt's opinion, that the contrary is the caſe, and that it is much more economical to employ great heats. At any rate, the deciſion of this queſtion is of great importance for improving the engine; and we ſee, in the mean time, that the engine can at all times be fitted ſo as to perform its taſk with a moderate and manageable motion, and that as the taſk increaſes we can increaſe the power of the engine.

66 One inconvenience.

But the method now propoſed has a great inconvenience. While the ſteam is weaker than the atmoſphere, there is an external force tending to ſqueeze in the ſides and bottom of the boiler. This could not be reſiſted when the difference is conſiderable, and common air would ruſh in through every crevice of the boiler and ſpoil chuſe the engine; it muſt therefore be given up.

67 Remedied in ſome degree.

But the ſame effect will be produced by diminiſhing the paſſage from the ſteam into the cylinder. For this purpoſe, the poppet valve by which the ſteam enters the cylinder was made in the form of a long taper ſpigot, and it was lodged in a cone of the ſame ſhape; conſequently the paſſage could be enlarged or contracted at pleaſure by the diſtance to which the inner cone was drawn up.

68 But the remedy attended with freſh difficulties;

In this way ſeveral engines were conſtructed, and the general purpoſe of ſuiting the power of the engine to its taſk was completely anſwered; but (as the mathematical reader will readily perceive) it was extremely difficult to make this adjuſtment preciſe and conſtant. In a great machine like this, going by jerks, it was hardly poſſible that every ſucceſſive motion of the valve ſhould be preciſely the ſame. This occaſioned very ſenſible irregularities in the motion of the engine, which increaſed and became hazardous when the joints worked looſe by long uſe.

69 Which Mr Watt's fertile genius completely removes.

Mr Watt's genius, always fertile in reſources, found out a complete remedy for all theſe inconveniences. Making the valve of the ordinary form of a puppet clack, he adjuſted the button of its ſtalk or tail ſo that it ſhould always open full to the ſame height. He then regulated the pins of the plug-frame, in ſuch a manner that the valve ſhould ſhut the moment that the piſton had deſcended a certain proportion (ſuppoſe one fourth, one-third, one half, &c.) of the cylinder. So far the cylinder was occupied by ſteam as elaſtic as common air. In preſſing the piſton farther down, it behoved the ſteam to expand, and its elaſticity to diminiſh. It is plain that this could be done in any degree we pleaſe, and that the adjuſtment can be varied in a minute, according to the exigency of the caſe, by moving the plug pins.

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In the mean time, it muſt be obſerved, that the preſſure on the piſton is continually changing, and conſequently the accelerating force. The motion therefore will no longer be uniformly accelerated: it will approach much faſter to uniformity; nay, it may be retarded, becauſe although the preſſure on the piſton at the beginning of the ſtroke may exceed the reſiſtance of the load, yet when the piſton is near the bottom the reſiſtance may exceed the preſſure. Whatever may be the law by which the preſſure on the piſton varies, an ingenious mechanic may contrive the connecting machinery in ſuch a way that the chains or rods at the outer end of the beam ſhall continually exert the ſame preſſure, or ſhall vary their preſſure according to any law he finds moſt convenient. It is in this manner that the watchmaker, by the form of the fuzee, produces an equal preſſure on the wheel-work by means of a very unequal action of the main-ſpring. In like manner, by making the outer arch heads portions of a proper ſpiral inſtead of a circle, we can regulate the force of the beam at pleaſure.

Thus we ſee how much more manageable an engine is in this form than Newcomen's was, and alſo more eaſily inveſtigated in reſpect of its power in its various poſitions. The knowledge of this laſt circumſtance was of mighty conſequence, and without it no notion could be formed of what it could perform. This ſuggeſted to Mr Watt the uſe of the barometer communicating with the cylinder; and by the knowledge acquired by theſe means has the machine been ſo much improved by its ingenious inventor.

We muſt not omit in this place one deduction made by Mr Watt from his obſervations, which may be called a diſcovery of great importance in the theory of the engine.

70 A diſcovery of Mr Watt of great importance in the theory of the engine.

Let ABCD (fig. 10.) repreſent a ſection of the cylinder of a ſteam-engine, and EF the ſurface of its piſton. Let us ſuppoſe that the ſteam was admitted while EF was in contact with AB, and that as ſoon as it had preſſed it down to the poſition EF the ſteam cock is ſhut. The ſteam will continue to preſs it down, and as the ſteam expands its preſſure diminiſhes. We may expreſs its preſſure (exerted all the while the piſton moves from the ſituation AB to the ſituation EF) by the line EF. If we ſuppoſe the elaſticity of the ſteam proportional to its denſity, as is nearly the caſe when it is hot, we may expreſs the preſſure on the piſton in any other poſition, ſuch as DC, by KI, and DK, the ordinates of an hyperbola FIK, of which AE, AB are the aſymptotes, and A the centre. The accumulated preſſure during the motion of the piſton from EF to DC muſt be expreſſed by the area EFCDK, and the preſſure during the whole motion by the area ABFCDA.

Now

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Now it is well known that the area EFcDE is equal to ABFE multiplied by the hyperbolic logarithm of $\frac{AD}{AE}$, $= L.\frac{AD}{AE}$, and the whole area ABF cDA is $= ABFE \times \left(1 + L.\frac{AD}{AE}\right)$.

Thus let the diameter of the piſton be 2.4 inches, and the preſſure of the atmoſphere on a ſquare inch be 14 pounds; the preſſure on the piſton is 6333 pounds. Let the whole ſtroke be 6 feet, and let the ſteam be ſtopped when the piſton has deſcended 18 inches, or 1,5 feet. The hyperbolic logarithm of $\frac{6}{1,5}$ is 1,3862943. Therefore the accumulated preſſure ABFcDA is $=$ $6333 \times 2,3862943, = 15114$ pounds.

As few profeſſional engineers are poſſeſſed of a table of hyperbolic logarithms, while tables of common logarithms are or ſhould be in the hands of every perſon who is much engaged in mechanical calculations, let the following method be practiſed. Take the common logarithm of $\frac{AD}{AE}$, and multiply it by 2,3026; the product is the hyperbolic logarithm of $\frac{AD}{AE}$.

The accumulated preſſure while the piſton moves from AB to EF is 6333×1, or ſimply 6333 pounds. Therefore the ſteam while it expands into the whole cylinder adds a preſſure of 8781 pounds.

Suppoſe that the ſteam had got free admiſſion during the whole deſcent of the piſton, the accumulated preſſure would have been 6333×4, or 25332 pounds.

Here Mr Watt obſerved a remarkable reſult. The ſteam expended in this caſe would have been four times greater than when it was ſtopped at $\frac{1}{4}$th, and yet the accumulated preſſure is not twice as great, being nearly $\frac{1}{2}$ds. One fourth of the ſteam performs nearly $\frac{1}{2}$ths of the work, and an equal quantity performs more than twice as much work when thus admitted during $\frac{1}{4}$th of the motion.

This is a curious and an important information, and the advantage of this method of working a ſteam-engine increaſes in proportion as the ſteam is ſooner ſtopped; but the increaſe is not great after the ſteam is rarefied four times. The curve approaches near to the axis, and ſmall additions are made to the area. The expenſe of ſuch great cylinders is conſiderable, and may ſometimes compenſate this advantage.

Let the ſteam be ſtopped at	its performance is mult.
$\frac{1}{2}$	1,7
$\frac{1}{3}$	2,1
$\frac{1}{4}$	2,4
$\frac{1}{5}$	2,6
$\frac{1}{6}$	2,8
$\frac{1}{7}$	3,
$\frac{1}{8}$	3,2
&c.	&c.

It is very pleaſing to obſerve ſo many unlooked-for advantages reſulting from an improvement made with the ſole view of leſſening the waſte of ſteam by condenſation. While this purpoſe is gained, we learn how to huſband the ſteam which is not thus waſted. The engine becomes more manageable, and is more eaſily adapted to every variation in its taſk, and all its powers are more eaſily computed.

The active mind of its ingenious inventor did not ſtop here: It had always been matter of regret that one-half of the motion was unaccompanied by any work. It was a very obvious thing to Mr Watt, that as the ſteam admitted above the piſton preſſed it down, ſo ſteam admitted below the piſton preſſed it up with the ſame force, provided that a vacuum were made on its upper ſide. This was eaſily done, by connecting the lower end of the cylinder with the boiler and the upper end with the condenſer.

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Fig. 11. is a repreſentation of this conſtruction exactly copied from Mr Watt's figure accompanying his ſpecification. Here BB is a ſection of the cylinder, ſurrounded at a ſmall diſtance by the caſe 1111. The ſection of the piſton A, and the collar of leathers which embraces the piſton rod, gives a diſtinct notion of its conſtruction, of the manner in which it is connected with the piſton-rod, and how the packing of the piſton and collar contributes to make all tight.

Plate CCCCLXXIX. 71 Deſcription of Mr Watt's ſteam-engine in its moſt improved ſtate.

From the top of the cylinder proceeds the horizontal pipe. Above the letter D is obſerved the ſeat of the ſteam valve, communicating with the box above it. In the middle of this may be obſerved a dark ſhaded circle. This is the mouth of the upper branch of the ſteam pipe coming from the boiler. Beyond D, below the letter N, is the ſeat of the upper condenſing valve. The bottom of the cylinder is made ſpherical, fitting the piſton, ſo that they may come into entire contact. Another horizontal pipe proceeds from this bottom. Above the letter E is the ſeat of the lower ſteam valve, opening into the valve box. This box is at the extremity of another ſteam pipe marked C, which branches off from the upper horizontal part, and deſcends obliquely, coming forward to the eye. The lower part is repreſented as cut open, to ſhow its interior conformation. Beyond this ſteam valve, and below the letter F, may be obſerved the ſeat of the lower condenſing valve. A pipe deſcends from hence, and at a ſmall diſtance below unites with another pipe GG, which comes down from the upper condenſing valve N. Theſe two eduction pipes thus united go downwards, and open at L into a rectangular box, of which the end is ſeen at L. This box goes backward from the eye, and at its farther extremity communicates with the air-pump K, whoſe piſton is here repreſented in ſection with its butterfly valves. The piſton delivers the water and air laterally into another rectangular box M, darkly ſhaded, which box communicates with the pump I. The piſton-rods of this and of the air-pump are ſuſpended by chains from a ſmall arch head on the inner arm of the great beam. The lower part of the eduction-pipe, the horizontal box L, the air-pump K, with the communicating box M between it and the pump I, are all immerſed in the cold water of the condenſing ciſtern. The box L is made flat, broad, and ſhallow, in order to increaſe its ſurface and accelerate the condenſation. But that this may be performed with the greateſt expedition, a ſmall pipe H, open below (but occaſionally ſtopped by a plug valve) is inſerted laterally into the eduction-pipe G, and then divides into two branches; one of which reaches within a foot or two of the upper valve N, and the other approaches as near to the valve F.

As it is intended by this conſtruction to give the piſton a ſtrong impulſe in both directions, it will not be proper

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proper to ſuſpend its rod by a chain from the great beam; for it muſt not only pull down that end of the beam, but alſo puſh it upwards. It may indeed be ſuſpended by double chains like the piſtons of the engines for extinguiſhing fires; and Mr Watt has accordingly done to in ſome of his engines. But in his drawing from which this figure is copied, he has communicated the force of the piſton to the beam by means of a toothed rack OO, which engages or works in the toothed ſector QQ on the end of the beam. The reader will underſtand, without any farther explanation, how the impulſe given to the piſton in either direction is thus tranſmitted to the beam without diminution. The fly XX, with its pinion Y, which alſo works in the toothed arch QQ, may be ſuppoſed to be removed for the preſent, and will be conſidered afterwards.

We ſhall take the preſent opportunity of deſcribing Mr Watt's method of communicating the force of the ſteam-engine to any machine of the rotatory kind. VV repreſents the rim and arms of a very large and heavy metalline fly. On its axis is the concentric toothed wheel U. There is attached to the end of the great beam a ſtrong and ſtiff rod TT, to the lower end of which a toothed wheel W is firmly fixed by two bolts, ſo that it cannot turn round. This wheel is of the ſame ſize and in the ſame vertical plane with the wheel U; and an iron link or ſtrap (which cannot be ſeen here, becauſe it is on the other ſide of the two wheels) connects the centres of the two wheels ſo that the one cannot quit the other. The engine being in the poſition repreſented in the figure, ſuppoſe the fly to be turned once round by any external force in the direction of the darts. It is plain, that ſince the toothed wheels cannot quit each other, being kept together by the link, the inner half (that is, the half next the cylinder) of the wheel U will work on the inner half of the wheel W, ſo that at the end of the revolution of the fly the wheel W muſt have got to the top of the wheel U, and the outer end of the beam muſt be raiſed to its higheſt poſition. The next revolution of the fly will bring the wheel W and the beam connected with it to their firſt poſitions; and thus every two revolutions of the fly will make a complete period of the beam's reciprocating movements. Now, inſtead of ſuppoſing the fly to drive the beam, let the beam drive the fly. The motions muſt be perfectly the ſame, and the aſcent or deſcent of the piſton will produce one revolution of the fly.

A ſide view of this apparatus is given in fig. 12. marked by the ſame letters of reference. This ſhows the ſituation of parts which were fore-ſhortened in fig. 11. particularly the deſcending branch C of the ſteam pipe, and the ſituation and communications of the two pumps K and L. S, S is the horizontal part of the ſteam pipe. 9 is a part of it whoſe box is repreſented by the dark circle of fig. 11. D is the box of the ſteam clack, and the little circle at its corner repreſents the end of the axis which turns it, as will be deſcribed afterwards. N is the place of the upper eduction valve. A part only of the upper eduction-pipe G is repreſented, the reſt being cut off, becauſe it would have covered the deſcending ſteam pipe CC. When continued down, it comes between the eye and the box E of the lower ſteam valve, and the box F of the lower eduction-valve.

Let us now trace the operation of this machine through all its ſteps. Recurring to fig. 11. let us ſuppoſe that the lower part of the cylinder BB is exhauſted of all elaſtic fluids; that the upper ſteam valve D and the lower eduction valve F are open, and that the lower ſteam valve E and upper eduction valve N are ſhut. It is evident that the piſton muſt be preſſed toward the bottom of the cylinder, and muſt pull down the end of the working beam by means of the toothed rack OO and ſector QQ, cauſing the other end of the beam to urge forward the machinery with which it is connected. When the piſton arrives at the bottom of the cylinder, the valves D and F are ſhut by the plug frame, and E and N are opened. By this laſt paſſage the ſteam gets into the eduction-pipe, where it meets with the injection water, and is rapidly condenſed. The ſteam from the boiler enters at the ſame time by E, and preſſing on the lower ſide of the piſton, forces it upwards, and by means of the toothed rack OO and toothed ſector QQ forces up that end of the working beam, and cauſes the other end to urge forward the machinery with which it is connected: and in this manner the operation of the engine may be continued for ever.

The injection water is continually running into the eduction-pipe, becauſe condenſation is continually going on, and therefore there is a continual atmoſpheric preſſure to produce a jet. The air which is diſengaged from the water, or enters by leaks, is evacuated only during the riſe of the piſton of the air-pump K. When this is very copious, it renders a very large air-pump neceſſary; and in ſome ſituations Mr Watt has been obliged to employ two air-pumps, one worked by each arm of the beam. This in every caſe expends a very conſiderable portion of the power, for the air-pump is always working againſt the whole preſſure of the atmoſphere.

It is evident that this form of the engine, by maintaining an almoſt conſtant and uninterrupted impulſion, is much fitter for driving any machinery of continued motion than any of the former engines, which were inactive during half of their motion. It does not, however, ſeem to have this ſuperiority when employed to draw water: But it is equally fitted for this taſk. Let the engine be loaded with twice as much as would be proper for it if a ſingle ſtroke engine, and let a fly be connected with it. Then it is plain that the power of the engine during the riſe of the ſteam piſton will be accumulated in the fly; and this, in conjunction with the power of the engine during the deſcent of the ſteam piſton, will be equal to the whole load of water.

In ſpeaking of the ſteam and eduction valves, we ſaid that they were all puppet valves. Mr Watt employed cocks, and alſo ſliding valves, ſuch as the regulator or ſteam-valves of the old engines. But he found them always loſe their tightneſs after a ſhort time. This is not ſurpriſing, when we conſider that they are always perfectly dry, and almoſt burning hot. He was therefore obliged to change them all for puppet clacks, which, when truly ground and nicely fitted in their motions at firſt, are not found to go out of order by any length of time. Other engineers now univerſally uſe them in the old form of the ſteam-engine, without the ſame reaſons, and merely by ſervile and ignorant imitation.

The way in which Mr Watt opens and ſhuts theſe valves is as follows. Fig. 13. repreſents a clack with its

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its ſeat and box. Suppoſe it one of the eduction valves. HH is part of the pipe which introduces the ſteam, and GG is the upper part of the pipe which communicates with the condenſer. At EE may be obſerved a piece more finely ſhaded than the ſurrounding parts. This is the ſeat of the valve, and is a braſs or bell-metal ring turned conical on the outſide, ſo as to fit exactly into a conical part of the pipe G G. Theſe two pieces are fitted by grinding; and the cone being of a long taper, the ring ſticks firmly in it, eſpecially after having been there for ſome time and united by ruſt. The clack itſelf is a ſtrong braſs plate D, turned conical on the edge, ſo as to fit the conical or ſloping inner edge of the ſeat. Theſe are very nicely ground on each other with emery. This conical joining is much more obtuſe than the outer ſide of the ring; ſo that although the joint is air-tight, the two pieces do not ſtick ſtrongly together. The clack has a round tail D G, which is freely moveable up and down in the hole of a croſs piece F F. On the upper ſide of the valve is a ſtrong piece of metal D C firmly joined to it, one ſide of which is formed into a toothed rack. A is the ſection of an iron axle which turns in holes in the oppoſite ſides of the valve-box, where it is nicely fitted by grinding, ſo as to be air-tight. Collets of thick leather, well ſoaked in melted tallow and roſin, are ſcrewed on the outſide of theſe holes to prevent all ingreſs of air. One end of this axis projects a good way without the box, and carries a ſpanner or handle, which is moved by the plug-frame. To this axis is fixed a ſtrong piece of metal B, the edge of which is formed into an arch of a circle having the axis A in its centre, and is cut into teeth, which work in the teeth of the rack D C. K is a cover which is fixed by ſcrews to the top of the box H J J H, and may be taken off in order to get at the valve when it needs repairs.

From this deſcription it is eaſy to ſee that by turning the handle which is on the axis A, the ſector B muſt lift up the valve by means of its toothed rack D C, till the upper end of the rack touch the knob or button K. Turning the handle in the oppoſite direction brings the valve down again to its ſeat.

This valve is extremely tight. But in order to open it for the paſſage of the ſteam, we muſt exert a force equal to the preſſure of the atmoſphere. This in a large engine is a very great weight. A valve of ſix inches diameter ſuſtains a preſſure not leſs than 400 pounds. But this force is quite momentary, and hardly impedes the motion of the engine; for the inſtant the valve is detached from its ſeat, although it has not moved the 100th part of an inch, the preſſure is over. Even this little inconvenience has been removed by a delicate thought of Mr Watt. He has put the ſpanner in ſuch a poſition when it *begins* to raiſe the valve, that its mechanical energy is almoſt infinitely great. Let Q R (fig. 14.) be part of the plug frame deſcending, and P one of its pins juſt going to lay hold of the ſpanner N O moveable round the axis N. On the ſame axis is another arm N M connected by a joint with the leader M L, which is connected alſo by a joint with the ſpanner L A that is on the axis A of the ſector within the valve-box. Therefore when the pin P puſhes down the ſpanner N O, the arm N M moves ſidewiſe and pulls down the ſpanner A L, by means of the connecting rod. Things are ſo diſpoſed, that when the cock is ſhut, L M and M N are in one ſtraight line. The intelligent mechanic will perceive that, in this poſition, the force of the lever O N M is inſuperable. It has this further advantage, that if any thing ſhould tend to force open the valve, it would be ineffectual; for no force exerted at A, and tranſmitted by the rod L M, can poſſibly puſh the joint M out of its poſition. Of ſuch importance is it to practical mechanics, that its profeſſors ſhould be perſons of penetration as well as knowledge. Yet this circumſtance is unheeded by hundreds who have ſervilely copied from Mr Watt, as may be ſeen in every engine that is puffed on the public as a diſcovery and an improvement. When theſe puppet valves have been introduced into the common engine, we have not ſeen one inſtance where this has been attended to; certainly becauſe its utility has not been obſerved: and there is one ſituation where it is of more conſequence than in Mr Watt's engine, viz. in the injection-cock. Here the valve is drawn back into a box, where the water is ſo aukwardly diſpoſed round it that it can hardly get out of its way, and where the preſſure even exceeds that of the atmoſphere. Indeed this particular ſubſtitution of the button-valve for the cock is moſt injudicious.

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We poſtponed any account of the office of the fly X X (fig. 11.), as it is not of uſe in an engine regulated by the fly V V. The fly X X is only for regulating the reciprocating motion of the beam when the ſteam is not admitted during the whole deſcent of the piſton. This it evidently muſt render more uniform, accumulating a momentum equal to the whole preſſure of the full ſupply of ſteam, and then ſharing it with the beam during the reſt of the deſcent of the piſton.

72 Review of Mr Watt's three great improvements.

When a perſon properly ſkilled in mechanics and chemiſtry reviews theſe different forms of Mr Watt's ſteam-engine, he will eaſily perceive them ſuſceptible of many intermediate forms, in which any one or more of the diſtinguiſhing improvements may be employed. The firſt great improvement was the condenſation in a ſeparate veſſel. This increaſed the original powers of the engine, giving to the atmoſpheric preſſure and to the counter weight their full energy; at the ſame time the waſte of ſteam is greatly diminiſhed. The next improvement by employing the preſſure of the ſteam inſtead of that of the atmoſphere, aimed only at a ſtill farther diminution of the waſte; but was fertile in advantages, rendering the machine more manageable, and particularly enabling us at all times, and without trouble, to ſuit the power of the engine to its load of work, however variable and increaſing; and brought into view a very intereſting propoſition in the mechanical theory of the engine, viz. that the whole performance of a given quantity of ſteam may be augmented by admitting it into the cylinder only during a part of the piſton's motion. Mr Watt has varied the application of this propoſition in a thouſand ways; and there is nothing about the machine which gives more employment to the ſagacity and judgment of the engineer. The third improvement of the double impulſe may be conſidered as the finiſhing touch given to the engine, and renders it as uniform in its action as any water-wheel. In the engine in its moſt perfect form there does not ſeem to be above one-fourth of the ſteam waſted by warming the apparatus; ſo that *it is not poſſible* to make it one-fourth part more powerful than it is at preſent. The only thing that ſeems ſuſceptible of conſiderable improvement is

Fig. 2.

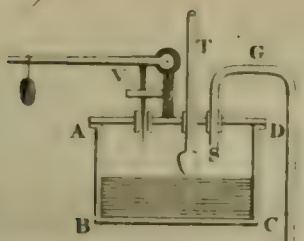


Fig. 1.

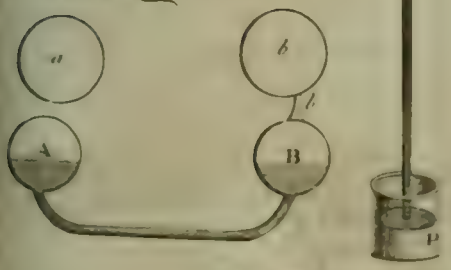


Fig. 6.

Savery's Steam Engine

Fig. 4

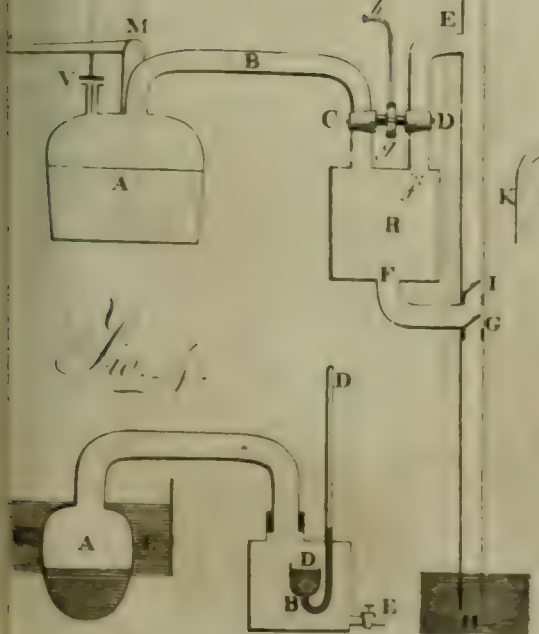


Fig. 3

Fig. 5

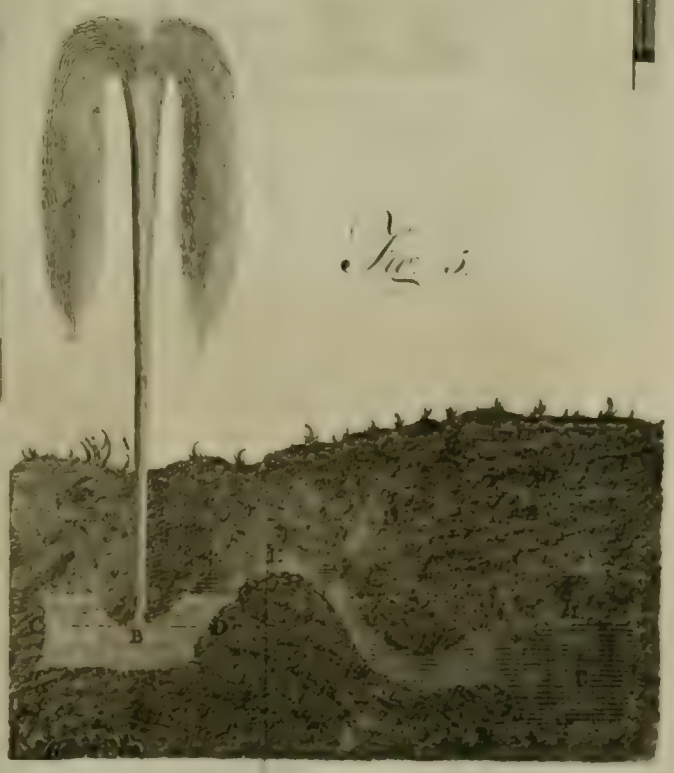
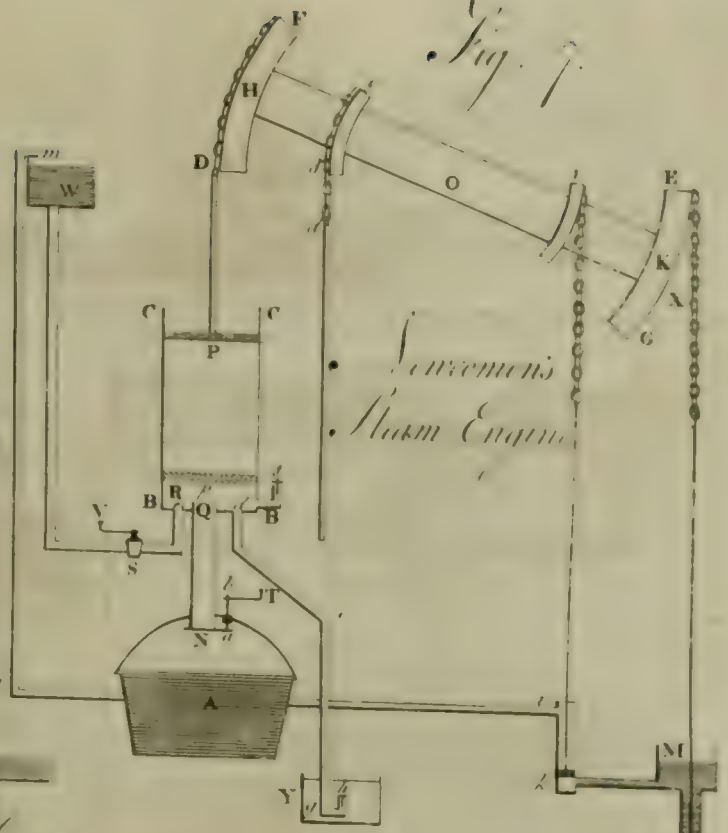


Fig. 7.



Savery's Steam Engine

BEIGHTON'S STEAMENGINE.

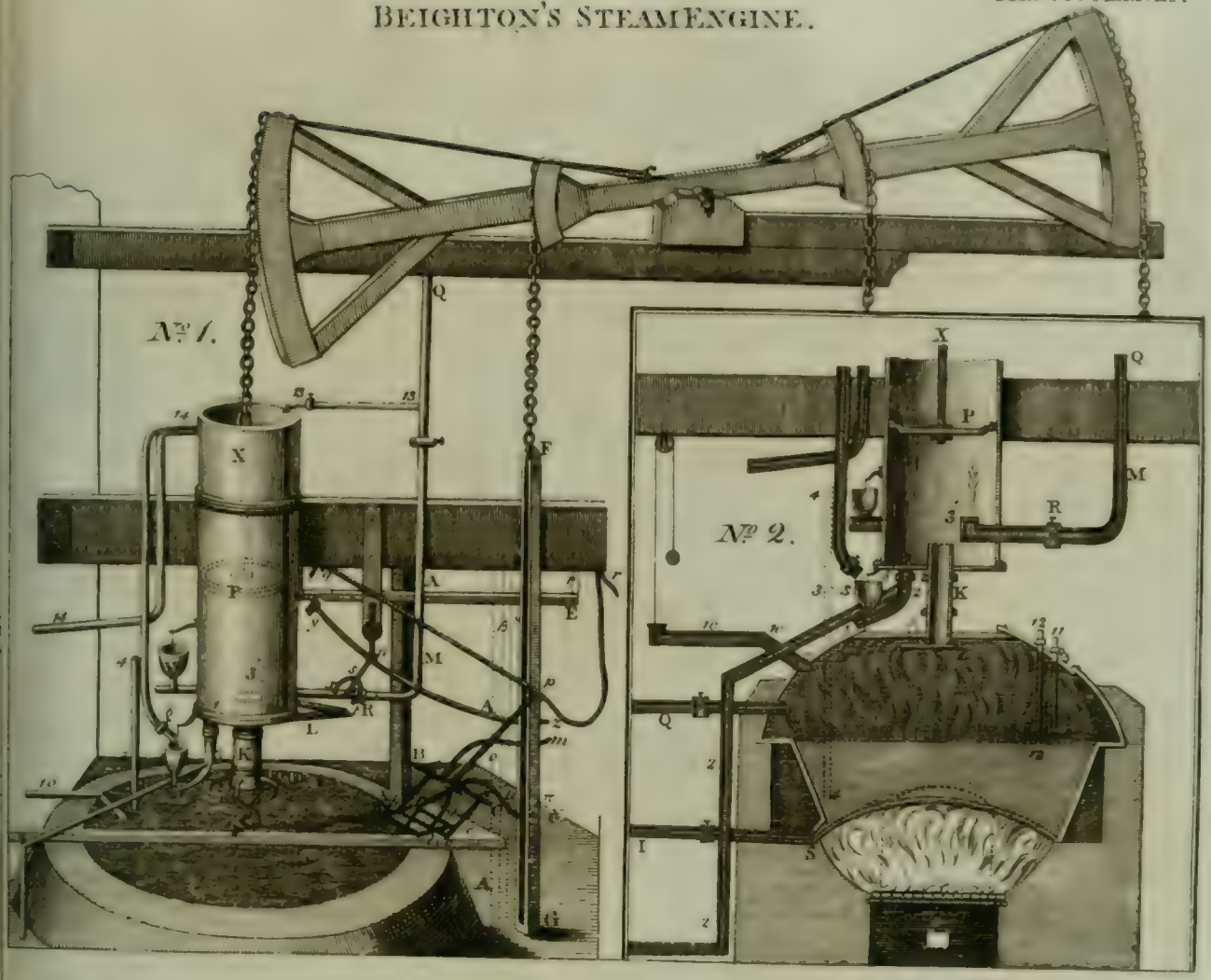


Fig. 9.

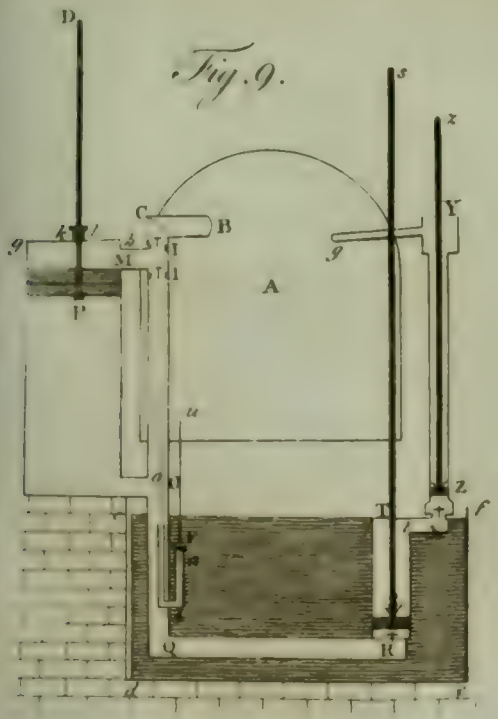
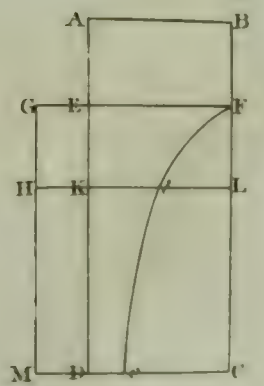


Fig. 10.



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77 Proposed to drain the Haerlem Meer by the steam-engine.

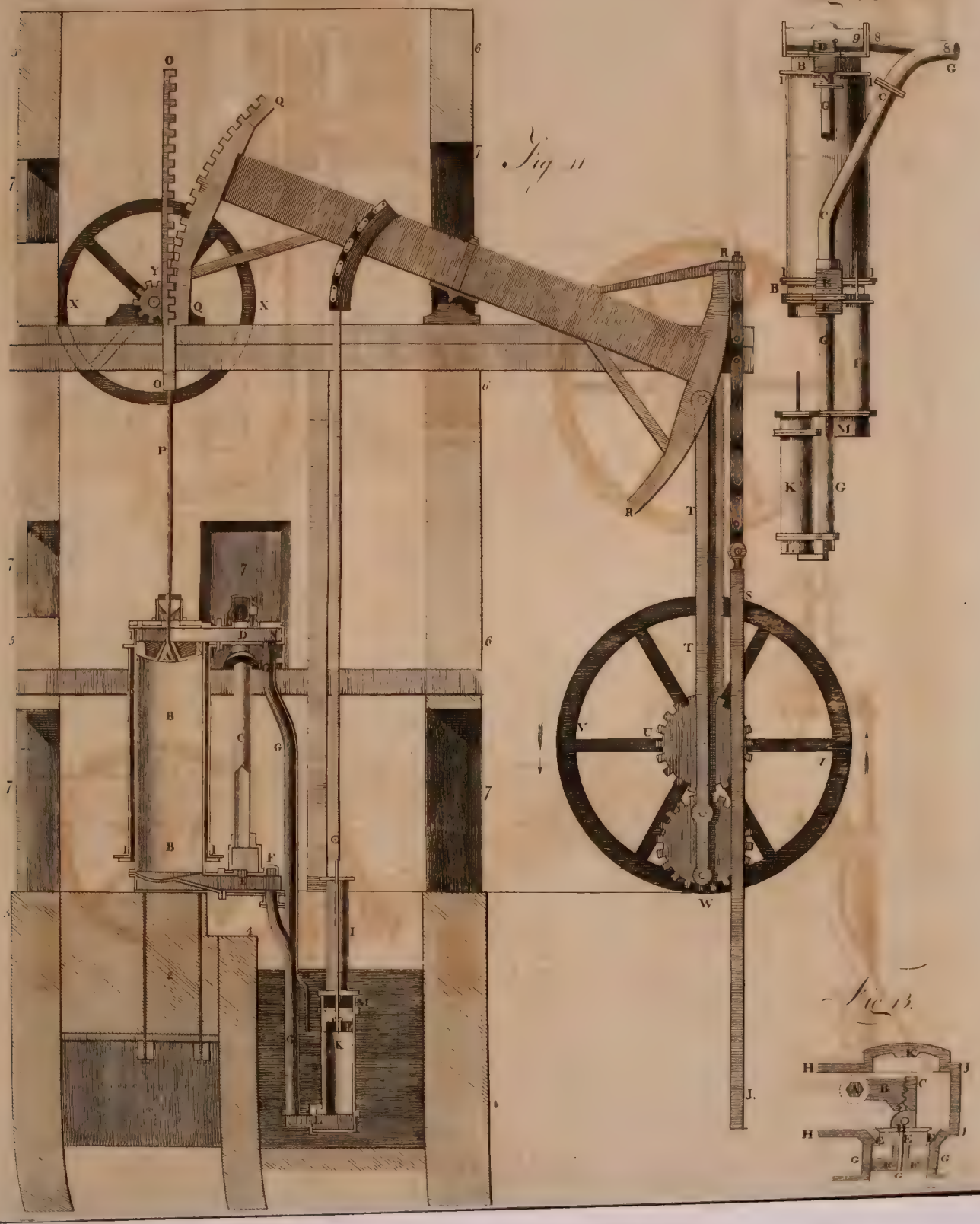
78 The attempts to improve Mr Watt's engine in general of little advantage;

79 And the succeſs of these has not invited the other.

Watt's

STEAM-ENGINE

Plate CCCCLXXIX



Steam-Engine.

is the great beam. The enormous ſtrains exerted on its arms require a proportional ſtrength. This requires a vaſt maſs of matter, not leſs indeed in an engine with a cylinder of 54 inches than three tons and a half, moving with the velocity of three feet in a ſecond, which muſt be communicated in about half a ſecond. This maſs muſt be brought into motion from a ſtate of reſt, muſt again be brought to reſt, again into motion, and again to reſt, to complete the period of a ſtroke. This conſumes much power; and Mr Watt has not been able to load an engine with more than 10 or 11 pounds on the inch and preſerve a ſufficient quantity of motion, ſo as to make 12 or 15 ſix-feet ſtrokes in a ſecond. Many attempts have been made to leſſen this maſs by uſing a light framed wheel, or a light frame of carpentry, in place of a ſolid beam. Theſe have generally been conſtructed by perſons ignorant of the true ſcientific principles of carpentry, and have fared accordingly. Mr Watt has made ſimilar attempts; but found, that although at firſt they were abundantly ſtrong, yet after a ſhort time's employment the ſtraps and bolts with which the wooden parts were connected cut their way into the wood, and the framing grew looſe in the joints, and, without giving any warning, went to pieces in an inſtant. A ſolid maſſy ſimple beam, of ſufficient ſtrength, bends, and ſenſibly complains (as the carpenters expreſs it), before it breaks. In all great engines, therefore, ſuch only are employed, and in ſmaller engines he ſometimes uſes caſt-iron wheels or pulleys; nay, he frequently uſes no beam or equivalent whatever, but employs the ſteam piſton-rod to drive the machinery to which the engine is applied.

73 The only improvement now wanting is a ſtrength-en the great beam.

We preſume that our thinking readers will not be diſpleaſed with this rational hiſtory of the progreſs of this engine in the hands of its ingenious and worthy inventor. We owe it to the communications of a friend, well acquainted with him, and able to judge of his merits. The public ſee him always aſſociated with the no leſs celebrated mechanic and philoſopher Mr Boulton of Soho near Birmingham (ſee SOHO). They have ſhared the royal patent from the beginning; and the alliance is equally honourable to both.

74 Mr Watt aſſociated with Mr Boulton.

The advantages derived from the patent-right ſhew both the ſuperiority of the engine and the liberal minds of the proprietors. They erect the engines at the expence of the employers, or give working drafts of all the parts, with inſtructions, by which any reſident engineer may execute the work. The employers ſelect the beſt engine of the ordinary kind in the kingdom, compare the quantities of fuel expended by each, and pay to Meſſrs Watt and Boulton one-third of the annual ſavings for a certain term of years. By this the patentees are excited to do their utmoſt to make the engine perfect; and the employer pays in proportion to the advantage he derives from it.

75 Hence their profits are derived in erecting engines.

It may not be here improper to ſtate the actual performance of ſome of theſe engines, as they have been aſcertained by experiment.

76 What the actual performance of ſome of theſe engines is.

An engine having a cylinder of 31 inches in diameter, and making 17 double ſtrokes per minute, performs the work of forty horſes working night and day (for which three relays or 120 horſes muſt be kept), and burns 11,000 pounds of Staffordſhire coal *per* day. A cylinder of 19 inches, making 25 ſtrokes of 4 feet each per minute, performs the work of 12 horſes working conſtantly, and burns 3700 pounds of coals *per* day. A cylinder of 24 inches, making 22 ſtrokes of 5 feet, burns 5500 pounds of coals, and is equivalent to the conſtant work of 20 horſes. And the patentees think themſelves authorized by experience to ſay in general, that theſe engines will raiſe more than 20,000 cubic feet of water 24 feet high for every hundred weight of good pit-coal conſumed by them.

Steam-Engine.

In conſequence of the great ſuperiority of Mr Watt's engines, both with reſpect to economy and manageableneſs, they have become of moſt extenſive uſe; and in every demand of manufacture on a great ſcale they offer us an indefatigable ſervant, whoſe ſtrength has no bounds. The greateſt mechanical project that ever engaged the attention of man was on the point of being executed by this machine. The States of Holland were treating with Meſſrs Watt and Boulton for draining the Haerlem Meer, and even reducing the Zuyder Zee: and we doubt not but that it will be accompliſhed whenever that nation has ſufficiently recovered from the convulſions of her revolution. Indeed ſuch unlimited powers are afforded by this engine, that the engineer now thinks that no taſk can be propoſed to him which he cannot execute with profit to his employer.

77 Propoſed to drain the Haerlem Meer by the ſteam-engine.

No wonder then that all claſſes of engineers have turned much of their attention to this engine; and ſeeing that it has done ſo much, that they try to make it do ſtill more. Numberleſs attempts have been made to improve Mr Watt's engine; and it would occupy a volume to give an account of them, whilſt that account would do no more than indulge curioſity. Our engineers by profeſſion are in general miſerably deficient in that accurate knowledge of mechanics and of chemiſtry which is neceſſary for underſtanding this machine; and we have not heard of one in Great Britain who can be put on a par with the preſent patentees in this reſpect. Moſt of the attempts of engineers have been made with the humble view of availing themſelves of Mr Watt's diſcoveries, ſo as to conſtruct a ſteam engine ſuperior to Newcomen's, and yet of a form ſufficiently different from Watt's to keep it without the reach of his patent. This they have in general accompliſhed by performing the condenſation in a place which, with a little ſtretch of fancy, not unfrequent in a court of law, may be called *part of the cylinder*.

78 The attempts to improve Mr Watt's engine in general of little advantage;

The ſucceſs of moſt of theſe attempts has interfered ſo little with the intereſt of the patentees, that they have not hindered the erection of many engines which the law would have deemed encroachments. We think it our duty to give our opinion on this ſubject without reſerve. Theſe are moſt expenſive undertakings, and few employers are able to judge accurately of the merits of a project preſented to them by an ingenious artiſt. They may ſee the practicability of the ſcheme, by having a general notion of the expanſion and condenſation of ſteam, and they may be miſled by the ingenuity apparent in the conſtruction. The engineer himſelf is frequently the dupe of his own ingenuity; and it is not always dishoneſty, but frequently ignorance, which makes him prefer his own invention or (as he thinks it) improvement. It is a moſt delicate engine, and requires much knowledge to ſee what does and what does not improve its performance. We have gone into the preceding minute inveſtigation of Mr Watt's progreſs with the expreſs purpoſe of making our readers fully maſters

79 And the ſucceſs of theſe has not injured the other.

Steam-Engine.

of its principles, and have more than once pointed out the real improvements, that they may be firmly fixed and always ready in the mind. By having recourse to them, the reader may pronounce with confidence on the merits of any new construction, and will not be deceived by the puffs of an ignorant or dishonest engineer.

80 Exception in favour of Mr Hornblower.

We must except from this general criticism a construction by Mr Jonathan Hornblower near Bristol, on account of its singularity, and the ingenuity and real skill which appears in some particulars of its construction. The following short description will sufficiently explain its principle, and enable our readers to appreciate its merit.

Plate CCCLXXX. XI Description of his steam-engine.

A and B (fig. 15.) represent two cylinders, of which A is the largest. A piston moves in each, having their rods C and D moving through collars at E and F. These cylinders may be supplied with steam from the boiler by means of the square pipe G, which has a flanch to connect it with the rest of the steam-pipe. This square part is represented as branching off to both cylinders. *c* and *d* are two cocks, which have handles and tumblers as usual, worked by the plug-beam W. On the fore-side (that is, the side next the eye) of the cylinders is represented another communicating pipe, whose section is also square or rectangular, having also two cocks *a*, *b*. The pipe Y, immediately under the cock *b*, establishes a communication between the upper and lower parts of the small cylinder B, by opening the cock *b*. There is a similar pipe on the other side of the cylinder A, immediately under the cock *d*. When the cocks *c* and *a* are open, and the cocks *b* and *d* are shut, the steam from the boiler has free admission into the upper part of the cylinder B, and the steam from the lower part of B has free admission into the upper part of A; but the upper part of each cylinder has no communication with its lower part.

From the bottom of the great cylinder proceeds the eduction-pipe K, having a valve at its opening into the cylinder, which bends downwards, and is connected with the conical condenser L (c). The condenser is fixed on a hollow box M, on which stand the pumps N and O for extracting the air and water; which last runs along the trough T into a cistern U, from which it is raised by the pump V for recruiting the boiler, being already nearly boiling hot. Immediately under the condenser there is a spigot valve at S, over which is a small jet pipe, reaching to the bend of the eduction-pipe. The whole of the condensing apparatus is contained in a cistern R of cold water. A small pipe P comes from the side of the condenser, and terminates on the bottom of the trough T, and is there covered with a valve Q, which is kept tight by the water that is always running over it. Lastly, the pump-rods X cause the outer end of the beam to preponderate, so that the quiescent position of the beam is that represented in the figure, the pistons being at the top of the cylinders.

Suppose all the cocks open, and steam coming in copiously from the boiler, and no condensation going on in L; the steam must drive out all the air, and at last follow it through the valve Q. Now shut the valves *b* and *d*, and open the valve S of the condenser. The condensation will immediately commence. There is now no pressure on the under side of the piston of A, and it immediately descends. The communication between the lower part of B and the upper part of A being open, the steam will go from B into the space left by the piston of A. It must therefore expand, and its elasticity must diminish, and will no longer balance the pressure of the steam above the piston of B. This piston therefore, if not with-held by the beam, would descend till it is in equilibrio, having steam of equal density above and below it. But it cannot descend so far; for the cylinder A is wider than B, and the arm of the beam at which its piston hangs is longer than the arm which supports the piston of B: therefore when the piston of B has descended as far as the beam will permit it, the steam between the two pistons occupies a larger space than it did when both pistons were at the tops of their cylinders. Its density, therefore, and its elasticity, diminish as its bulk increases. It is therefore not a balance; for the steam on the upper side of B, and the piston B, *pulls* at the beam with all the difference of these pressures. The slightest view of the subject must show the reader, that as the pistons descend, the steam that is between them will grow continually rarer and less elastic, and that both pistons will pull the beam downwards.

Suppose now that each has reached the bottom of its cylinder. Shut the cock *a* and the eduction cock at the bottom of A, and open the cocks *b* and *d*. The communication being now established between the upper and lower part of each cylinder, nothing hinders the counter weight from raising the pistons to the top. Let them arrive there. The cylinder B is at this time filled with steam of the ordinary density, and the cylinder A with an equal absolute quantity of steam, but expanded into a larger space.

Shut the cocks *b* and *d*, and open the cock *a*, and the eduction cock at the bottom of A; the condensation will again operate, and the pistons descend. And thus the operation may be repeated as long as steam is supplied; and one full of the cylinder B of ordinary steam is expended during each working stroke.

Let us now examine the power of this engine. It is evident, that when both pistons are at the top of their respective cylinders, the active pressure (that is, the difference of the pressure on its two sides) on the piston of B is nothing, while that on the piston of A is equal to the full pressure of the atmosphere on its area. This, multiplied by the length of the arm by which it is supported, gives its mechanical energy. As the pistons descend, the pressure on the piston of B increases, while that on the piston of A diminishes. When both are at the bottom, the pressure on the piston of B is at its maximum, and that on the piston of A at its minimum.

Mr Hornblower saw that this must be a beneficial employment of steam, and preferable to the practice of condensing it while its full elasticity remained; but he has not considered it with the attention necessary for ascertaining the advantage with precision.

Let *a* and *b* represent the areas of the pistons of A and

(c) This, however, was stopped by Watt's patent; and the condensation must be performed as in Newcomen's engine, or at least in the cylinder A.

Steam-Engine.

Fig. 10

...es, that we may compare it with the ... a single piston.

...by considering the momentary pres...

..., as equal to the ordinate GF, ...

...urve F b c (fig. 10.), which has for ...M equal to h the height of our cy... ordinate y. We have $y = p +$ ... $-p = \frac{p\,h}{\frac{h}{m-1}+x}$. Now it is plain that

...dinate of an equilateral hyperbola,

...power or rectangle of the ordinate ... which the abscis reckoned from the ... Therefore make G E $= p$, and ...el to M G, and make E A $= \frac{G\,M}{m-1}$, ...e F b c is an equilateral hyperbola,

...entre and A D for its assymptote, ...mptote AB, and its ordinate FB. ...the hyperbola is $= p\,h$, $=$ GEDM ...GM $= h$); and since all the inscri... as AEFB, are equal to $p\,h$, it fol... s equal to GEDM, and that the ...equal to the area GFcMG, which ...ulated pressure in Hornblower's en...

...pute the accumulated pressure very ...tly $= p\,h \times \left(1 + \text{L}.\frac{\text{AD}}{\text{AE}}\right)$.

82. The accumulated pressure the same with that of Mr Watt's engine.

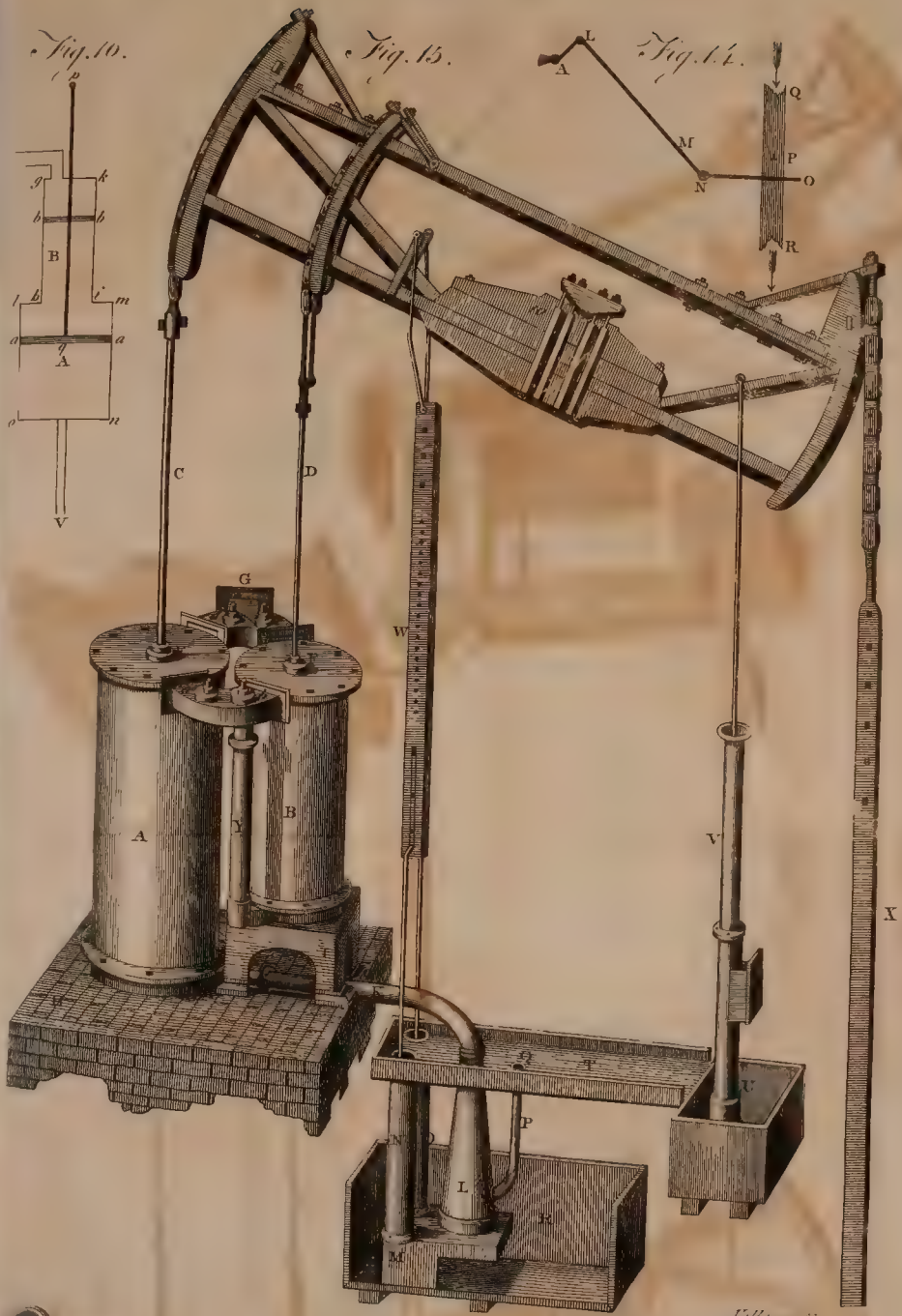
...ader cannot but observe that this is ...with the accumulated pressure of a ...admitted in the beginnig, and stop... ...ethod, when the piston has descend... part of the cylinder. In consi... ...ower's engine, the thing was pre... ...t a form that we did not perceive ...and we were surprised at the result. ...ven regretting it, because it had the ...w principle and an improvement: ...but that it appeared so to the in... ...r we have had such proofs of his ...s permit us not to suppose that he ...nning, and availed himself of the difficulty of tracing the analogy. And as the thing may mislead others in the same way, we have done a service to the public by showing that this engine, so costly and so difficult in its construction, is no way superior in power to Mr Watt's simple method of stopping the steam. It is even inferior, because there must be a condensation in the communicating passages. We may add, that if the condensation is performed in the cylinder A, which it must be unless with the permission of Watt and Boulton, the engine cannot be much superior to a common engine; for much of the steam from below B will be condensed between the pistons by the coldness of the cylinder A; and this diminishes the down-

... the pistons are in their highest position, this pressure is equal to $m\,p$. When they are in their lowest position, it is $= p\,\frac{2\,m-1}{m}$. Here therefore is an accession of power. In the beginning the pressure is greater than on a single piston in the proportion of m to 1; and at the end of the stroke, where the pressure is weakest, it is still much greater than the pressure on a single piston. Thus, if m be 4, the pressure at the beginning of the stroke is $4\,p$, and at the end it is $\frac{7}{4}\,p$, almost double, and in all intermediate positions it is greater. It is worth while to obtain the sum total of all the

Hornblower's

STEAM ENGINE

Plate CCCCLXXX.



Steam-Engine.

and B, and let α and β be the lengths of the arms by which they are supported. It is evident, that when both piſtons have arrived at the bottoms of their cylinders, the capacities of the cylinders are as $a\,\alpha$ and $b\,\beta$. Let this be the ratio of m to 1. Let $g\,h\,i\,k$ (fig. 16.) and $l\,m\,n\,o$ be two cylinders of equal length, communicating with each other, and fitted with a piſton-rod $p\,q$, on which are fixed two piſtons $a\,a$ and $b\,b$, whoſe areas are as m and 1. Let the diſtance between the piſtons be preciſely equal to the height of each cylinder, which height we ſhall call h. Let x be the ſpace $g\,b$ or $b\,a$, through which the piſtons have deſcended. Let the upper cylinder communicate with the boiler, and the lower cylinder with the condenſer or vacuum V.

Any perſon in the leaſt converſant in mechanics and pneumatics will clearly ſee that the ſtrain or preſſure on the piſton rod $p\,q$ is preciſely the ſame with the united energies of the two piſton rods of Mr Hornblower's engine, by which they tend to turn the working beam round its axis.

The baſe of the upper cylinder being 1, and its height h, its capacity or bulk is $1\,h$ or h: and this expreſſes the natural bulk of the ſteam which formerly filled it, and is now expanded into the ſpace $b\,b\,l\,a\,a\,m\,i\,b$. The part $b\,b\,i\,b$ is plainly $= h - x$, and the part $l\,a\,a\,m$ is $= m\,x$. The whole ſpace therefore is $m\,x + h - x$, $= h + m\,x - x$, or $h + \overline{m-1}\,x$. Therefore the denſity of the ſteam between the piſtons is $\frac{h}{h + \overline{m-1}\,x}$.

Let p be the downward preſſure of the ſteam from the boiler on the upper piſton $b\,b$. This piſton is alſo preſſed up with a force $= p\,\frac{h}{h + \overline{m-1}\,x}$ by the ſteam between the piſtons. It is therefore, on the whole, preſſed downward with a force $= p\left(1 - \frac{h}{h + \overline{m-1}\,x}\right)$. The lower piſton $a\,a$, having a vacuum below it, is preſſed downwards with a force $= p\,\frac{m\,h}{h + \overline{m-1}\,x}$. Therefore the whole preſſure on the piſton rod downwards is $= p\left(1 + \frac{m\,h}{h + \overline{m-1}\,x} - \frac{h}{h + \overline{m-1}\,x}\right)$, $= p\left(1 + \frac{\overline{m-1}\,h}{h + \overline{m-1}\,x}\right)$, $= p + \frac{p\,h\,\overline{m-1}}{h + \overline{m-1}\,x} = p + \frac{p\,h}{\frac{h}{\overline{m-1}} + x}$.

This then is the momentary preſſure on the piſton rod correſponding to its deſcent x from its higheſt poſition. When the piſtons are in their higheſt poſition, this preſſure is equal to $m\,p$. When they are in their loweſt poſition, it is $= p\,\frac{2\,m-1}{m}$. Here therefore is an acceſſion of power. In the beginning the preſſure is greater than on a ſingle piſton in the proportion of m to 1; and at the end of the ſtroke, where the preſſure is weakeſt, it is ſtill much greater than the preſſure on a ſingle piſton. Thus, if m be 4, the preſſure at the beginning of the ſtroke is $4\,p$, and at the end it is $\frac{7}{4}\,p$, almoſt double, and in all intermediate poſitions it is greater. It is worth while to obtain the ſum total of all the accumulated preſſures, that we may compare it with the conſtant preſſure on a ſingle piſton.

Steam-Engine.

We may do this by conſidering the momentary preſſure $p + \frac{p\,h}{\frac{h}{\overline{m-1}} + x}$, as equal to the ordinate GF, H b, or M c, of a curve F $b\,c$ (fig. 10.), which has for its axis the line GM equal to h the height of our cylinder. Call this ordinate y. We have $y = p + \frac{p\,h}{\frac{h}{\overline{m-1}}}$, and $y - p = \frac{p\,h}{\frac{h}{\overline{m-1}} + x}$. Now it is plain that $\frac{p\,h}{\frac{h}{\overline{m-1}} + x}$ is the ordinate of an equilateral hyperbola, of which $p\,h$ is the power or rectangle of the ordinate and abſciſs, and of which the abſciſs reckoned from the centre is $\frac{h}{\overline{m-1}} + x$. Therefore make G E $= p$, and draw D E A parallel to M G, and make E A $= \frac{G\,M}{\overline{m-1}}$, $= \frac{h}{\overline{m-1}}$. The curve F $b\,c$ is an equilateral hyperbola, having A for its centre and A D for its aſſymptote. Draw the other aſſymptote AB, and its ordinate FB. Since the power of the hyperbola is $= p\,h$, $=$ GEDM (for G E $= p$, and G M $= h$); and ſince all the inſcribed rectangles, ſuch as AEFB, are equal to $p\,h$, it follows that AEFB is equal to GEDM, and that the area ABFeDA is equal to the area GFeMG, which expreſſes the accumulated preſſure in Hornblower's engine.

We can now compute the accumulated preſſure very eaſily. It is evidently $= p\,h \times \left(1 + \text{L.}\frac{AD}{AE}\right)$.

The intelligent reader cannot but obſerve that this is preciſely the ſame with the accumulated preſſure of a quantity of ſteam admitted in the beginnig, and ſtopped in Mr Watt's method, when the piſton has deſcended through the mth part of the cylinder. In conſidering Mr Hornblower's engine, the thing was preſented in ſo different a form that we did not perceive the analogy at firſt, and were ſurpriſed at the reſult. We could not help even regretting it, becauſe it had the appearance of a new principle and an improvement; and we doubt not but that it appeared ſo to the ingenious author; for we have had ſuch proofs of his liberality of mind as permit us not to ſuppoſe that he ſaw it from the beginning, and availed himſelf of the difficulty of tracing the analogy. And as the thing may miſlead others in the ſame way, we have done a ſervice to the public by ſhowing that this engine, ſo coſtly and ſo difficult in its conſtruction, is no way ſuperior in power to Mr Watt's ſimple method of ſtopping the ſteam. It is even inferior, becauſe there muſt be a condenſation in the communicating paſſages. We may add, that if the condenſation is performed in the cylinder A, which it muſt be unleſs with the permiſſion of Watt and Boulton, the engine cannot be much ſuperior to a common engine; for much of the ſteam from below B will be condenſed between the piſtons by the coldneſs of the cylinder A; and this diminiſhes the

8 The accumulated preſſure the ſame with that of Mr Watt's engine.

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downward preſſure on A more than it increaſes the downward preſſure on B. We learn however that, by confining the condenſation to a ſmall *part of the cylinder* A, Mr Hornblower has erected engines clear of Mr Watt's patent, which are conſiderably ſuperior to Newcomen's: ſo has Mr Symington.

83 Still, however, the ... different ... invention ... ſkill.

We ſaid that there was much ingenuity and real ſkill obſervable in many particulars of this engine. The diſpoſition and connection of the cylinders, and the whole condenſing apparatus, are contrived with peculiar neatneſs. The cocks are very ingenious; they are compoſed of two flat circular plates ground very true to each other, and one of them turns round on a pin through their centres; each is pierced with three ſectoral apertures, exactly correſponding with each other, and occupying a little leſs than one half of their ſurfaces. By turning the moveable plate ſo that the apertures coincide, a large paſſage is opened for the ſteam; and by turning it ſo that the ſolid of the one covers the aperture of the other, the cock is ſhut. Such regulators are now very common in the caſt iron ſtoves for warming rooms.

Mr Hornblower's contrivance for making the collars for the piſton rods air-tight is alſo uncommonly ingenious. This collar is in fact two, at a ſmall diſtance from each other. A ſmall pipe, branching off from the main ſteam-pipe, communicates with the ſpace between the collars. This ſteam, being a little ſtronger than the preſſure of the atmoſphere, effectually hinders the air from penetrating by the upper collar; and though a little ſteam ſhould get through the lower collar into the cylinder A, it can do no harm. We ſee many caſes in which this pretty contrivance may be of ſignal ſervice.

84 The greateſt improvement is the framing of the working beam.

But it is in the framing of the great working beam that Mr Hornblower's ſcientific knowledge is moſt conſpicuous; and we have no heſitation in affirming that it is ſtronger than a beam of the common form, and containing twenty times its quantity of timber. There is hardly a part of it expoſed to a tranverſe ſtrain, if we except the ſtrain of the pump V on the ſtrutt by which it is worked. Every piece is either puſhed or pulled in the direction of its length. We only fear that the bolts which connect the upper beam with the two iron bars under its ends will work looſe in their holes, and tear out the wood which lies between them. We would propoſe to ſubſtitute an iron bar for the whole of this upper beam. This working beam highly deſerves the attention of all carpenters and engineers. We have that opinion of Mr Hornblower's knowledge and talents, that we are confident that he will ſee the fairneſs of our examination of his engine, and we truſt to his candour for an excuſe for our criticiſm.

85 The reciprocating motion of the ſteam-engine is a defect ſtill to be remedied.

The reciprocating motion of the ſteam-engine has always been conſidered as a great defect; for though it be now obviated by connecting it with a fly, yet, unleſs it is an engine of double ſtroke, this fly muſt be an enormous maſs of matter moving with great velocity. Any accident happening to it would produce dreadful effects: A part of the rim detaching itſelf would have the force of a bomb, and no building could withſtand it. Many attempts have been made to produce a circular motion at once by the ſteam. It has been made to blow on the vanes of a wheel of various forms. But the rarity of ſteam is ſuch, that even if none is condenſed by the cold of the vanes, the impulſe is exceedingly feeble, and the expence of ſteam, ſo as to produce any ſerviceable impulſe, is enormous. Mr Watt, among his firſt ſpeculations on the ſteam-engine, made ſome attempts of this kind. One in particular was uncommonly ingenious. It conſiſted of a drum turning air-tight within another, with cavities ſo diſpoſed that there was a conſtant and great preſſure urging it in one direction. But no packing of the common kind could preſerve it air-tight with ſufficient mobility. He ſucceeded by immerſing it in mercury, or in an amalgam which remained fluid in the heat of boiling water; but the continual trituration ſoon calcined the fluid and rendered it uſeleſs. He then tried Parent's or Dr Barker's mill, incloſing the arms in a metal drum, which was immerſed in cold water. The ſteam ruſhed rapidly along the pipe which was the axis, and it was hoped that a great reaction would have been exerted at the ends of the arms; but it was almoſt nothing. The reaſon ſeems to be, that the greateſt part of the ſteam was condenſed in the cold arms. It was then tried in a drum kept boiling hot; but the impulſe was now very ſmall in compariſon with the expence of ſteam. This muſt be the caſe.

Steam-Engine. Steam-Kitchen.

86 Mr Watt's attempts to produce a circular motion by ſteam unſucceſsful.

Mr Watt has deſcribed in his ſpecification to the patent office ſome contrivances for producing a circular motion by the immediate action of the ſteam. Some of theſe produce alternate motions, and are perfectly analogous to his double ſtroke engine. Others produce a continued motion. But he has not given ſuch a deſcription of his valves for this purpoſe as can enable an engineer to conſtruct one of them. From any gueſs that we can form, we think the machine very imperfect; and we do not find that Mr Watt has ever erected a continuous circular engine. He has doubtleſs found all his attempts inferior to the reciprocating engine with a fly. A very crude ſcheme of this kind may be ſeen in the tranſactions of the Royal Society of Dublin, 1787. But although our attempts have hitherto failed, we hope that the caſe is not yet deſperate: We ſee different principles which have not yet been employed.

87 Still the caſe is not deſperate, for different principles may be employed.

We ſhall conclude our account of this noble engine with obſerving, that Mr Watt's form ſuggeſts he conſtruction of an excellent air-pump. A large veſſel may be made to communicate with a boiler at one ſide, and with the pump-receiver on the other, and alſo with a condenſer. Suppoſe this veſſel of ten times the capacity of the receiver: fill it with ſteam from the boiler, and drive out the air from it; then open its communication with the receiver and the condenſer. This will rarefy the air of the receiver 10 times. Repeating the operation will rarefy it 100 times; the third operation will rarefy it 1000 times; the fourth 10,000 times, &c. All this may be done in half a minute.

88 Mr Watt's engine ſuggeſts the conſtruction of an excellent air-pump.

Steam-Kitchen. Ever ſince Dr Papin contrived his digeſter (about the year 1690), ſchemes have been propoſed for dreſſing victuals by the ſteam of boiling water. A philoſophical club uſed to dine at Saltero's coffee-houſe, Chelſea, about 30 years ago, and had their victuals dreſſed by hanging them in the boiler of the ſteam-egine which raiſes water for the ſupply of Picadilly and its neighbourhood. They were completely dreſſed, and both expeditiouſly and with high flavour.

A patent

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A patent was lately obtained for an apparatus for this purpoſe by a tin-man in London; we think of the name of Tate. They are made on a much more effective plan by Gregory, an ingenious tradeſman in Edinburgh, and are coming into very general uſe.

It is well known to the philoſopher that the ſteam of boiling water contains a prodigious quantity of heat, which it retains in a latent ſtate ready to be faithfully accounted for, and communicated to any colder body. Every cook knows the great ſcalding power of ſteam, and is diſpoſed to think that it is much better than boiling water. This, however, is a miſtake; for it will raiſe the thermometer no higher than the water from which it comes. But we can aſſure the cook, that if he make the ſteam from the ſpout of a tea-kettle paſs through a great body of cold water, it will be condenſed or changed into water; and when one pound of water has in this manner been boiled off, it will have heated the maſs of cold water as much as if we had thrown into it ſeven or eight hundred pounds of boiling hot water.

If, therefore, a boiler be properly fitted up in a furnace, and if the ſteam of the water boiling in it be conveyed by a pipe into a pan containing victuals to be dreſſed, every thing can be cooked that requires no higher degree of heat than that of boiling water: And this will be done without any riſk of ſcorching, or any kind of overheating, which frequently ſpoils our diſhes, and proceeds from the burning heat of air coming to thoſe parts of the pot or pan which is not filled with liquor, and is covered only with a film, which quickly burns and taints the whole diſh. Nor will the cook be ſcorched by the great heat of the open fire that is neceſſary for dreſſing at once a number of diſhes, nor have his perſon and clothes ſoiled by the ſmoke and ſoot unavoidable in the cooking on an open fire. Indeed the whole proceſs is ſo neat, ſo manageable, ſo open to inſpection, and ſo cleanly, that it need neither fatigue nor offend the delicacy of the niceſt lady.

We had great doubts, when we firſt heard of this as a general mode of cookery, as to its economy; we had none as to its efficacy. We thought that the ſteam, and conſequently the fuel expended, muſt be vaſtly greater than by the immediate uſe of an open fire; but we have ſeen a large tavern dinner expeditiouſly dreſſed in this manner, ſeemingly with much leſs fuel than in the common method. The following ſimple narration of facts will ſhow the ſuperiority. In a paper manufacture near Edinburgh, the vats containing the pulp into which the frames are dipped are about ſix feet diameter, and contain above 200 gallons. This is brought to a proper heat by means of a ſmall cockle or furnace in the middle of the liquor. This is heated by putting in about one hundred weight of coals about eight o'clock in the evening, and continuing this till four next working, renewing the fuel as it burns away. This method was lately changed for a ſteam heater. A furnace, having a boiler of five or ſix feet diameter and three feet deep, is heated about one o'clock in the morning with two hundred weight of coals, and the water kept in brisk ebullition. Pipes go off from this boiler to ſix vats, ſome of which are at 90 feet diſtance. It is conveyed into a flat box or veſſel in the midſt of the pulp where it condenſes, imparting its heat to the ſides of the box, and thus heats the ſurrounding pulp. Theſe ſix vats are as completely heated in three hours, expending about three hundred weight of coals, as they were formerly in eight hours expending near 18 hundred weight of coals. Mr Gregory, the inventor of this ſteam-heater, has obtained (in company with Mr Scott plumber, Edinburgh) a patent for the invention; and we are perſuaded that it will come into very general uſe for many ſimilar purpoſes. The dyers, hatmakers, and many other manufacturers, have occaſion for large vats kept in a continual heat; and there ſeems no way ſo effectual.

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Indeed when we reflect ſeriouſly on the ſubject, we ſee that this method has immenſe advantages conſidered merely as a mode of applying heat. The ſteam may be applied to the veſſel containing the victuals in every part of its ſurface: it may either be made to enter the veſſel, and apply itſelf immediately to the piece of meat that is to be dreſſed, and this without any riſk of ſcorching or overdoing.—And it will give out about [illegible] of the heat which it contains, and will do this only if it be wanted; ſo that no heat whatever is waſted except what is required for heating the apparatus. Experience ſhews that this is a mere trifle in compariſon of what was ſuppoſed neceſſary. But with an open fire we only apply the flame and hot air to the bottom and part of the ſides of our boiling veſſels: and this application is hurried in the extreme; for to make a great heat, we muſt have a great fire, which requires a prodigious and moſt rapid current of air. This air touches our pans but for a moment, imparts to them but a ſmall portion of its heat; and, we are perſuaded that three-fourths of the heat is carried up the chimney, and eſcapes in pure waſte, while another great portion beams out into the kitchen to the great annoyance of the ſcorched cook. We think, therefore, that a page or two of this work will not be thrown away in the deſcription of a contrivance by which a ſaving may be made to the entertainer, and the providing the pleaſures of his table prove a leſs fatiguing taſk to this valuable corps of practical chemiſts.

Let A repreſent a kitchen-boiler, either properly fitted up in a furnace, with its proper fire-place, aſh-pit, and flue, or ſet on a tripod on the open fire, or built up in the general fire-place. The ſteam-pipe BC riſes from the cover of this boiler, and then is led away with a gentle aſcent in any convenient direction. C repreſents the ſection of this conducting ſteam-pipe. Branches are taken off from the ſide at proper diſtances. One of theſe is repreſented at CDE, furniſhed with a cock D, and having a taper nozzle E, fitted by grinding into a conical piece F, which communicates with an upright pipe GH, which is ſoldered to the ſide of the ſtewing veſſel PQRS, communicating with it by the ſhort pipe I. The veſſel is fitted with a cover OO, having a ſtaple handle V. The piece of meat M is laid on a tin plate grate KL, pierced with holes like a cullender, and ſtanding on three ſhort feet *n n n*. Plate [illegible] fig. 5.

The ſteam from the boiler comes in by the pipe I, and is condenſed by the meat and by the ſides of the veſſel, communicating to them all its heat. What is not ſo condenſed eſcapes between the veſſel and its cover. The condenſed water lies on the bottom of the veſſel, mixed with a very ſmall quantity of gravy and fatty matter from the victuals. Frequently, inſtead of a cover, another ſtew-veſſel with a cullender bottom is ſet on this one, the bottom of the one fitting the mouth of

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of the other: and *it is obſerved*, that when this is done, the diſh in the under veſſel is more expeditiouſly and better dreſſed, and the upper diſh is more ſlowly, but as completely ſtewed.

This deſcription of one ſtewing veſſel may ſerve to give a notion of the whole; only we muſt obſerve, that when broths, ſoups, and diſhes with made ſauces or containing liquids, are to be dreſſed, they muſt be put into a ſmaller veſſel, which is ſet into the veſſel PQRS, and is ſupported on three ſhort feet, ſo that there may be a ſpace all round it of about an inch or three quarters of an inch. It is obſerved, that diſhes of this kind are not ſo expeditiouſly cooked as on an open fire, but as completely in the end, only requiring to be turned up now and then to mix the ingredients; becauſe as the liquids in the inner veſſel can never come into ebullition, unleſs the ſteam from the boiler be made of a dangerous heat, and every thing be cloſe confined, there cannot be any of that tumbling motion that we obſerve in a boiling pot.

The performance of this apparatus is far beyond any expectation we had formed of it. In one which we examined, ſix pans were ſtewing together by means of a boiler 10½ inches in diameter, ſtanding on a briſk open fire. It boiled very briſkly, and the ſteam puffed frequently through the chinks between the ſtew-pans and their covers. In one of them was a piece of meat conſiderably above 30 pounds weight. This required above four hours ſtewing, and was then very thoroughly and equally cooked; the outſide being no more done than the heart, and it was near two pounds heavier than when put in, and greatly ſwelled. In the mean time, ſeveral diſhes had been dreſſed in the other pans. As far as we could judge, this cooking did not conſume one-third part of the fuel which an open fire would have required for the ſame effect.

When we conſider this apparatus with a little more knowledge of the mode of operation of fire than falls to the ſhare of the cooks (we ſpeak with deference), and conſider the very injudicious manner in which the ſteam is applied, we think that it may be improved ſo as to ſurpaſs any thing that the cook can have a notion of.

When the ſteam enters the ſtew-pan, it is condenſed on the meat and on the veſſel; but we do not want it to be condenſed on the veſſel. And the ſurface of the veſſel is much greater than that of the meat, and continues much colder; for the meat grows hot, and continues ſo, while the veſſel, made of metal which is a very perfect conductor of heat, is continually robbed of its heat by the air of the kitchen, and carried off by it. If the meat touch the ſide of the pan in any part, no ſteam can be applied to that part of the meat, while it is continually imparting heat to the air by the intermedium of the veſſel. Nay, the meat can hardly be dreſſed unleſs there be a current of ſteam through it; and we think this confirmed by what is obſerved above, that when another ſtew-pan is ſet over the firſt, and thus gives occaſion to a current of ſteam through its cullender bottom to be condenſed by its ſides and contents, the lower diſh is more expeditiouſly dreſſed. We imagine, therefore, that not leſs than half of the ſteam is waſted on the ſides of the different ſtew-pans. Our firſt attention is therefore called to this circumſtance, and we with to apply the ſteam more economically and effectually.

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We would therefore conſtruct the ſteam-kitchen in the following manner:

We would make a wooden cheſt (which we ſhall call the STEW-CHEST) A B C D. This ſhould be made of deal, in very narrow ſlips, not exceeding an inch, that it may not ſhrink. This ſhould be lined with very thin copper, lead, or even ſtrong tinfoil. This will prevent it from becoming a conductor of heat by ſoaking with ſteam. For further ſecurity it might be ſet in another cheſt, with a ſpace of an inch or two all round, and this ſpace filled with a compoſition of powdered charcoal and clay. This ſhould be made by firſt making a mixture of fine potter's clay and water about as thick as poor cream: then as much powdered charcoal muſt be beat up with this as can be made to ſtick together. When this is rammed in and dry, it may be hot enough on one ſide to melt glaſs, and will not diſcolour white paper on the other. Fig. 6.

This cheſt muſt have a cover L M N O, alſo of wood, having holes in it to receive the ſtew-pans P, Q, R. Between each pan is a wooden partition, covered on both ſides with milled lead or tinfoil. The whole top muſt be covered with very ſpongy leather or felt, and made very flat. Each ſtew-pan muſt have a bearing or ſhoulder all round it, by which it is ſupported, reſting on the felt, and lying ſo true and cloſe that no ſteam can eſcape. Some of the pans ſhould be ſimple, like the pan F, for dreſſing broths and other liquid diſhes. Others ſhould be like E and G, having in the bottom a pretty wide hole H, K, which has a pipe in its upper ſide, riſing about an inch or an inch and half into the ſtew-pan. The meat is laid on a cullender plate, as in the common way; only there muſt be no holes in the cullender immediately above the pipe.—Theſe ſtew-pans muſt be fitted with covers, or they may have others fitted to their mouths, for warming ſauces or other diſhes, or ſtewing greens, and many other ſubordinate purpoſes for which they may be fitted.

The main-pipe from the boiler muſt have branches, (each furniſhed with a cock), which admit the ſteam into theſe diviſions. At its firſt entry ſome will be condenſed on the bottom and ſides; but we imagine that theſe will in two minutes be heated ſo as to condenſe no more, or almoſt nothing. The ſteam will alſo quickly condenſe on the ſtew-pan, and in half a minute make it boiling hot, ſo that it will condenſe no more; all the reſt will now apply itſelf to the meat and to the cover. It may perhaps be adviſable to allow the cover to condenſe ſteam, and even to waſte it. This may be promoted by laying on it flannel ſoaked in water. Our view in this is to create a demand for ſteam, and thus produce a current through the ſtew-pan, which will be applied in its paſſage to the victuals. But we are not certain of the neceſſity of this. Steam is not like common air of the ſame temperature, which would glide along the ſurfaces of bodies, and impart to them a ſmall portion of its heat, and eſcape with the reſt. To produce this effect there *muſt* be a current; for air hot enough to melt lead, will not boil water, if it be kept ſtagnant round the veſſel. But ſteam imparts the *whole* of its latent heat to any body colder than boiling water, and goes no farther till this body be made boiling hot.

It

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It is a moſt faithful currier of heat, and will deliver its whole cargoe to any body that can take it. Therefore, although there were no partitions in the ſtew-cheſt, and the ſteam were admitted at the end next the boiler, if the pan at the farther end be colder than the reſt, it will all go thether; and will, in ſhort, communicate to every thing impartially according to the demand. If any perſon has not the confidence in the ſteam which we expreſs, he may fully be certain that there muſt be a prodigious ſaving of heat by confining the whole in the ſtew cheſt; and he may make the pans with entire bottoms, and admit the ſteam into them in the common way, by pipes which come through the ſides of the cheſt and then go into the pan. There will be none loſt by condenſation on the ſides of the cheſt; and the pans will ſoon be heated up to the boiling temperature; and hardly any of their heat will be waſted, becauſe the air in the cheſt will be ſtagnant. The chief reaſon for recommending our method is the much greater eaſe with which the ſtew-pans can be fitted and cleaned. There will be little difference in the performance.

Nay, even the common ſteam-kitchen may be prodigiouſly improved by merely wrapping each pan in three or four folds of coarſe dry flannel, or making flannel bags of three or four folds fitted to their ſhape, which can be put on or removed in a minute. It will alſo greatly conduce to the good performance to wrap the main ſteam pipe in the ſame manner in flannel.

We ſaid that this main-pipe is conducted from the boiler with a gentle aſcent. The intention of this is, that the water produced by the unavoidable condenſation of the ſteam may run back into the boiler. But the rapid motion of the ſteam generally ſweeps it up hill, and it runs into the branch pipes and deſcends into the ſtew-pans. Perhaps it would be as well to give the main-pipe a declivity the other way, and allow all the water to collect in the hot well at the farther end, by means of a deſcending pipe, having a loaded valve at the end. This may be ſo contrived as to be cloſe by the fire, where it would be ſo warm that it would not check the boiling if again poured into the boiler. But the utmoſt attention muſt be paid to cleanlineſs in the whole of this paſſage, becauſe this water is boiled again, and its ſteam paſſes through the heart of every diſh. The circumſtance forbids us to return into the boiler what is condenſed in the ſtew pans. This would mix the taſtes and flavours of every diſh, and be very diſagreeable. All this muſt remain in the bottom of each ſtew pan; for which reaſon we put in the pipe riſing up in the middle of the bottom. It might indeed be allowed to fall down into the ſtew-cheſt, and to be collected in a common receptacle, while the fat would float at top, and the clear gravy be obtained below, perhaps fit for many ſauces.

The compleateſt method for getting rid of this condenſed ſteam would be to have a ſmall pipe running along the under ſide of the main conductor, and communicating with it at different places, in a manner ſimilar to the air diſcharger on the mains of water-pipes. In the paper manufacture mentioned above, each ſteam-box has a pipe in its bottom, with a float-cock, by which the water is diſcharged; and the main pipe being of great diameter, and laid with a proper acclivity, the water runs back into a boiler.

But theſe precautions are of little moment in a ſteam-kitchen even for a great table; and for the general uſe of private families, would hurt the apparatus, by making it complex and of nice management. For a ſmall family the whole apparatus may be ſet on a table four feet long and two broad, which may be placed on casters, to be wheeled out of the way when not in uſe. If the main conductor be made of wood, or properly cased in flannel, it will conduct ſo little ſteam that the cooking table may ſtand in the remoteſt corner of the kitchen without ſenſibly impairing its performance; and if the boiler be properly ſet up in a good furnace, and the fire made ſo that the flame may be applied to a great part of its ſurface, we are perſuaded that three fourths of the fuel uſed in common cookery will be ſaved. Its other conveniences ſeem to be ſo many ſenſible neceſſity of the moſt anxious cleanlineſs in the whole apparatus. The moſt trifling negligence will deſtroy a whole dinner.

We had almoſt forgotten to obſerve, that the boiler muſt be furniſhed with a funnel for ſupplying it with water. This ſhould paſs through the top, and its pipe reach near to the bottom. It will be proper to have a cock on this funnel. There ſhould alſo be another pipe in the top of the boiler, having a valve on the top. If this be loaded with a pound on every ſquare inch, and the fire ſo regulated that ſteam may be obſerved to puff ſometimes from this valve, we may be certain that it is paſſing through our diſhes with ſufficient rapidity; and if we ſhut the cock on the funnel, and load the valve a little more, we ſhall cauſe the ſteam to blow at the covers of the ſtew-pans. If one of theſe be made very tight, and have a hole alſo furniſhed with a loaded valve, this pan becomes a digeſter, and will diſſolve bones, and do many things which are impracticable in the ordinary cookery.

Si quid novaſti rectius iſtis,
Candidus imperti; ſi non, his utere mecum.

STEATITES or *Soap earth*, a genus of the magneſian order of earths. Of this genus there are ſeveral ſpecies, for which ſee MINERALOGY. According to the analyſis of Bergman, 100 parts of theſe contain 50 of ſilex, 17 of mild magneſia, 2 of argillaceous earth, and nearly 1 of iron in a ſemi-calcined ſtate.

This ſubſtance may be formed into a paſte with water, ſufficiently ductile to be worked on the potter's wheel; and by expoſure to a great heat it is hardened ſo as to ſtrike fire with ſteel. It has alſo the property of *Fuller's Earth* in cleanſing cloths from greaſe: but it does not diſſolve in water ſo well as clays do; and when digeſted with vitriolic acid, it does not form alum, as clays do, but a ſalt ſimilar to Epſom ſalt. From its ſoftneſs and ductility it may be eaſily formed into pots for the kitchen; and hence it has got the name of *lapis ollaris*.

STEATOMA, a kind of encyſted tumour, conſiſting of a matter like fat or lard, hot, without pain, and without diſcolouring the ſkin.

STEEL, iron united with carbone. See IRON.

Steel has properties diſtinct from thoſe of iron, which render it of ſuperior value. From its higher degree of hardneſs it admits a finer polish and aſſumes a brighter colour. When tempered, it poſſeſſes a greater degree of elaſticity, and is alſo more tenacious. It is more weakly attracted by the loadſtone, it receives more ſtrongly the magnetic power, but it preſerves it longer. When expoſed to a moiſt air, it does not continue ruſt ſo eaſily as

Steel. iron. It is alſo heavier, increaſing in weight, according to Chaptal, one hundred and ſeventieth part. M. Rinman has given as the reſult of ſeveral accurate experiments on different kinds of ſteel the following ſpecific gravity 7,795, while he makes ductile iron 7,700, and crude iron 7,251.

All iron is convertible into ſteel by expoſing it to a certain degree of heat for a certain time along with a quantity of charcoal. Chemiſts differ in opinion concerning the nature and effects of this proceſs. Some ſay that ſteel is produced by abſorbing a quantity of caloric or heat in a latent ſtate, as the older chemiſts had ſaid it was formed by abſorbing phlogiſton. Lavoiſier ſeems to have aſcribed the qualities of ſteel to a ſlight degree of oxidation, others to a combination with plumbago or black lead, and others to a union with carbone. In agreeing with thoſe who ſay the formation of ſteel is owing to carbone, we do not differ eſſentially from thoſe who attribute it to plumbago; for the art of chemiſtry has now found that theſe ſubſtances are very nearly allied. Plumbago is a true charcoal combined with a little iron. The brilliant charcoal of certain vegetable ſubſtances, more eſpecially when formed by diſtillation in cloſe veſſels, poſſeſſes all the characters of plumbago. The charcoal of animal ſubſtances poſſeſſes characters ſtill more peculiarly reſembling it. Like it they are difficult to incinerate, they leave the ſame impreſſion on the hands and upon paper; they likewiſe contain iron, and become converted into carbonic acid by combuſtion. When animal ſubſtances are diſtilled by a ſtrong fire, a very fine powder ſublimes, which attaches itſelf to the inner part of the neck of the retort, and this ſubſtance may be made into excellent black lead pencils.

Chaptal's Chemiſtry, vol. ii. p. 347.

There are two ways of making ſteel, namely, by fuſion and by cementation. The firſt way is uſed to convert iron into ſteel immediately from the ore, or from crude or caſt-iron. By the ſecond way, bar-iron is expoſed to a long continued heat ſurrounded by charcoal. Each of theſe ways has advantages peculiar to itſelf; but the ſame cauſes in fact predominate in both, for both kinds of ſteel are produced by heat and charcoal. The only difference between the two methods is this; in making ſteel by fuſion the charcoal is not ſo equally defended from the acceſs of air as in the other way.

Swedenborgius has given the following deſcription of the method uſed in Dalecarlia for making ſteel from caſt-iron. The ore from which the crude iron to be converted into ſteel is obtained is of a good kind. It is black, friable, and compoſed of many ſmall grains, and it produces very tough iron. The converſion into ſteel is made upon a forge-hearth, ſomething ſmaller than common. The ſides and bottom are made of caſt-iron. The tuyere is placed, with very little inclination, on one of the ſide-plates. The breadth of the fire-place is fourteen inches; its length is greater. The lower part of the tuyere is ſix inches and a half above the bottom. In the interior part of the fire-place there is an oblong opening for the flowing of the ſuperfluous ſcoriæ. The workmen firſt put ſcoriæ on the bottom, then charcoal and powder of charcoal, and upon theſe the caſt-iron run or cut into ſmall pieces. They cover the iron with more charcoal, and excite the fire. When the pieces of iron are of a red white, and before they begin to melt, they ſtop the bellows, and carry the maſs under a large hammer, where they break it into pieces of three or four pounds each. The pieces are again brought to the hearth, and laid within reach of the workman who plunges ſome of them into the fire, and covers them with coal. The bellows are made to blow ſlowly till the iron is liquefied. Then the fire is increaſed; and when the fuſion has been long enough continued, the ſcoriæ are allowed to flow out; and at that time the iron hardens. The workman adds more of the pieces of crude iron, which he treats in the ſame manner; and ſo on a third and a fourth time, till he obtains a maſs of ſteel of about a hundred pounds, which is generally done in about four hours. This maſs is raiſed and carried to the hammer, where it is forged, and cut into four pieces, which are farther beat into ſquare bars four or five feet long. When the ſteel is thus forged, it is thrown into water that it may be eaſily broken; for it is yet crude and coarſe-grained. The ſteel is then carried to another hearth ſimilar to the former, and there broken in pieces. Theſe pieces are laid regularly in the fire-place, firſt two parallel, upon which ſeven or eight others are placed acroſs; then a third row acroſs the ſecond, in ſuch a manner that there is ſpace left between thoſe of the ſame row. The whole is then covered with charcoal, and the fire is excited. In about half or three quarters of an hour the pieces are made hot enough, and are then taken from the fire, one by one, to the hammer, to be forged into little bars from half a foot to two feet long, and while hot are thrown into water to be hardened. Of theſe pieces ſixteen or twenty are put together ſo as to make a bundle, which is heated and welded, and afterwards forged into bars four inches thick, which are then broken into pieces of convenient length for uſe. Steel.

The method of converting iron into ſteel by cementation is a very ſimple proceſs. It conſiſts ſolely in expoſing it for a certain time to a ſtrong degree of heat, while cloſely covered with charcoal and defended from the external air. The furnaces employed for converting iron into ſteel (ſays a manufacturer of this metal) are of different ſizes; ſome capable of converting only three or four tons weight, while others are capacious enough to contain from ſeven to eight or ten tons. The outſides of theſe furnaces riſe up in form of a cone, or ſugar-loaf, to the height of a very conſiderable number of feet. In the inſide, oppoſite to each other, are placed two very long cheſts, made either of ſtone, or of bricks capable of bearing the ſtrongeſt fire; which is placed between the two cheſts. The bars of iron, after the bottom is furniſhed with a neceſſary quantity of charcoal duſt, are laid in *ſtratum ſuper ſtratum*, with intermediate beds of the charcoal duſt, to ſuch a height of the cheſts as only to admit of a good bed at top; which is then all covered over, to prevent the admiſſion of the common air; which, could it procure an entrance, would greatly injure the operation. The iron being thus ſituated, the fire is lighted; which is ſome time before it can be raiſed to a ſufficient degree of heat to produce any conſiderable effect. After which it is continued for ſo many days as the operator may judge proper; only now and then drawing out what they call a proof bar. This is done by openings fit for the purpoſe at the ends of the cheſt, which are eaſily and with expedition ſtopped up again, without occaſioning any injury to the contents left behind. When the operator

Steel. tor apprehends the converſion is ſufficiently completed, the fire is ſuffered to go out, and the furnace, with its contents, is left gradually to cool. This may take up ſeveral days: after which the furnace is diſcharged, by taking out the bars of ſteel and the remainder of the charcoal duſt.

There is a manufactory eſtabliſhed in the pariſh of Cramond, about five miles from Edinburgh, in which this method is practiſed with great ſucceſs. Great quantities of ſteel are made there, which we have reaſon to believe is of as excellent a quality as any that can be procured from other countries.

When the charcoal is taken out, it is found as black as before it was introduced into the furnace, unleſs by accident the external air has got admittance. The bars preſerve their exterior form only; the ſurface frequently exhibits a great number of tumors or bliſters, whence they are called *bliſtered ſteel*.

The hardneſs of ſteel is much increaſed by tempering. This conſiſts in heating it to a red heat, and then plunging it ſuddenly into cold water. If it be allowed to cool ſlowly, it ſtill preſerves its ductility; or if it be heated again after being tempered, it loſes its hardneſs, and again becomes ductile. In heating ſteel for tempering it, the moſt remarkable circumſtance is, the different colours it aſſumes, according to the degree of heat it has received. As it is gradually heated, it becomes white, then yellow, orange, purple, violet, and at laſt of a deep blue colour.

According to Reaumur, the ſteel which is moſt heated in tempering is generally the hardeſt. Hence it is believed, that the more violent the heat to which ſteel is expoſed, and the more ſuddenly it is plunged into cold water, the harder the ſteel will be. Rinman, again, has deduced a concluſion directly oppoſite, that the ſteel which is naturally hardeſt demands the leaſt degree of heat to temper it. Different methods have been propoſed to determine what degree of heat is moſt proper; but the eaſieſt method is to take a bar of ſteel, ſo long, that while one end is expoſed to a violent heat, the other may be kept cold. By examining the intermediate portions, it may be found what degree of heat has produced the greateſt hardneſs.

By tempering, ſteel is ſaid to increaſe both in bulk and in weight. Reaumur ſays, that a ſmall bar ſix inches long, ſix lines broad, and half an inch thick, was increaſed at leaſt a line in length after being tempered to a reddiſh white colour; that is, ſuppoſing the dilatation proportional in all dimenſions increaſing at the rate of 48 to 49. Iron alſo expands when heated; but when the heat paſſes off, it returns to its former dimenſions. That the weight of ſteel is alſo augmented by tempering, has been found by experiment. Rinman having weighed exactly in an hydroſtatic balance two kinds of fine ſteel made by cementation, and not tempered, found their denſity to be to that of water as 7,991 to 1; after being tempered, the denſity of the one was 7,553, and that of the other 7,728. M. de Morveau took three bars juſt of a ſize to enter a certain caliber 28 lines long, and each ſide two lines broad; one of the bars was ſoft iron, and the two others were taken from the ſame piece of fine ſteel. In order to communicate an equal degree of heat to each, in an earthen veſſel in the midſt of a wind furnace, the bar of ſoft iron and one of the bars of ſteel were thrown into cold water; the other bar of ſteel was cooled ſlowly over ſome pieces of charcoal at a diſtance from the furnace. The bar of iron and the one of ſteel that was allowed to cool ſlowly paſſed eaſily into the caliber again; but the bar of tempered ſteel was lengthened almoſt one-ninth of a line. Steel.

There is no doubt but tempering changes the grain; that is, the appearance of the texture of a piece of ſteel when broken. This is the mark which is uſually obſerved in judging of the quality of ſteel, or of the tempering which ſuits it beſt. The tempered bar is broken in ſeveral places after having received different degrees of heat in different places. What proves completely the effect of heat upon the grain, at leaſt in ſome kinds of ſteel, is, that a bar of ſteel expoſed to all the intermediate degrees of heat, from the ſmalleſt ſenſible heat to a red heat, is found to increaſe in fineneſs of grain from the ſlightly heated to the ſtrongly heated end. The celebrated Rinman has made many experiments on the qualities of ſteel expoſed to different degrees of heat in tempering, but particularly to three kinds, viz. ſteel heated to an obſcure red, to a bright red, and to red white. Hard brittle ſteel, made by cementation, and heated to an obſcure red and tempered, exhibited a fine grain, ſomewhat ſhining, and was of a yellow white colour. When tempered at a bright red heat, the grain was coarſer and more ſhining; when tempered at a red white heat, the grain was alſo coarſe and ſhining.

With a view to determine how far ſteel might be improved in its grain by tempering it in different ways, M. de Morveau took a bar of bliſtered ſteel, and broke it into four parts nearly of the ſame weight. They were all heated to a red heat in the ſame furnace, and withdrawn from the fire at the ſame inſtant. One of the pieces was left at the ſide of the furnace to cool in the air, the ſecond was plunged into cold water, the third into oil, and the fourth into mercury. The piece of ſteel that was cooled in the air reſiſted the hammer a long time before it was broken; it was neceſſary to notch it by the file, and even then it was broken with difficulty. It ſhowed in its fracture a grain ſenſibly more fine and more ſhining than it was before. The ſecond piece, which had been plunged in water, broke eaſily: its grain was rather finer than the firſt, and almoſt of the ſame white colour. The third piece, which was tempered in oil, appeared very hard when tried by the file; it was ſcarcely poſſible to break it. Its grain was as fine, but not quite ſo bright, as that which was tempered in water. The fourth piece, which was dipped into mercury, was evidently ſuperior to all the reſt in the fineneſs and colour of the grain. It broke into many fragments with the firſt ſtroke of the hammer, the fractures being generally tranſverſe.

M. de Morveau was not altogether ſatisfied with theſe experiments, and therefore thought it neceſſary to repeat them with finer ſteel. He took a bar of ſteel two lines ſquare, ſuch as is uſed in Germany for needles by engravers and watchmakers; he filed it into four pieces, and treated them in the ſame way as he had done the bliſtered ſteel. The firſt piece, which was cooled in the air, it was very difficult to break: the fracture appeared in the midſt of the grain very fine, but white and ſhining. The ſecond, which was tempered in water, was broken into three fragments at the

Steel, Steelyard.

first blow; its grain was perfectly equal, of a grey ash-colour, and of remarkable fineness. One of its sides was polished, and a drop of the nitrous acid which was poured upon it left a black spot, but not deep. But when a drop of the same acid was poured on the middle of the fracture, after it had been equally polished, it left a black spot much deeper. The third piece, which was plunged in oil, bent as easily as the piece which was cooled in the air; the file made an impression on it with difficulty; it was necessary to break it with a vice: its grain was inferior in fineness to the second, but it was of a darker colour. The fourth, which was tempered in mercury, exhibited a grain of an intermediate fineness between the second and the third. From these experiments, it appears that steel may be hardened by tempering it, not only with water, but with any other liquid which is capable of accelerating its cooling.

Steel may be unmade, or reduced to the state of iron, by a management similar to that by which it is made, that is, by cementation. But the cement used for this purpose must be composed of substances entirely free from inflammable matter, and rather capable of absorbing it, as calcareous earth or quicklime. By a cementation with calcareous earth, continued during eight or ten hours, steel is reduced to the state of iron. After it has been tempered, it may be again untempered, and softened to any degree that we think proper; for which purpose we have only to heat it more or less, and to let it cool slowly. By this method we may soften the hardest-tempered steel.

Steel-Bow Tenants. See Tenure.

Salt of Steel. See Chemistry, n° 697.

Steel-Yard, is one of the most ancient presents which science has made to society; and though long in desuetude in this country, is in most nations of the world the only instrument for ascertaining the weight of bodies. What is translated *balance* in the Pentateuch, is in fact steelyard, being the word used by the Arabs to this day for their instrument, which is a steelyard. It is in common use in all the Asiatic nations. It was the *statera* of the Greeks and Romans, and seems to have been more confided in by them than the balance; for which reason it was used by the goldsmiths, while the balance was the instrument of the people.—*Non aurificis statera sed populari trutina examinare.* Cic. de Or. 238.

Plate CCCXXXI.

The steelyard is a lever of unequal arms, and, in its most perfect form, is constructed much like a common balance. It hangs in sheers E (fig. 1.) resting on the nail C, and the scale L for holding the goods hangs by a nail D on the short arm BC. The counter weight P hangs by a ring of tempered steel, made sharp in the inside, that it may bear by an edge on the long arm CA of the steelyard. The under edge of the centre nail C, and the upper edge of the nail D, are in the straight line formed by the upper edge of the long arm. Thus the three points of suspension are in one straight line. The needle or index of the steelyard is perpendicular to the line of the arms, and plays between the sheers. The short arm may be made so massive, that, together with the scale, it will balance the long arm unloaded. When no goods are in the scale, and the counter weight with its hook are removed, the steelyard acquires a horizontal position, in consequence of its centre of gravity being below the axis of suspension. The rules for its accurate construction are the same as for a common balance. Steelyard

The instrument indicates different weights in the following manner: The distance CD of the two nails is considered as an unit, and the long arm is divided into a number of parts equal to it; and these are subdivided as low as is thought proper: or in general, the long arm is made a scale of equal parts, commencing at the edge of the nail C; and the short arm contains some determined number of those equal parts. Suppose, then, that a weight A of 10 pounds is put into the scale L. The counterpoise P must be of such a weight, that, when hanging at the division 10, it shall balance this weight A. Now let any unknown weight W be put into the scale. Slide the hook of the counterpoise along the long arm till it balances this weight. Suppose it then hanging at the division 38. We conclude that there is 38 pounds in the scale. This we do on the authority of the fundamental property of the lever, that forces acting on it, and balancing each other, are in the inverse proportion of the distances from the fulcrum to their lines of direction. Whatever weight the counterpoise is, it is to A as CD to 10, and it is to the weight W as CD to 38; therefore A is to the weight W as 10 to 38, and W is 38 pounds: and thus the weight in the scale will always be indicated by the division at which it is balanced by the counterpoise.

Our well informed readers know that this fundamental property of the lever was discovered by the renowned Archimedes, or at least first demonstrated by him; and that his demonstration, besides the defect of being applicable only to commensurable lengths of the arms, has been thought by metaphysicians of the first note to proceed on a postulate which seems equally to need a demonstration. It has accordingly employed the utmost refinement of the first mathematicians of Europe to furnish a demonstration free from objection. Mr D'Alembert has given two, remarkable for their ingenuity and subtlety; Foncenex has done the same; and Professor Hamilton of Trinity college, Dublin, has given one which is thought the least exceptionable. But critics have even objected to this, as depending on a postulate which should have been demonstrated.

Since we published the volume containing the article Mechanics, there has appeared (Phil. Trans. 1794) a demonstration by Mr Vince, which we think unexceptionable, and of such simplicity that it is astonishing that it has not occured to any person who thinks on the subject. Our readers will not be displeased with an account of it.

Let AE (fig. 2.) be a mathematical lever, or inflexible straight line, resting on the prop A, and supported at E by a force acting upwards. Let two equal weights *b* and *d* be hung on at B and D, equidistant from A and E. Pressures are now exerted at A and E; and because every circumstance of weight and distance is the same, the pressure at E, arising from the action of the weight *b* on the point B, must be the same with the pressure at A, arising from the action of the weight *d* on the point D; and the pressure at E, occasioned by the weight *d*, must be the same with the pressure at A, occasioned by the weight *b*. This must be the case wherever the weights are hung, provided that the distance AB and DE are equal. Moreover, the

Steelyard. the ſum of the preſſures at A and E is unqueſtionably equal to the ſum of the weights, becauſe the weights are ſupported ſolely at A and E. Let the two weights be hung on at C the middle point; the preſſure at E is ſtill the ſame. Therefore, in general, the preſſure excited at the point E, by two equal weights hanging at any points B and D, is the ſame as if they were hung on at the middle point between them: but the preſſure excited at E is a juſt meaſure of the effort or energy of the weights *b* and *d* to urge the lever round the point A. It is, at leaſt, a meaſure of the oppoſite force which muſt be applied at E to ſuſtain or balance this preſſure. A very faſtidious metaphyſician may ſtill ſay, that the demonſtration is limited to a point E, whoſe diſtance from A is twice AC, or = AB + AD. But it extends to any other point, on the authority of a poſtulate which cannot be refuſed, viz. that in whatever proportion the preſſure at E is augmented or diminiſhed, the preſſure at this other point muſt augment or diminiſh in the ſame proportion. This being proved, the general theorem may be demonſtrated in all proportions of diſtance, in the manner of Archimedes, at once the moſt ſimple, perſpicuous, and elegant of all.

We cannot help obſerving, that all this difficulty (and it is a real one to the philoſopher who aims at rendering mechanics a demonſtrative ſcience) has ariſen from an improper ſearch after ſimplicity. Had Archimedes taken a lever as it really exiſts in nature, and conſidered it as *material*, conſiſting of atoms united by coheſion; and had he traced the intermediate preſſures by whoſe means the two external weights are put in oppoſition to each other, or rather to the ſupport given to the fulcrum; all difficulty would have vaniſhed. (See what is ſaid on this ſubject in the article *Strength of Timber*, &c.)

The quantity of goods which may be weighed by this inſtrument depends on the weight of the counterpoiſe, and on the diſtance CD from the fulcrum at which the goods are ſuſpended. A double counterpoiſe hanging at the ſame diviſion will balance or indicate a double quantity of goods hanging at D; and any counterpoiſe will balance and indicate a double quantity of goods, if the diſtance CD be reduced to one-half. Many ſteelyards have two or more points of ſuſpenſion D, to which the ſcale may occaſionally be attached. Fig. 6. of Plate XCI. Vol. II. repreſents one of theſe. It is evident, that in this caſe the value or indication of the diviſions of the long arm will be different, according to the point from which the ſcale is ſuſpended. The ſame diviſion which would indicate 20 pounds when CD is three inches, will indicate 30 pounds when it is two inches. As it would expoſe to chance of miſtakes, and be otherwiſe troubleſome to make this reduction, it is uſual to make as many divided ſcales on the long arm as there are points of ſuſpenſion D on the ſhort arm; and each ſcale having its own numbers, all trouble and all chance of miſtake is avoided.

But the range of this inſtrument is not altogether at the pleaſure of the maker. Beſides the inability of a ſlender beam to carry a great load, the diviſions of the ſcale anſwering to pounds or half-pounds become very minute when the diſtance CD is very ſhort; and the balance becomes leſs delicate, that is, leſs ſenſibly affected by ſmall differences of weight. This is becauſe in Steelyard. ſuch caſes the thickneſs which it is neceſſary to give the edges of the nails does then bear a ſenſible proportion to the diſtance CD between them; ſo that when the balance inclines to one ſide, that arm is ſenſibly ſhortened, and therefore the energy of the preponderating weight is leſſened.

We have hitherto ſuppoſed the ſteelyard to be in equilibrio when not loaded. But this is not neceſſary, nor is it uſual in thoſe which are commonly made. The long arm commonly preponderates conſiderably. This makes no difference, except in the beginning of the ſcale. The preponderancy of the long arm is equivalent to ſome goods already in the ſcale, ſuppoſe four pounds. Therefore when there are really 10 pounds in the ſcale, the counterpoiſe will balance it when hanging at the diviſion 6. This diviſion is therefore reckoned 10, and the reſt of the diviſions are numbered accordingly.

A ſcientific examination of the ſteelyard will convince us that it is inferior to the balance of equal arms in point of ſenſibility: But it is extremely compendious and convenient; and when accurately made and attentively uſed, it is abundantly exact for moſt commercial purpoſes. We have ſeen one at Leipzig which has been in uſe ſince the year 1718, which is very ſenſible to a difference of one pound, when loaded with nearly three tons on the ſhort arm; and we ſaw a waggon loaded with more than two tons weighed by it in about ſix-minutes.

The ſteelyard in common uſe in the different countries of Europe is of a conſtruction ſtill ſimpler than what we have deſcribed. It conſiſts of a batten of hard wood, having a heavy lump A (fig. 3.) at one end, and a ſwivel-hook B at the other. The goods to be weighed are ſuſpended on the hook, and the whole is carried in a loop of whip-cord C, in which it is ſlid backward and forward, till the goods are balanced by the weight of the other end. The weight of the goods is eſtimated by the place of the loop on a ſcale of diviſions in harmonic progreſſion. They are marked (we preſume) by trial with known weights.

The chief uſe that is now made of the ſteelyard in Great Britain is for the weighing of loaded waggons and carts. For this it is extremely convenient, and more than ſufficiently exact for the purpoſe in view. We ſhall deſcribe one or two of the moſt remarkable; and we ſhall begin with that at Leipzig already mentioned.

This ſteelyard is repreſented in fig. 4. as run out, and juſt about to be hooked for lifting up the load. The ſteelyard itſelf is OPQ, and is about 12 feet long. The ſhort arm PQ has two points of ſuſpenſion *r* and *l*; and the ſtirrup which carries the chains for holding the load is made with a double hook, inſtead of a double eye, that it may be eaſily removed from the one pin to the other. For this purpoſe the two hooks are connected above by an hoop or ſtaple, which goes over the arm of the ſteelyard like an arch. This is repreſented in the little figure above the ſteelyard. The ſuſpenſion is ſhifted when the ſteelyard is run in under cover, by hooking to this ſtaple the running block of a ſmall tackle which hangs in the door through which the ſteelyard is run out and in. This operation is eaſy,

Steelyard. but neceſſary, becauſe the ſtirrup, chains, and the ſtage on which the load is placed, weigh ſome hundreds.

The outer pin *b* is 14 inches, and the inner one *c* is ſeven inches, diſtant from the great nail which reſts in the ſheers. The other arm is about 10½ feet long, formed with an obtuſe edge above. On the inclined plane on each ſide of the ridge is drawn the ſcale of weights adapted to the inner pin *c*. The ſcales correſponding to the outer pin *b* are drawn on the upright ſides. The counterpoiſe ſlides along this arm, hanging from a ſaddle-piece made of braſs, that it may not contract ruſt. The motion is made eaſy by means of rollers. This is neceſſary, becauſe the counterpoiſe is greatly above a hundred weight. This ſaddle-piece has like two laps on each ſide, on which are engraved vernier ſcales, which divide their reſpective ſcales on the arm to quarters of a pound. Above the ſaddle is an arch, from the ſummit of which hangs a little plummet, which ſhows the equilibrium of the ſteelyard to the weigher, becauſe the ſheers are four feet out of the houſe, and he cannot ſee their coincidence with the needle of the ſteelyard. Laſtly, near the end of the long arm are two pins *d* and *e*, for ſuſpending occaſionally two eke weights for continuing the ſcale. Theſe are kept hanging on adjoining hooks, ready to be lifted on by a little tackle, which is alſo hooked immediately above the pins *d* and *e*.

The ſcales of weights are laid down on the arm as follows. Let the eke-weights appropriated to the pins *d* and *c* be called D and E, and call the counterpoiſe C. Although the ſtirrup with its chains and ſtage weigh ſome hundreds, yet the length and ſize of the arm OP gives it a preponderancy of 300 pounds. Here, then, the ſcale of weights muſt commence. The counterpoiſe weighs about 125 pounds. Therefore,

1. When the load hangs by the pin *b*, 14 inches from the centre, the diſtance from one hundred to another on the ſcale is about 11 inches, and the firſt ſcale (on the ſide of the arm) reaches from 300 to 1200. In order to repeat or continue this, the eke-weight E is hung on the pin *e*, and the counterpoiſe C is brought back to the mark 300; and the two together balance 1200 pounds hanging at *b*. Therefore a ſecond ſcale is begun on the ſide of the arm, and continued as far out as the firſt, and therefore its extremity marks 2000; that is, the counterpoiſe C at 2000 and the eke-weight E at *c* balance 2000 hanging at *b*.

2. To continue the ſcale beyond 2000, the load muſt be hung on the inner pin *c*. The eke-weight E is taken off, and the eke-weight D is hung on its pin *d*. The general counterpoiſe being now brought cloſe to the ſheers, it, together with the weight D at *d*, balance 2000 pounds hanging at *c*. A ſcale is therefore begun on one of the inclined planes a-top, and continued out to 4000, which falls very near to the pin *d*, each hundred pounds occupying about five inches on the arm. To complete the ſcale, hang on the eke-weight E on its pin *e*, and bring back the counterpoiſe to the ſheers, and the three together balance 3800 hanging at *c*. Therefore when the counterpoiſe is now ſlid out to 4000, it muſt complete the balance with 5800 hanging at *c*.

It required a little conſideration to find out what proportion of the three weights C, D, and E, would make the repetitions of the ſcale extend as far as poſſible, having very little of it expreſſed twice, or upon two ſcales, as is the caſe here. We ſee that the ſpace correſponding to a ſingle pound is a very ſenſible quantity on both ſcales, being one-ninth of an inch on the firſt two ſcales, and one-twentieth on the laſt two. Steelyard.

This very ponderous machine, with its maſſy weights, cannot be eaſily managed without ſome aſſiſtance from mechanics. It is extremely proper to have it ſuſceptible of motion out and in, that it may be protected from the weather, which would ſoon deſtroy it by ruſt. The contrivance here is very effectual, and abundantly ſimple.

When the ſteelyard is not in uſe, it is ſupported at one end by the iron-rod F, into which the upper end of the ſheers is hooked. The upper end of this rod has a ſtrong hook E, and a little below at *a* it is pierced with a hole, in which is a very ſtrong bolt or pin of tempered ſteel, having a roller on each end cloſe to the rod on each ſide. Theſe rollers reſt on two joiſts, one of which is repreſented by M N, which traverſe the building, with juſt room enough between them to allow the rod F to hang freely down. The other end O of the ſteelyard reſts in the bight of a large flat hook at the end of a chain W, which hangs down between the joiſts, and is ſupported on them by a frame with rollers H. This is connected with the rollers at G, which carry the ſheers by means of two iron-rods, of which one only can be ſeen. Theſe connect the two ſets of rollers in ſuch a manner that they muſt always move together, and keep their diſtance invariable. This motion is produced by means of an endleſs rope HI ZLKVH paſſing over the pulleys I and K, which turn between the joiſts, and hanging down in a bight between them. It is evident that by pulling on the part LZ we pull the frame of rollers in the direction GH, and thus bring the whole into the houſe in the poſition marked by the dotted figure. It is alſo plain, that by pulling on the part L K we force the roller frame and the whole apparatus out again.

It remains to ſhow how the load is raiſed from the ground and weighed. When the ſteelyard is run out for uſe, the upper hook E juſt enters into the ring D, which hangs from the end of the great oaken lever BCA about 22 feet long, turning on gudgeons at C about 5 feet from this end. From the other end A deſcends a long iron rod SR, which has one ſide formed into a toothed rack that is acted on by a frame of wheel-work turned by an endleſs ſcrew and winch Q. Therefore when the hook E is well engaged in the ring D, a man turns the winch, and thus brings down the end A of the great lever, and raiſes the load two or three inches from the ground. Every thing is now at liberty, and the weigher now manages his weights on the arm of the ſteelyard till he has made an equilibrium.

We need not deſcribe the operation of letting down the load, diſengaging the ſteelyard from the great lever, and bringing it again under cover. The whole of this ſervice is performed by two men, and may be done in ſucceſſion by one, and is over in five or ſix minutes.

The moſt compendious and economical machine of this kind that we have ſeen is one, firſt uſed (we have heard) for weighing the riders of race-horſes, and afterwards

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Steelyard. terwards applied to the more reputable ſervice of weighing loaded carriages.

Fig. 5. is a plan of the machine. KLMN is the plan of a rectangular box, which has a platform lid or cover, of ſize ſufficient for placing the wheels of a cart or waggon. The box is about a foot deep, and is ſunk into the ground till the platform-cover is even with the ſurface. In the middle of the box is an iron lever ſupported on the fulcrum pin *i l*, formed like the nail of balance, which reſts with its edge on arches of hardened ſteel firmly faſtened to the bottom of the box. This lever goes through one ſide of the box, and is furniſhed at its extremity with a hard ſteel pin *l m*, alſo formed to an edge below. In the very middle of the box it is croſſed by a third nail of hardened ſteel *g h*, alſo formed to an edge, but on the upper ſide. Theſe three edges are in one horizontal plane, as in a well made balance.

In the four corners A, A', E', E, of the box are firmly fixed four blocks of tempered ſteel, having their upper ſurfaces formed into ſpherical cavities, well poliſhed and hard tempered. ABCDE repreſents the upper edge of an iron bar of conſiderable ſtrength, which reſts on the cavities of the ſteel blocks in A and E, by means of two hard ſteel ſtuds projecting from its under edge, and formed into obtuſe angled points or cones. Theſe points are in a ſtraight line parallel to the ſide KN of the box. The middle part C of this crooked bar is faced with hard-tempered ſteel below, and is there formed into an edge parallel to AE and KN, by which it reſts on the upper edge of the ſteel pin *g h* which is in the lever. In a line parallel to AE, and on the upper ſide of the crooked bar ACE, are fixed two ſtuds or points of hardened ſteel B and D projecting upwards above half an inch. The platform-cover has four ſhort feet like a ſtool, terminated by hard ſteel ſtuds, which are ſhaped into ſpherical cavities and well poliſhed. With theſe it reſts on the four ſteel points B, B, D', D. The bar ACE is fixed in ſuch a manner vertically, that the points A, B, D, E and the edge C are all in a horizontal plane. Theſe particulars will be better underſtood by looking at the elevation in fig. 6. What has been ſaid of the bar ACE muſt be underſtood as alſo ſaid of the bar A' C' E'.

Draw through the centre of the box the line *a l c* perpendicular to the line AE, BD. It is evident that the bar ACE is equivalent to a lever *a b c*, having the fulcrum or axis AE reſting with its extremity C on the pin *b g* and loaded at *b*. It is alſo evident that *a* C is to *a b* as the load on this lever to the preſſure which it exerts on the pin *g h*, and that the ſame proportion ſubſiſts between the whole load on the platform and the preſſure which it exerts on the pin *g b*. It will alſo appear, on an attentive conſideration, that this proportion is no-wiſe deranged in whatever manner the load is placed on the platform. If very unequally, the two ends of the pin *g b* may be unequally preſſed, and the lever wrenched and ſtrained a little; but the total preſſure is not changed.

If there be now placed a balance or ſteelyard at the ſide LK, in ſuch a manner that one end of it may be directly above the pin *l m* in the end of the lever EOF, they may be connected by a wire or ſlender rod, and a weight on the other arm of the balance or ſteelyard may be put in equilibrio with any load that can be laid on the platform. A ſmall counterpoiſe being firſt hung on to balance the apparatus when unloaded, any additional weight will meaſure the load really laid on the platform. If *a l* be to *a c* as 1 to 8, and FO to EF alſo as 1 to 8, and if a common balance be uſed above, 64 pounds on the platform will be balanced by one pound in the ſcale, and every pound will be balanced by $\frac{1}{4}$th of an ounce. This would be a very convenient partition for moſt purpoſes, as it would enable us to uſe a common balance and common weights to complete the machine: Or it may be made with a balance of unequal arms, or with a ſteelyard. Steelyard.

Some have thought to improve this inſtrument by uſing edges like thoſe of the nails of a balance, inſtead of points. But unleſs made with uncommon accuracy, they will render the balance very dull. The ſmall deviation of the two edges A and E, or of B and D, from perfect parallelism to KN, is equivalent to a broad ſurface equal to the whole deviation. We imagine that, with no extraordinary care, the machine may be made to weigh within $\frac{1}{200}$th of the truth, which is exact enough for any purpoſe in commerce.

It is neceſſary that the points be attached to the bars. Some have put the points at A and E in the blocks of ſteel faſtened to the bottom, becauſe the cavity there lodged water or dirt, which ſoon deſtroyed the inſtrument with ruſt. But this occaſions a change of proportion in the firſt lever by any ſhifting of the crooked bars; and this will frequently happen when the wheels of a loaded cart are puſhed on the platform. The cavity in the ſteel ſtud ſhould have a little rim round it, and it ſhould be kept full of oil. In a nice machine a quarter of an inch of quickſilver would effectually prevent all theſe inconveniences.

The ſimpleſt and moſt economical form of this machine is to have no balance or ſecond ſteelyard; but to make the firſt ſteelyard EOF a lever of the firſt kind, viz. having the fulcrum between O and F, and allow it to project far beyond the box. The longer outward arm of this lever is then divided into a ſcale of weights, commencing at the ſide of the box. A counterpoiſe muſt be choſen, ſuch as will, when at the beginning of the ſcale, balance the ſmalleſt load that will probably be examined. It will be convenient to carry on this ſcale by means of the weights hung on at the extremity of the lever, and to uſe but one moveable weight. By this method the diviſions of the ſcale will have always one value. The beſt arrangement is as follows: Place the mark O at the beginning of the ſcale, and let it extend only to 112, if for pounds; or to 112, if for cwts; or to 16, if for ſtones; and let the eke-weights be numbered 1, 2, 3, &c. Let the loweſt weight be marked on the beam. This is always to be added to the weight ſhown by the operation. Let the eke-weights ſtand at the end of the beam, and let the general counterpoiſe always hang at O. When the cart is put on the platform, the end of the beam riſes up. Hang on the leaſt eke-weight that is not ſufficient to preſs it down. Now complete the balance by finding out the counterpoiſe. Suppoſe the conſtant load to be 312lb. and that the counterpoiſe ſtands at 86, and that the eke-weight is 9; we have the load $= 96 + 312 = 1298$ lb.

STEELE (Sir Richard), was born about the year 1676 in Dublin; in which kingdom one branch of the family was poſſeſſed of a conſiderable eſtate in the county

Steele. county of Wexford. His father, a counſellor at law in Dublin, was private ſecretary to James duke of Ormond; but he was of Engliſh extraction: and his ſon, while very young, being carried to London, he put him to ſchool at the Charter-houſe, whence he was removed to Merton College in Oxford. Our author left the univerſity, which he did without taking any degree, in the full reſolution to enter into the army. This ſtep was highly diſpleaſing to his friends; but the ardour of his paſſion for a military life rendered him deaf to any other propoſal. Not being able to procure a better ſtation, he entered as a private gentleman in the horſe-guards, notwithſtanding he thereby loſt the ſucceſſion to his Iriſh eſtate. However, as he had a flow of good-nature, a generous openneſs and frankneſs of ſpirit, and a ſparkling vivacity of wit, theſe qualities rendered him the delight of the ſoldiery, and procured him an enſign's commiſſion in the guards. In the mean time, as he had made choice of a profeſſion which ſet him free from all the ordinary reſtraints in youth, he ſpared not to indulge his inclinations in the wildeſt exceſſes. Yet his gaieties and revels did not paſs without ſome cool hours of reflection; it was in theſe that he drew up his little treatiſe intitled *The Chriſtian Hero*, with a deſign, if we may believe himſelf, to be a check upon his paſſions. For this purpoſe it had lain ſome time by him, when he printed it in 1701, with a dedication to Lord Cutts, who had not only appointed him his private ſecretary, but procured for him a company in Lord Lucas's regiment of Fuſileers.

The ſame year he brought out his comedy called *The Funeral*, or *Grief à la mode*. This play procured him the regard of King William, who reſolved to give him ſome eſſential marks of his favour; and though, upon that prince's death, his hopes were diſappointed, yet, in the beginning of Queen Anne's reign, he was appointed to the profitable place of gazetteer. He owed this poſt to the friendſhip of lord Halifax and the earl of Sunderland, to whom he had been recommended by his ſchool-fellow Mr Addiſon. That gentleman alſo lent him an helping hand in promoting the comedy called *The Tender Huſband*, which was acted in 1704 with great ſucceſs. But his next play, The Lying Lover, had a very different fate. Upon this rebuff from the ſtage, he turned the ſame humorous current into another channel; and early in the year 1709, he began to publiſh the Tatler: which admirable paper was undertaken in concert with Dr Swift. His reputation was perfectly eſtabliſhed by this work; and, during the courſe of it, he was made a commiſſioner of the ſtamp-duties in 1710. Upon the change of the miniſtry the ſame year, he joined the duke of Marlborough, who had ſeveral years entertained a friendſhip for him; and upon his Grace's diſmiſſion from all employments in 1711, Mr Steele addreſſed a letter of thanks to him for the ſervices which he had done to his country. However, as our author ſtill continued to hold his place in the ſtamp office under the new adminiſtration, he forbore entering with his pen upon political ſubjects; but, adhering more cloſely to Mr Addiſon, he dropt the Tatler, and afterwards, by the aſſiſtance chiefly of that ſteady friend, he carried on the ſame plan much improved, under the title of *The Spectator*. The ſucceſs of this paper was equal to that of the former; which encouraged him, before the cloſe of it, to Steele. proceed upon the ſame deſign in the character of the *Guardian*. This was opened in the beginning of the year 1713, and was laid down in October the ſame year. But in the courſe of it his thoughts took a ſtronger turn to politics: he engaged with great warmth againſt the miniſtry; and being determined to proſecute his views that way by procuring a ſeat in the houſe of commons, he immediately removed all obſtacles thereto. For that purpoſe he took care to prevent a forcible diſmiſſion from his poſt in the ſtamp office, by a timely reſignation of it to the Earl of Oxford; and at the ſame time gave up a penſion, which had been till this time paid him by the queen as a ſervant to the late prince George of Denmark. This done, he wrote the famous Guardian upon the demolition of Dunkirk, which was publiſhed Aug. 7. 1713; and the parliament being diſſolved next day, the Guardian was ſoon followed by ſeveral other warm political tracts againſt the adminiſtration. Upon the meeting of the new parliament, Mr Steele having been returned a member for the borough of Stockbridge in Dorſetſhire, took his ſeat accordingly in the houſe of commons; but was expelled thence in a few days after, for writing the cloſe of the paper called the *Engliſhman*, and one of the political pieces intitled the *Criſis*. Preſently after his expulſion, he publiſhed propoſals for writing the hiſtory of the duke of Marlborough: at the ſame time he alſo wrote the *Spinſter*; and, in oppoſition to the *Examiner*, he ſet up a paper called the *Reader*, and continued publiſhing ſeveral other things in the ſame ſpirit till the death of the queen. Immediately after which, as a reward for theſe ſervices, he was taken into favour by her ſucceſſor to the throne, king George I. He was appointed ſurveyor of the royal ſtables at Hampton-Court, governor of the royal company of comedians, put into the commiſſion of the peace for the county of Middleſex, and in 1715 received the honour of knighthood. In the firſt parliament of that king, he was choſen member for Boroughbridge in Yorkſhire; and, after the ſuppreſſion of the rebellion in the north, was appointed one of the commiſſioners of the forfeited eſtates in Scotland. In 1718, he buried his ſecond wife, who had brought him a handſome fortune and a good eſtate in Wales; but neither that, nor the ample additions lately made to his income, were ſufficient to anſwer his demands. The thoughtleſs vivacity of his ſpirit often reduced him to little ſhifts of wit for its ſupport; and the project of the Fiſh-pool this year owed its birth chiefly to the projector's neceſſities. This veſſel was intended to carry fiſh alive, and without waſting, to any part of the kingdom: but notwithſtanding all his towering hopes, the ſcheme proved very ruinous to him; for after he had been at an immenſe expence in contriving and building his veſſel, beſides the charge of the patent, which he had procured, it turned out upon trial to be a mere project. His plan was to bring ſalmon alive from the coaſt of Ireland; but theſe fiſh, though ſupplied by this contrivance with a continual ſtream of water while at ſea, yet uneaſy at their confinement, ſhattered themſelves to pieces againſt the ſides of the pool; ſo that when they were brought to market they were worth very little.

The following year he oppoſed the remarkable peerage bill in the houſe of commons; and, during the courſe

Steele.

course of this opposition to the court, his licence for acting plays was revoked, and his patent rendered ineffectual, at the instance of the lord chamberlain. He did his utmost to prevent so great a loss; and finding every direct avenue of approach to his royal master effectually barred against him by his powerful adversary, he had recourse to the method of applying to the public, in hopes that his complaints would reach the ear of his sovereign, though in an indirect course, by that canal. In this spirit he formed the plan of a periodical paper, to be published twice a-week, under the title of the *Theatre*; the first number of which came out on the 2d of January 1719-20. In the mean time, the misfortune of being out of favour at court, like other misfortunes, drew after it a train of more. During the course of this paper, in which he had assumed the feigned name of *Sir John Edgar*, he was outrageously attacked by Mr Dennis, the noted critic, in a very abusive pamphlet, intitled *The Character and Conduct of Sir John Edgar*. To this insult our author made a proper reply in the Theatre.

While he was struggling with all his might to save himself from ruin, he found time to turn his pen against the mischievous South-Sea scheme, which had nearly brought the nation to ruin in 1720; and the next year he was restored to his office and authority in the play-house in Drury Lane. Of this it was not long before he made an additional advantage, by bringing his celebrated comedy called the *Conscious Lovers* upon that stage, where it was acted with prodigious success; so that the receipt there must have been very considerable, besides the profits accruing by the sale of the copy, and a purse of 500l. given to him by the king, to whom he dedicated it. Yet notwithstanding these ample supplies, about the year following, being reduced to the utmost extremity, he sold his share in the play-house; and soon after commenced a law-suit with the managers, which in 1726 was determined to his disadvantage. Having now again, for the last time, brought his fortune, by the most heedless profusion, into a desperate condition, he was rendered altogether incapable of retrieving the loss, by being seized with a paralytic disorder, which greatly impaired his understanding. In these unhappy circumstances, he retired to his seat at Languanor near Caermarthen in Wales, where he paid the last debt to nature on the 21st of September 1729, and was privately interred, according to his own desire, in the church of Caermarthen. Among his papers were found the manuscripts of two plays, one called *The Gentleman*, founded upon the eunuch of Terence, and the other intitled *The School of Action*, both nearly finished.

Sir Richard was a man of undissembled and extensive benevolence, a friend to the friendless, and, as far as his circumstances would permit, the father of every orphan. His works are chaste and manly. He was a stranger to the most distant appearance of envy or malevolence; never jealous of any man's growing reputation; and so far from arrogating any praise to himself from his conjunction with Mr Addison, that he was the first who desired him to distinguish his papers. His greatest error was want of economy: however, he was certainly the most agreeable, and (if we may be allowed the expression) the most innocent rake that ever trod the rounds of dissipation.

Steeple, Steering.

STEEPLE, an appendage erected generally on the western end of churches, to hold the bells. Steeples are denominated from their form, either spires or towers: the first are such as ascend continually diminishing either conically or pyramidally; the latter are mere parallelopipeds, and are covered a top platform like.

STEERAGE, on board a ship, that part of the ship next below the quarter deck, before the bulk-head of the great cabin where the steersman stands, in most ships of war. See STEERING.

STEERING, in navigation, the art of directing the ship's way by the movements of the helm; or of applying its efforts to regulate her course when she advances.

The perfection of steering consists in a vigilant attention to the motion of the ship's head, so as to check every deviation from the line of her course in the first instant of its motion; and in applying as little of the power of the helm as possible. By this she will run more uniformly in a straight path, as declining less to the right and left; whereas, if a greater effort of the helm is employed, it will produce a greater declination from the course, and not only increase the difficulty of steering, but also make a crooked and irregular tract through the water. See HELM.—The helmsman should diligently watch the movements of the head by the land, clouds, moon, or stars; because, although the course is in general regulated by the compass, yet the vibrations of the needle are not so quickly perceived as the sallies of the ship's head to the right or left, which, if not immediately restrained, will acquire additional velocity in every instant of their motion, and demand a more powerful impulse of the helm to reduce them; the application of which will operate to turn her head as far on the contrary side of her course.—The phrases used in steering a ship vary according to the relation of the wind to her course. Thus, if the wind is fair or large, the phrases used by the pilot or officer who superintends the steerage are, *port*, *starboard*, and *steady*. The first is intended to direct the ship's course farther to the right; the second is to guide her farther to the left; and the last is designed to keep her exactly in the line whereon she advances, according to the course prescribed. The excess of the first and second movement is called *hard a-port*, and *hard a starboard*; the former of which gives her the greatest possible inclination to the right, and the latter an equal tendency to the left.—If, on the contrary, the wind is foul or scant, the phrases are *luff*, *thus*, and *no nearer*: the first of which is the order to keep her close to the wind; the second, to retain her in her present situation; and the third, to keep her sails full.

In a ship of war, the exercise of steering the ship is usually divided amongst a number of the most expert sailors, who attend the helm in their turns; and are accordingly called *timoneers*, from the French term *timonier*, which signifies "helmsman." The steerage is constantly supervised by the quarter-masters, who also attend the helm by rotation. In merchant-ships every seaman takes his turn in this service, being directed therein by the mate of the watch, or some other officer.—As the safety of a ship, and all contained therein, depends in a great measure on the steerage or effects of the helm, the apparatus by which it is managed should often be diligently examined by the proper officers. Indeed,

Steganium || Stem.

deed, a negligence in this important duty appears almoſt unpardonable, when the fatal effects which may reſult from it are duly conſidered.

STEGANIUM. See SLAFF.

STEGANOGRAPHY, the art of ſecret writing, or of writing in ciphers, known only to the perſons correſponding. See CIPHER.

STELLARIA, STITCHWORT, in botany: A genus of plants belonging to the claſs of *decandria*, and order of *trigynia*: and in the natural ſyſtem arranged under the 22d order, *Caryophyllæ*. The calx is pentaphyllous and ſpreading. There are five petals, each divided into two ſegments. The capſule is oval, unilocular, and polyſpermous. There are nine ſpecies, the nemorum, dichotoma, radians, holoſtea, graminea, ceraſtoides, undulata, biflora, and arenaria. Three of theſe are Britiſh plants. 1. *Nemorum*, broad-leaved ſtichwort. The ſtalks are about a foot or eighteen inches high, and branched in a panicle at the top. The leaves are heart-ſhaped, and of a paler green on the under than on the upper ſide; the lower ones being ſupported by foot-ſtalks which are hairy and channelled; the upper ones are ſeſſile. The calyx is erect, ſomewhat hairy and white on the margins. The petals are bifid almoſt to the baſe. There is a ſmall nectarium between the longer ſtamina and the calyx.—2. *Holoſtea*, greater ſtichwort. The ſtalks are about two feet long; the petals are nearly twice the length of the calyx, and divided half-way to the baſe. It is common in woods and hedges.—3. *Graminea*, leſs ſtichwort. The ſtem is near a foot high. The leaves are linear and entire, and the flowers grow in looſe panicles. It is frequent in dry paſtures. There is a variety of this ſpecies called *big ſtichwort*, with ſmooth, oval, ſeſſile leaves, and few leaves, which grows often in wet marſhy places. The ſtalk is quadrangular; the petals ſcarcely longer than the calyx, and bifid to the baſe.

STELLATE, among botaniſts, expreſſes leaves which grow not leſs than ſix at a joint, and are arranged like the rays of a ſtar.

STELLERA, GERMAN GROUNDSEL, in botany: A genus of plants belonging to the claſs of *octandria*, and order of *monogynia*; and in the natural ſyſtem arranged under the 31ſt order, *Veſpiculæ*. There is no calyx. The corolla is quadrifid. The ſtamina are very ſhort. There is only one ſeed, which is black. The ſpecies are two in number, paſſerina and chamaejaſme.

STELLIONATE, in the civil law, a kind of crime committed by a fraudulent bargain, where one of the parties ſells a thing for what it is not; as if I ſell an eſtate for my own which belongs to another, or convey a thing as free and clear which is already engaged to another, or put off copper for gold, &c.

STEM, in botany, that part of a plant ariſing out of the root, and which ſuſtains the leaves, flowers, fruits, &c. By waſhing and rubbing the ſtems of trees, their annual increaſe is promoted; for the method of doing which, ſee the article TREE.

Stem || Stemſons.

STEM of a Ship, a circular piece of timber into which the two ſides of a ſhip are united at the fore-end: the lower end of it is ſcarfed to the keel, and the bowſprit reſts upon its upper end. The ſtem is formed of one or two pieces, according to the ſize of the veſſel; and as it terminates the ſhip forward, the ends of the wales and planks of the ſides and bottom are let into a groove or channel, in the midſt of its ſurface, from the top to the bottom; which operation is called *rabbiting*. The outſide of the ſtem is uſually marked with a ſcale, or diviſion of feet, according to its perpendicular height from the keel. The intention of this is to aſcertain the draught of water at the fore-part, when the ſhip is in preparation for a ſea-voyage, &c. The ſtem at its lower end is of equal breadth and thickneſs with the keel, but it grows proportionally broader and thicker towards its upper extremity. See *SHIP-Building*.

STEMMATA, in the hiſtory of inſects, are three ſmooth hemiſpheric dots, placed generally on the top of the head, as in moſt of the hymenoptera and other claſſes. The name was firſt introduced by Linnæus.

STEMODIA, in botany: A genus of plants belonging to the claſs of *didynamia*, and order of *angioſpermia*; and in the natural ſyſtem ranging under the 40th order, *Perſonatæ*. The calyx is quinquepartite; the corolla bilabiated; there are four ſtamina; each of the filaments are bifid, and have two antheræ. The capſule is bilocular. There is only one ſpecies, the maritima.

STEMPHYLA, a word uſed by the ancients to expreſs the huſks of grapes, or the remains of the preſſings of wine. The ſame word is alſo uſed by ſome to expreſs the remaining maſs of the olives, after the oil is preſſed out.

STEMPHYLITES, a name given by the ancients to a ſort of wine preſſed hard from the huſks.

STEMPLES, in mining, croſs bars of wood in the ſhafts which are ſunk to mines.

In many places the way is to ſink a perpendicular hole, or ſhaft, the ſides of which they ſtrengthen from top to bottom with wood-work, to prevent the earth from falling in: the tranſverſe pieces of wood uſed to this purpoſe they call *ſtemples*, and by means of theſe the miners in ſome places deſcend, without uſing any rope, catching hold of theſe with their hands and feet.

STEMSON, in a ſhip, an arching piece of timber fixed within the apron, to reinforce the ſcarf thereof, in the ſame manner as the apron ſupports the ſcarf of the ſtern. In large ſhips it is uſually formed of two pieces.

Fig. 1.

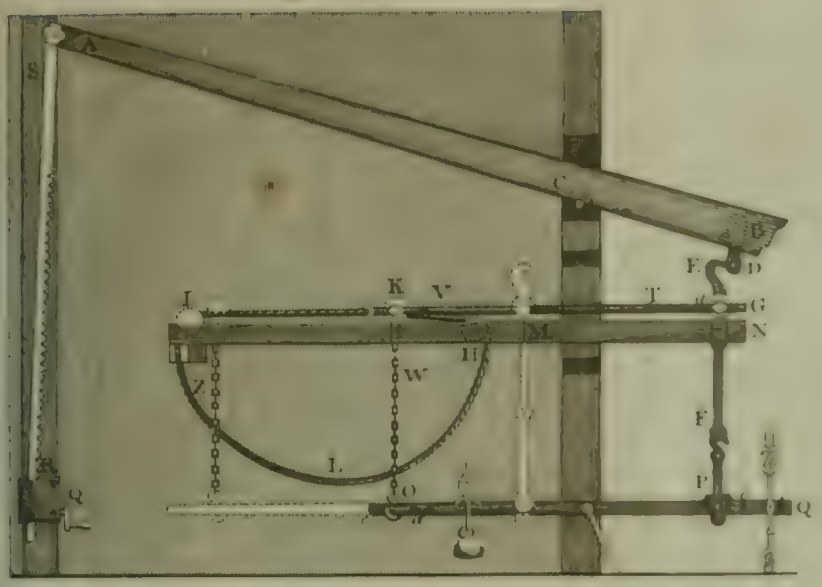


Fig. 2.

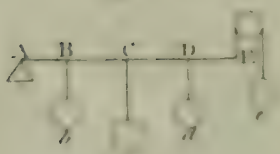
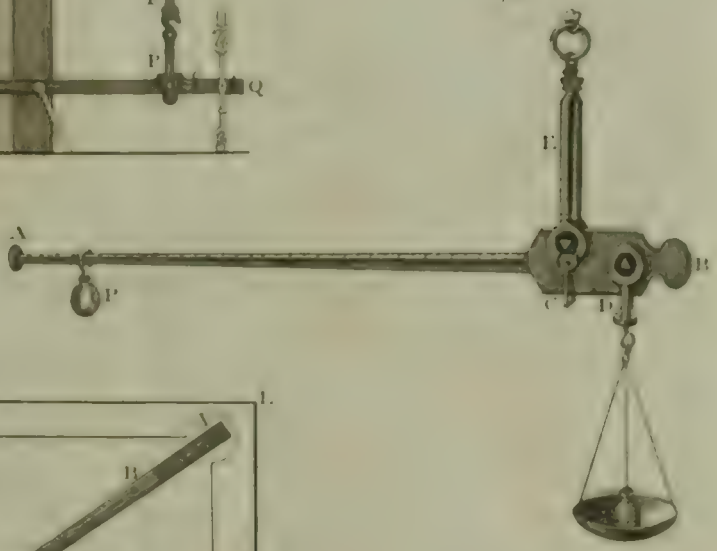


Fig. 4.



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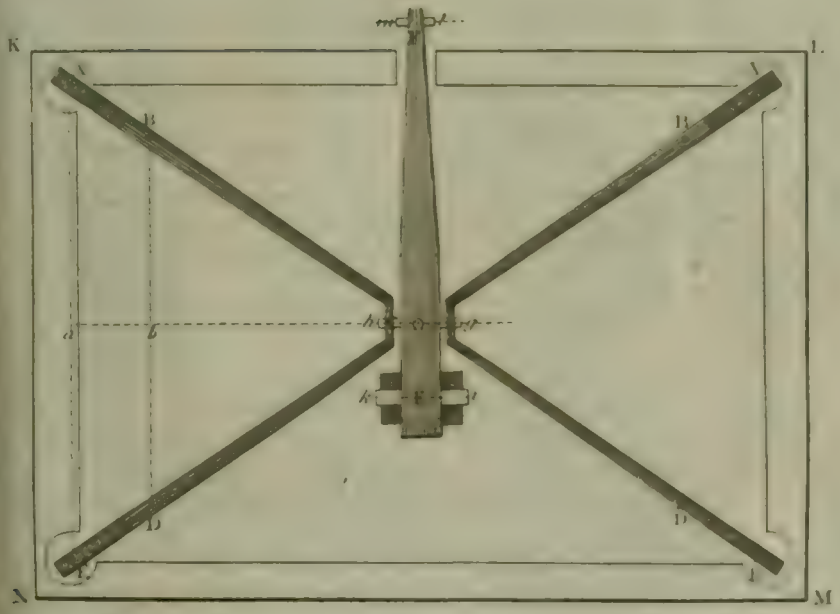

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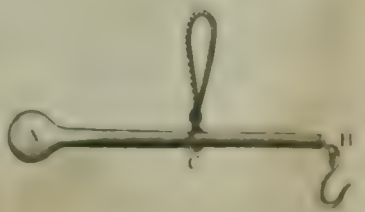
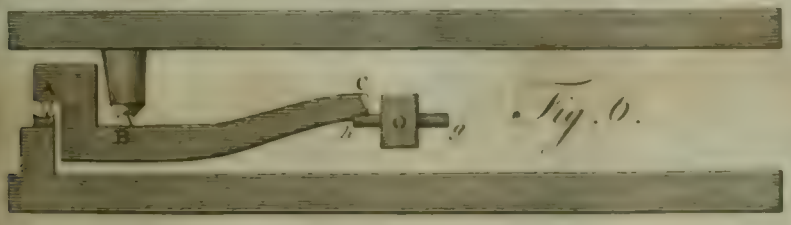


Fig. 6.



STENOGRAPHY (A).

CHAP. I.

THE art of ſtenography, or ſhort writing, was known and practiſed by moſt of the ancient civilized nations. The Egyptians, who were diſtinguiſhed for learning at an early period, at firſt expreſſed their words by a delineation of figures called *hieroglyphics*. A more conciſe mode of writing ſeems to have been afterwards introduced, in which only a part of the ſymbol or picture was drawn. This anſwered the purpoſe of ſhort-hand in ſome degree. After them the Hebrews, the Greeks, and the Romans*, adopted different methods of abbreviating their words and ſentences, ſuited to their reſpective languages. The initials, the finals, or radicals, often ſerved for whole words; and various combinations of theſe ſometimes formed a ſentence. Arbitrary marks were likewiſe employed to determine the meaning, and to aſſiſt legibility; and it ſeems probable that every writer, and every author of antiquity, had ſome peculiar method of abbreviation, calculated to facilitate the expreſſion of his own ſentiments, and intelligible only to himſelf.

*Vide Buxtorf, Diog. Laertius, Plutarch, &c.

It is alſo probable, that ſome might by theſe means take down the heads of a diſcourſe or oration; but few, very few, it is preſumed, could have followed a ſpeaker through all the meanders of rhetoric, and noted with preciſion every ſyllable, as it dropt from his mouth, in a manner legible even to themſelves.

To arrive at ſuch conſummate perfection in the art was reſerved for more modern times, and is ſtill an acquiſition by no means general.

In every language of Europe, till about the cloſe of the 16th century, the Roman plan of abbreviating (viz. ſubſtituting the initials or radicals, with the help of arbitraries, for words) appears to have been employed. Till then no regular alphabet had been invented expreſsly for ſtenography, when an Engliſh gentleman of the name of *Willis* invented and publiſhed one (B). His plan was ſoon altered and improved, or at leaſt pretended to be ſo. One alteration ſucceeded another; and at intervals, for a ſeries of years paſt, ſome men of ingenuity and application have compoſed and publiſhed ſyſtems of ſtenography, and doubtleſs have themſelves reaped all the advantages that attend it. But among the various methods that have been propoſed, and the different plans that have been adopted by individuals, none has yet appeared fortunate enough to gain general approbation; or proved ſufficiently ſimple, clear, and conciſe, to be univerſally ſtudied and practiſed.

Some ſyſtems are replete with unmeaning ſymbols, perplexing arbitraries, and ill-judged contractions: which render them ſo difficult to be attained by a common capacity, or ordinary application, that it is not to be wondered at if they have ſunk into neglect, and are now no longer known (C). Other ſyſtems, by being too prolix, by containing a multiplicity of characters, and thoſe characters not ſimply or eaſily remembered, become ineffectual to the purpoſe of expedition, and are only ſuperior in obſcurity to a common hand. Some, again, not only reject all arbitraries and contractions, but even prepoſitions and terminations; which laſt, if not too laviſhly employed and badly deviſed, highly contribute to promote both expedition and legibility; and though they reduce their characters to fewer than can poſſibly expreſs the various modifications of ſound, yet they make nearly one half of them complex. In the diſpoſition of the vowels, there is the greateſt perplexity in moſt ſyſtems. A dot is ſometimes ſubſtituted for all the vowels indiſcriminately, and the judgment is left to determine which letter out of ſix any dot is intended to expreſs; or a minute ſpace is alloted them; ſo that unleſs they be arranged with mathematical preciſion they cannot be diſtinguiſhed from one another; but ſuch a minute attention is inconſiſtent with the nature of ſhort-hand, which ſhould teach us to write down in a ſhort time, as well as in ſmall bounds, what we wiſh to preſerve of what we hear. Nor is the plan of lifting the pen and putting the next conſonant in the vowel's place, in the middle of words, leſs liable to objections; or that of repreſenting all the vowels by diſtinct characters, being obviouſly ill calculated for facility and diſpatch, and conſequently inadmiſſible into any uſeful ſyſtem.

It is to be confeſſed, that the perſon who firſt propoſed

(A) The value of ſtenography is not unknown to the learned; and the care and ſucceſs with which it has been lately cultivated in theſe kingdoms will, in all probability, ſoon render it an object of general attention. No one, however, appears to us to have ſimplified and improved the art ſo much as Dr Mavor, author of *Universal Stenography*, who has liberally permitted us to preſent our readers with a complete view of his ſcheme. To thoſe who wiſh to become proficients in SHORT WRITING, we earneſtly recommend his entire publication (printed for Cadell and Davis, Strand, London), which in many ſchools of the firſt reputation now forms a deſerved claſs-book.

(B) Mr Locke ſays, a regular method of ſhort-writing ſeems to be known and practiſed only in Britain. This is not now the caſe; and indeed there is no reaſon to doubt whether characters may not be invented to expreſs the various ſounds, or letters, employed in any language, either ancient or modern.

(C) A liſt of writers on ſtenography. Mr Addy, Aldridge, Angell, Annet, Blandemore, Bulfet, Butler, Bridges, Byrom, Coles, Croſs, Dix, Everardt, Ewen, Facey, Farthing, Gibbs, Gramic, Gurney, Heath, Holdſworth, Hopkins, Jeake, Lahouter, Lane, Lyle, Macaulay, Maſon, Mavor, Metcalfe, Nicholas, Palmer, Rich, Ridpath, Shelton, Steele, Tanner, Taylor, Thickneſſe, Tiffen, Weſtley, Weſton, Williamſon, Willis, B. D. and Willis, &c.

posed the omission of vowels in the middle of words (D), which it is obvious are not wanted, and invented letters, which could be connected as in a running hand without lifting the pen in the middle of the word, made a real improvement on the works of his predecessors. But, in fine, most systems, either in their plan or execution, labour under some capital defect, attended with circumstances highly discouraging to the learner, and which in a great measure defeat the end of their invention, by being too complicated to be learned with ease and remembered with accuracy, or to be practised with the expedition which is requisite; and so difficult to be deciphered, that a man can scarcely read what he has just written.

To obviate these defects; to provide against prolixity and conciseness, which might occasion obscurity; to exhibit a system founded on the simplest principles, which might be easily learned and read, and yet be capable of the utmost expedition—were the motives that gave rise to the present attempt.

This method will be found different from any yet published, and superior to all in the disposition of the vowels and the facility of arranging them; the confusion in placing which seems to detract from the merit of the best performances on the subject; and it may be affirmed, without ostentation, that characters simpler in their form, and more perfect in their union, have not been applied to the art of stenography.

As well as it could be determined, the simplest characters are appropriated to the letters most usually employed: indeed, as far as possible, those which are complex have been rejected; but as it was an object always kept in view that the writing should be on a line, a few are admitted into the alphabet for that reason.

The characters for the double and triple consonants are the easiest that could be invented, consistent with perspicuity (E); for care has been taken to provide against all obscurity which might arise by adopting letters too similar in their formation; and with respect to the prepositions and terminations, those which occur most frequently are expressed by the simplest characters, which will be found perfectly easy in their application.

The arbitraries are few in number (F), and the arbitrary abbreviations, as they are entirely from the letters of the alphabet, and chosen from some thousands of words in common use, will well repay the learner for an hour's trouble in committing them to memory.

The last chapter lays down a scheme of abbreviation, comprised in a few rules, perfectly easy to be understood and practised by proficients in this art, which we hope will answer the expectation of the author, and will be found free from the perplexity complained of in many systems where abbreviation is admitted. The principal rules are new, are so easy, so extensive in their use, and so consistent with expedition and legibility, if applied with judgment, that they alone might suffice. The learner is however advised by no means to adopt any of them, till experience has convinced him that they may be used without error or injury to legibility. All abbreviating rules are suited to those only who have made some progress in the stenographic art; for although they certainly promote expedition in a wonderful manner, and afford the greatest ease to a proficient, yet a learner, as expedition is not his first, though his ultimate view, should admit of nothing that in the least renders the reading difficult.

CHAP. II.

1 The general principles of stenography.

The English alphabet consists of twenty-six letters; six of which are vowels, *a*, *e*, *i*, *o*, *u*, and *y*; and the other twenty consonants, *b*, *c*, *d*, *f*, *g*, *h*, *j*, *k*, *l*, *m*, *n*, *p*, *q*, *r*, *s*, *t*, *v*, *w*, *x*, and *z*.

This alphabet, as is observed by the best grammarians that have written on the language, is both defective and redundant in expressing the various modifications of sound*.

Custom or prejudice has assigned some letters a place, when others would with much more propriety express the same sound: and to this may be added, that several letters, sometimes in one word, seem to be admitted for no other reason than to perplex a young beginner or a foreigner, as an obstruction to true pronunciation, and to add to the apparent length of the word, when they are entirely quiescent and useless. That this is the genius of the orthography of our language must be perceived by the most superficial observer; but no modern tongue is absolutely free from the same exceptions. In particular, the French has a great number of dormant letters, which, it is obvious, render the pronunciation more difficult and perplexing to learners (G).

But as it is neither our business nor our intention to propose a mode of spelling different from that in common use, when applied to printing or long-hand writing (since several innovators in orthography have fallen into contempt, and their plans have been only preserved as beacons to warn others of the folly of endeavouring to subvert established principles §); we shall only observe, that in stenography, where the most expeditious and concise method is the best, if consistent with perspicuity, the following simple rules are studiously to be regarded and practised.

RULE I. All quiescent consonants in words are to be

* Lowth's Gram. Priestley's Gram. Sheridan's Lectures on Elocution.

§ Preface to Johnson's Dictionary.

(D) Mr Byrom rejected vowels entirely in the middle of words, as others before him had only done partially. Without critically examining the executive part of his performance, which is very defective, it must be owned, that it is above the reach of human ingenuity to exceed his general plan; which for ever must be the basis of every future rational system.

(E) Those for *th* and *ch* may be either made upright or sloping to the right.

(F) These are not by any means proscribed; they may be employed or not according to the fancy of the learner.

(G) The Latin and Greek claim a just superiority over every modern tongue in this respect. In them no confusion or doubt can arise from the manner of spelling; and the reader can scarcely be wrong (unless in quantity) in sounding all the letters he sees,

2 Rules for the conſonants.

be dropped; and the orthography to be directed only by the pronunciation: which being known to all, will render this art attainable by thoſe who cannot ſpell with preciſion in long hand.

Rule II. When the abſence of conſonants, not entirely dominant, can be eaſily known, they may often be omitted without the leaſt obſcurity.

Rule III. Two or three more conſonants may, to promote greater expedition, be exchanged for a ſingle one of nearly ſimilar ſound; and no ambiguity as to the meaning enſue (g).

Rule IV. When two conſonants of the ſame kind or ſame ſound come together, without any vowel between them, only one is to be expreſſed; but if a vowel or vowels come between, both are to be written: only obſerve, if they are perpendicular, horizontal, or oblique lines, they muſt only be drawn a ſize longer than uſual; and characters with loops muſt have the ſize of their heads doubled.

[Vide Place ccccxxxii.

1 First rule exemplified.

Might is to be written *mit*, light *lit*, machine *meſhin*, enough *enuf*, laugh *laf*, prophet *profit*, phyſics *fiſiks*, through *thru'*, foreign *forren*, ſovereign *ſovren*, platina *platina*, receipt *reſit*, write *rite*, wright *rit*, island *iland*, knavery *navry*, temptation *temtation*, knife *nife*, thick *thik*, thigh *thi*, honour *onor*, indictment *indictment*, acquaint *aquaint*, chaos *kaos*, &c.

4 Second rule exemplified.

Strength *ſtrenth*, length *lenth*, friendſhip *frendſhip*, connect *conekt*, commandment *comandment*, conjunct *conjunct*, humble *humble*, lumber *lumber*, ſlumber *ſlumber*, number *number*, exemplary *exemplary*, &c.

5 Third rule exemplified.

Rocks *roks*, acts *akts* or *axs*, facts *fakts* or *faxs*, diſtricts *diſtrikts* or *diſtrixs*, adjects *ajekts* or *ajexs*, afflict *afflikts* or *afflixs*, conquer *konker*, &c.

6 Fourth rule exemplified.

Letter *leter*, little *litle*, command *comand*, error *erer*, terror *terror*, &c. But in *remember*, *moment*, *ſider*, and ſuch like words, where two conſonants of the ſame name have an intervening vowel, both of them muſt be written.

Theſe four rules with their examples, being carefully conſidered by the learner, will leave him in no doubt concerning the diſpoſition and management of the conſonants in this ſcheme of ſhort writing; we ſhall therefore proceed to lay down rules for the application of the vowels with eaſe and expedition.

7 Rules for the vowels

Rule I. Vowels, being only ſimple articulate ſounds, though they are the connectives of conſonants, and employed in every word and every ſyllable, are not neceſſary to be inſerted in the middle of words; becauſe the conſonants, if fully pronounced, with the aſſiſtance of connection, will always diſcover the meaning of a word, and make the writing perfectly legible.

Rule II. If a vowel is not ſtrongly accented in the incipient ſyllable of a word, or if it is mute in the final, it is likewiſe to be omitted; becauſe the ſound of the incipient vowel is often implied in that of the firſt conſonant, which will conſequently ſupply its place.

Rule III. But if the vowel conſtitutes the firſt or laſt ſyllable of a word, or is ſtrongly accented at its beginning or end, that vowel is continually to be written.

Rule IV. If a word begins or ends with two or more vowels though ſeparated, or when there is a coalition of vowels, as in diphthongs and triphthongs; only one of them is to be expreſſed, which muſt be that which agrees beſt with the pronunciation.

Rule V. In monoſyllables, if they begin or end with a vowel, it is always to be inſerted, unleſs the vowel be *e* mute at the end of a word.

Such are the general principles of this art; in vindication and ſupport of which it will be needleſs to offer any arguments, when it is conſidered that brevity and expedition are the chief objects, if conſiſtent with legibility; and the ſubſequent ſpecimens in the orthography recommended will, we hope, be ſufficient to ſhew that there is no real deficiency in the laſt mentioned particular.

8 Specimen of the mode of ſpelling in ſtenography.

He who made us muſt be eternal, great, and omnipotent. It is our duty, as rational beings, to fear, love, and obey him.—A man that would avoid blame, ſhould be friendly in all his actions, and endeavour with all his might to pleaſe every body.—I would not from any known motive, a man who had no regard for himſelf; other would I blame a man who had endeavoured to make a fortune.—Of all things the moſt difficult to preſerve unſullied; and when once tainted, like the chaſtity of a woman, never ſtains with its wonted luſtre.—With good manners, employers and an eaſy plain addreſs, many make a figure in the world, who, with real abilities would ſcarcely have riſen above the rank of a footman.—Idleneſs is the parent of a thouſand miſchiefs, which are never felt by the indolent: it is a puniſhment of itſelf, and brings want and beggary in its train.—Virtue is the firſt thing that ſhould be regarded; it is a reward of itſelf; makes a man reſpectable here, and will make him eternally happy hereafter.—Pride is a moſt provoking perſon, which yet was planted by heaven in our nature, to raiſe our emulation to imitate great and worthy characters or actions, to attain us all ſo what is right and juſt, and a diligent purſuit of our duties in all kinds of buſineſs; in ſhort, to make us ſtand a proper value upon ourſelves, and diſpoſe a wiſdom ſo, however varied. This proper pride is a virtue, and may juſtly be called a graces of ſoul. But pride, like other paſſions, ſtudy fixes upon wrong objects, or is applied in wrong proportions. How known is it to ſee a rich whim every way burdened miſerable, and every fly contemptible, vying himſelf on his birth, and biting the ſtarers ſtutters, of whom he ſhares nothing but the sun or the full reflers who it thy nuſhum, would diſdain their dependant with contempt. But all pride of this ſort is folly, and ever to be avoided.

CHAP. III.

As the whole of this art depends upon a regular method and a ſimple alphabet, we have not only endeavoured to eſtabliſh the former on ſatisfactory principles, but have been careful to appropriate, according to the comparative frequency of their occurrence, ſuch characters for the letters as, after repeated trials and alterations, were conceived to be the beſt adapted for diſpatch.

9 Stenographic alphabet.

The ſtenographic alphabet conſiſts of 18 diſtinct characters (viz. two for the vowels and the reſt for the conſonants), taken from lines and ſemicircular curves; the formation and application of which we ſhall now explain, beginning with the vowels.

For the three firſt vowels, *a*, *e*, and *i*, a comma is appropriated

(g) By this rule likewiſe *q* and *x* in the middle of words, but never in the beginning, may be exchanged for *k* and *ſ*, when they admit of an eaſier connection with the following character, or will make the writing appear neater.

propriated in different positions; and for the other three, *o*, *u*, and *y*, a point. The comma and point, when applied to *a* and *e*, is to be placed, as in Plate CCCCLXXXII. at the top of the next character; when for *e* and *u*, opposite to the middle; and when for *i* and *y*, at the bottom.

This arrangement of the vowels is the most simple and distinct that can easily be imagined. Places at the top, the middle, and the bottom of characters, which make three different positions, are as easily distinguished from one another as any three separate characters could be; and a comma is made with the same facility as a point.

10 Lines. Simple lines may be drawn four different ways; perpendicular, horizontal, and with an angle of about 45 degrees to the right and left. An ascending oblique line to the right, which will be perfectly distinct from the rest when joined to any other character, may likewise be admitted. These characters being the simplest in nature, are assigned to those five consonants which most frequently occur, viz. *l*, *r*, *t*, *c* hard or *k*, and *c* soft or *s*.

11 Circles. Every circle may be divided with a perpendicular and horizontal line, so as to form likewise four distinct characters. These being the next to lines in the simplicity of their formation, we have appropriated them for *b*, *d*, *n*, and *m*.

12 Curves and lines. The characters expressing nine of the consonants are all perfectly distinct from one another; eight only remain which are needful, viz. *f*, *g* or *j*, *h*, *p*, *q*, *v*, *w*, and *x*. To find characters for which we must have recourse to mixed curves and lines. The characters which we have adopted are the simplest in nature after those already applied, admit of the easiest joining, and tend to preserve lineality and beauty in the writing.

It must be observed that we have no character for *c* when it has a hard sound, as in *castle*; or soft, as in *city*; for it naturally takes the sound of *k* or *s*, which in all cases will be sufficient to supply its place.

R likewise is represented by the same character as *l*; only with this difference, *r* is written with an ascending stroke (1), and *l* with a descending; which is always to be known from the manner of its union with the following character; but in a few monosyllables where *r* is the only consonant in the word, and consequently stands alone, it is to be made as is shown in the alphabet for distinction's sake.

Z, as it is a letter seldom employed in the English language, and only a coarser and harder expression of *s*, must be supplied by *s* whenever it occurs; as for *Zedekiah* write *Sedekiah*, &c.

CHAP. IV.

THE prepositions and terminations in this scheme are so simple, that the greatest benefit may be reaped from them, and very little trouble required to attain them; as the incipient letter or the incipient consonant of all the prepositions and of several of the terminations is used to express the whole. But although in Plate CCCCLXXXII. sufficient specimens are given of the manner of their application, that the learner of less ingenuity or more slow perception may have every assistance, we have subjoined the following directions.

13 Rules for prepositions and terminations.

RULE I. The preposition is always to be written without joining, yet so near as plainly to show what word it belongs to; and the best way is to observe the same order as if the whole was to be connected.

RULE II. A preposition, though the same letters that constitute it may be met with in the middle or end of a word, is never to be used, because it would expose to obscurity.

RULE III. Observe that the proposition *omni* is expressed by the vowel *o* in its proper position; and for *anti*, *anta*, *ante*, by the vowel *a*, which the radical part of the word will easily distinguish from being only simple vowels.

The first rule for the prepositions is (allowing such exceptions as may be seen in the Plate) to be observed for the terminations; and also the second *mutatis mutandis*; except that whenever *sis*, *sus*, *sys*, *cious*, *tious*, and *ces* occur, they are to be expressed as directed in the fourth rule for the consonants, whether in the beginning, middle, or end of words (K).

RULE IV. The terminative character for *tion*, *sion*, *cion*, *cian*, *tian*, is to be expressed by a small circle joined to the nearest letter, and turned to the right; and the plurals *tions*, *sions*, *cions*, *cians*, *tians*, *tience*, by a dot on the same side.

RULE V. The terminative character for *ing*, is to be expressed likewise by a small circle, but drawn to the left hand; and its plural *ings* by a dot (L).

RULE VI. The plural sign *s* is to be added to the terminative characters when necessary.

RULE VII. The separated terminations are never to be used but in polysyllables or words of more syllables than one.

These rules duly observed will point out a method as concise and elegant as can be desired, for expressing the most frequent and longest prepositions and terminations in the English language. If it should be thought necessary to increase their number by the addition of others, it will be an easy matter for any one of the least discernment to do so, by proceeding on the principles before laid down.

CHAP. V.

24 Rules for abbreviations.

THOUGH a more concise method of writing, or more numerous abbreviations, may not be indispensably necessary, if the foregoing directions be practised for a considerable time, yet contractions will be found extremely

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(1) The character for *h*, when lineality requires it, may be made from the bottom and inverted (see Plate CCCCLXXXII.) And often *h* may be omitted entirely, or a vowel may be substituted in its stead, without any injury to legibility, it being rather a breathing than letter.

(K) But in a few words where three horizontal characters meet, it will be better to express the *sis*, &c. by the semielliptical character in Plate CCCCLXXXII. opposite *tious*.

(L) In horizontal characters, by the left hand is meant the top, and by the right the space below the letter (see *ing* joined, Plate CCCCLXXII.) In all other characters the right and left positions will naturally be known

tremely useful and convenient to those who have attained a proper knowledge of the subject, and lead to a greater degree of expedition, at the same time that they diminish the labour of writing. It has been observed in the introduction, that abbreviations are only to be employed by proficients in this art; because expedition is not the first, though the ultimate, object in view: and that an easy legibility is of the utmost consequence to the learner; which, however, cannot be preserved, if he adopts too soon those very rules which in time will afford him the greatest ease when applied with judgement.

The following short and practical rules will be found, we hope, fully adequate to every purpose for which they were intended, and are far superior in the facility of their application to any which we have seen.

Rule I. The usual abbreviations in long-hand are always to be followed; as Mr for Master, M. D. for Doctor of Physic, and Abp. for Archbishop, &c.

Rule II. Substantives, adjectives, verbs, and participles, when the sense will direct to the meaning, are to be expressed by their initial consonant with the distinguishing marks exhibited in Plate CCCCXXXII. viz. a substantive must have the dot exactly over its initial consonant; an adjective must have a dot under it; a verb is to be expressed by a comma over its initial consonant; and a participle by a comma under (M). These being the four principal parts of speech will be sufficient; and an adept will never be at a loss to know when he can with safety apply this rule to them.

Rule III. To render the writing more legible, the last letter of the word may be joined to the first, and the proper mark applied.

Rule IV. The constituent or radical part of words, especially if they are long, will often serve for the whole, or sometimes the first syllable; as, we ought to moderate our *ex.* by our *circum.*; a man's *man.* commonly shape his *for.*

Rule V. All long words without exception may have their prepositions or terminations expressed by the incipient consonant of such preposition or termination.

Rule VI. When there is a great dependence between the parts of a sentence, the initial letter will often suffice; as *L.* is the capital of Great *B.*; the eldest *S.* of the king of Great *B.* is styled prince of *W.* Every one, it is presumed, will allow this to be perfectly legible in long hand, then why may it not in stenography?

Rule VII. The terminations *ness* and *less* may be omitted; as *faithfulness* is only to be written *faithful*; *forwardness*, *forward*; *heedless*, *heed*; *stubbornness*, *stubborn*, &c.

Rule VIII. The second and third persons of verbs, ending in *eth* and *est* may be expressed by *s*; as, he *loves*, thou *teaches*; instead of he *loveth*, thou *teachest*: or even without *s*; as, he *love*, &c.

Rule IX. Words may often be entirely omitted, and yet no ambiguity ensue; as, *In beginning God created heaven and earth*, for In *the* beginning God created *the* heaven and *the* earth.

Rule X. When there is an immediate repetition of a sentence or word, a line is to be drawn under the sentence or word to be repeated; as, Amen, Amen, is to written *Amen*; but if any words intervene before a word or sentence is to be repeated, the line must be drawn as before, and a ʌ or mark of omission placed where the repetition should begin; as, *Let all the innocents should be* condemned ʌ reviled?

The Contents of the Stenographic Plates.

Fabricius's Reply to Pyrrhus.

Plate CCCCXXXIII.

As to my poverty, you have indeed, Sir, been rightly informed. My whole estate consists in a house of but mean appearance, and a little spot of ground, from which by my own labour I draw my support. But if by any means you have been persuaded to think, that this poverty makes me less considered in my country, or in any degree unhappy, you are extremely deceived. I have no reason to complain of fortune, she supplies me with all that nature requires; and if I am without superfluities, I am also free from the desire of them. With these I confess I should be more able to succour the necessitous, the only advantage for which the wealthy are to be envied; but as small as my possessions are, I can still contribute something to the support of the state and the assistance of my friends. With regard to honours, my country places me, poor as I am, upon a level with the richest: for Rome knows no qualifications for great employments but virtue and ability. She appoints me to officiate in the most august ceremonies of religion; she entrusts me with the command of her armies; she confides to my care the most important negotiations. My poverty does not lessen the weight and influence of my counsels in the senate; the Roman people honour me for that very poverty which you consider as a disgrace; they know the many opportunities I have had in war to enrich myself without incurring censure; they are convinced of my disinterested zeal for their prosperity; and if I have any thing to complain of in the return they make, it is only the excess of their applause. What value then can I set upon your gold and silver! What king can add any thing to my fortune! Always attentive to discharge the duties incumbent on me, I have a mind free from self reproach, and I have an honest fame. *Dodsley's Preceptor.*

Letter to a Friend against Waste of Time.

Converse often with yourself, and neither lavish your time, nor suffer others to rob you of it. Many of our hours are stolen from us, and others pass insensibly away; but of both these losses the most shameful is that which happens through our own neglect. If we take the trouble to observe, we shall find that one considerable part of our life is spent in doing evil, and the other in doing

(M) The dot or comma being placed thus will never occasion them to be mistaken for vowels, because they should always be on one side or other; whereas the mark for parts of speech must constantly be placed exactly over or under.

doing nothing, or in doing what we ſhould not do. We don't ſeem to know the value of time, nor how precious a day is; nor do we conſider that every moment brings us nearer our end. Reflect upon this, I entreat you, and keep a ſtrict account of time. Procraſtination is the moſt dangerous thing in life. Nothing is properly ours but the inſtant we breathe in, and all the reſt is nothing; it is the only good we poſſeſs; but then it is fleeting, and the firſt comer robs us of it. Men are ſo weak, that they think they oblige by giving of trifles, and yet reckon that time as nothing for which the moſt grateful perſon in the world can never make amends. Let us therefore conſider time as the moſt valuable of all things; and every moment ſpent, without ſome improvement in virtue or ſome advancement in goodneſs, as the greateſt ſublunary loſs.

St Paul's Speech before Agrippa and Feſtus.

I think myſelf happy, king Agrippa, that I ſhall anſwer for myſelf this day before thee, touching all things whereof I am accuſed of the Jews: eſpecially becauſe I know thee to be expert in all cuſtoms and queſtions which are among the Jews, wherefore I beſeech thee to hear me patiently. My manner of life from my youth, which was at firſt among mine own nation at Jeruſalem, know all the Jews, which knew me from the beginning (if they would teſtify), that, after the ſtraiteſt ſect of our religion I lived a Phariſee. And now I ſtand and am judged for the hope of the promiſe made by God unto our fathers: unto which promiſe our twelve tribes inſtantly ſerving God day and night hope to come; for which hope's ſake, king Agrippa, I am accuſed of the Jews. Why ſhould it be thought a thing incredible with you, that God ſhould raiſe the dead, when God himſelf has given aſſurance of it unto all men, in that he hath raiſed Chriſt from the dead? As for my own part, moſt noble Feſtus, I own I once verily thought that even I myſelf ought to do many things contrary to the name of Jeſus of Nazareth. Which thing I alſo did in Jeruſalem. I puniſhed the ſaints oft in every ſynagogue, and compelled them to blaſpheme; and being exceedingly mad againſt them, I perſecuted them even unto ſtrange cities. In purſuit of which, as I went to Damaſcus, with authority and commiſſion from the chief prieſts: At mid-day, O king, I ſaw in the way a light from heaven, above the brightneſs of the ſun, ſhining about me, and them which journeyed with me. And when we were all fallen to the earth, I heard a voice ſpeaking unto me, and ſaying in the Hebrew tongue, Saul, Saul, why perſecuteſt thou me? It is hard for thee to kick againſt the pricks. And I ſaid, Who art thou, Lord? And he ſaid, I am Jeſus whom thou perſecuteſt. But riſe, and ſtand upon thy feet: for I have appeared unto thee for this purpoſe to make thee a miniſter and a witneſs both of these things which thou haſt ſeen, and of thoſe things in which I will appear unto thee. Whereupon, O king Agrippa, I was not diſobedient to the heavenly viſion: but ſhewed firſt unto them of Damaſcus, and at Jeruſalem, and throughout all the coaſts of Judea, and then to the Gentiles, that they ſhould repent and turn to God. For theſe cauſes the Jews caught me in the temple, and went about to kill me. Having therefore obtained help of God, I continue unto this day, witneſſing both to ſmall and great, ſaying none other things than thoſe which the prophets and Moſes did ſay ſhould come: That Chriſt ſhould ſuffer, and that he ſhould be the firſt that ſhould riſe from the dead, and ſhould ſhow light unto the people, and to the Gentiles. This is the real truth: Believe me, I am no peſtilent fellow, nor mover of ſedition; but always endeavour all that lies in me to preſerve a conſcience void of offence towards God and towards man: nor can the Jews prove the things whereof they now accuſe me. Neither am I, Feſtus, beſide myſelf; but ſpeak thus freely before the king, becauſe he knows theſe things to be fact; yea, I am fully perſuaded the king knows them all to be fact; for they were not done in a corner. King Agrippa, believeſt thou the prophets? I know that thou believeſt. And would to God that not only thou but alſo all that hear me this day, were altogether ſuch as I am except theſe bonds. *Holmes's Rhetoric.*

Pope to Atterbury.

Once more I write to you as I promiſed, and this once I fear will be the laſt; the curtain will ſoon be drawn between my friend and me, and nothing left but to wiſh you a long good night; may you enjoy a ſtate of repoſe in this life not unlike that ſleep of the ſoul which ſome have believed is to ſucceed it, where we lie utterly forgetful of that world from which we are gone, and ripening for that to which we are to go. If you retain any memory of the paſt, let it only image to you what has pleaſed you beſt; ſometimes preſent a dream of an abſent friend, or bring you back an agreeable converſation. But, upon the whole, I hope you will think leſs of the time paſt than the future; as the former has been leſs kind to you than the latter infallibly will be. Do not envy the world your ſtudies: They will tend to the benefit of men, againſt whom you can have no complaint; I mean, of all poſterity: and, perhaps, at your time of life, nothing elſe is worth your care. What is every year of a wiſe man's life but a cenſure or critic on the paſt? Thoſe whoſe date is the ſhorteſt, live long enough to laugh at one half of it: The boy deſpiſes the infant, the man the boy, the philoſopher both, and the Chriſtian all. You may now begin to think your manhood was too much a puerility; and you will never ſuffer your age to be but a ſecond infancy. The toys and baubles of your childhood are hardly now more below you than thoſe toys of our riper and our declining years; the drums and rattles of ambition, and the dirt and bubbles of avarice. At this time, when you are cut off from a little ſociety, and made a citizen of the world at large, you ſhould bend your talents not to ſerve a party, or a few, but all mankind. Your genius ſhould mount above that miſt, in which its participation and neighbourhood with earth hath long involved it: To ſhine abroad, and to heaven, ought to be the buſineſs and the glory of your preſent ſituation. Remember it was at ſuch a time that the greateſt lights of antiquity dazzled and blazed the moſt; in their retreat, in their exile, or in their death. But why do I talk of dazzling or blazing? it was then that they did good, that they gave light, and that they became guides to mankind. Thoſe aims alone are worthy of ſpirits truly great, and ſuch I therefore hope will be yours. Reſentment indeed may remain, perhaps cannot be quite extinguiſhed, in the nobleſt minds; but revenge will never harbour there: Higher principles than

The ALPHABET with the Double and Triple Consonants.

Let.	Char.	Arb. Abbrev.
a	'	a. an. above
b	c	be. by. because
c	~	~~
d	ɔ	do. did
e	,	ever. every. mail
f	ɸ	from. if
gj	ꝙ	God. give. gives
h	ɾ	he. had. his
i	,	• I. eye. below
k	/	king. know
l	/	Lord. will. all
m	ɔ	me. my. most
n	ɔ	and. in. nature
o	.	Oh. owe. above
p	ꝑ	people. peace
q	ɐ	ques. tion. quantity
r	ɾ	or. are
s	–	is. as. seen
t	ı	the. to. it
v	–	have. save
u	.	you. view. middle
w	–	we. with
x	⁄	except. example
y	.	ye. your. yes. let
z	–	~~

D.C&c.	Char.	Arb. Abbrev.
ch	ɔ	each. much
sh	6	shall. she
th	ɾ	that. they
thr	ꝛ	therefore
str	ꝙ	strive. strive of
wh	⌣	who. which

Vowels Plans.

	a.	e.	i.	o.	u.	y.
b	·c·	·c·	·c·	·c·	·c·	·c·
d	·ɔ·	·ɔ·	·ɔ·	·ɔ·	·ɔ·	·ɔ·
f	·ɸ·	·ɸ·	·ɸ·	·ɸ·	·ɸ·	·ɸ·
g	·ꝙ·	·ꝙ·	·ꝙ·	·ꝙ·	·ꝙ·	·ꝙ·
h	·ɾ·	·ɾ·	·ɾ·	·ɾ·	·ɾ·	·ɾ·
k	·ɔ·	·ɔ·	·ɔ·	·ɔ·	·ɔ·	·ɔ·
l	·ı·	·ı·	·ı·	·ı·	·ı·	·ı·
m	·ɔ·	·ɔ·	·ɔ·	·ɔ·	·ɔ·	·ɔ·
n	·ɔ·	·ɔ·	·ɔ·	·ɔ·	·ɔ·	·ɔ·
p	·ꝑ·	·ꝑ·	·ꝑ·	·ꝑ·	·ꝑ·	·ꝑ·
q	·ɐ·	·ɐ·	·ɐ·	·ɐ·	·ɐ·	·ɐ·
r	·ɾ·	·ɾ·	·ɾ·	·ɾ·	·ɾ·	·ɾ·
s	·–	·–	·–	·–	·–	·–
t	·ı·	·ı·	·ı·	·ı·	·ı·	·ı·
v	·–	·–	·–	·–	·–	·–
w	·–	·–	·–	·–	·–	·–
x	·⁄·	·⁄·	·⁄·	·⁄·	·⁄·	·⁄·

The PREPOSITIONS and TERMINATIONS.

Prepos.	Char.	Ex.	Signifi.
abs. obs	c	c	abstain
anti. ante		ɔ	
anta	'	ɔ	antidote
cent. cen			
contr	ı	ɔ	counterfeit
counter			
discern	ɔ	ɔ	discompose
hyper. er	ɾ	ɔ	hypocrite
magn. ca			
multi	ɔ	ɔ	magnify
omn	.	ɔ	omniscience
intr. ro			
enter	⌣	⌣	entertain
post			
preter	ꝑ	ꝑ	postpone
recon			
ream	ɾ	ɾ	reconcile
satis			
super	–	–	satisfy
circum			
trans	ı	⌣	transfer
ultr. vin			
extra	⁄	⁄	extirpate

Term.	Char.	Ex.	Signifi.
able. ible	ɔ	ɔ	stable
ful			
fies			
full	ɾ	⌣	complies
ference			
ing	○	ɔ	thing
ings	.	ɔ	things
tion. cion			
sion			
cion	ꝑ	ꝑ	petition
tian. ssi			
tions. ssions	·	·	petitions
sup. cis			
sepous			
tous	–	ɔ	thanks
cious			
ings			
ings			
mem			
self			
stract			
stust			
ward			

Arbitraries.

: on one	·· as
·· for	; only
○ of. off. often	○ nothing
: at. am	∴ wherefore

Points.

- ' Comma
- ; Colon
- . Point of Interrogation
- ! Point of Admiration

Figures.

1 2 3 4 5 6 7 8 9 0

, – ı ɾ ɔ ⌣ ( ) .

1779. £50. 15.

Abbreviations.

- ' Substantive
- ' Adjective
- ' Verb
- ' Participle

The LORDS Prayer.

FABRICIUS' REPLY TO PYRRHUS.

ST. PAUL'S SPEECH.

LETTER &c.

POPE TO ATTERBURY.

than those of the first, and better principles than those of the latter, will infallibly influence men whose thoughts and whose hearts are enlarged, and cause them to prefer the whole to any part of mankind, especially to so small a part as one's single self. Believe me, my Lord, I look upon you as a spirit entered into another life, as one just upon the edge of immortality, where the passions and affections must be much more exalted, and where you ought to despise all little views and all mean retrospects. Nothing is worth your looking back; and therefore look forward, and make (as you can) the world look after you; but take care it be not with pity, but with esteem and admiration. I am, with the greatest sincerity and passion for your fame as well as happiness, your, &c.

The above most charming and most affectionate letter was written about a month before Atterbury bishop of Rochester was sent into banishment, and is universally admired.

STE

Stentorophonic Stephens.

STENTOROPHONIC TUBE, a speaking trumpet; thus called from Stentor, a person mentioned by Homer. See TRUMPET.

STEP, in a ship, a block of wood fixed on the decks or bottom of a ship, and having a hole in its upper side, fitted to receive the heel of a mast or capstern. The steps of the main and foremasts of every ship rest upon the keelson, to which they are firmly secured by knees, bolts, or spike-nails. The step of the mizen-mast usually rests upon the lower deck.

STEPHANIUM, in botany: A genus of the *monogynia* order, belonging to the *pentandria* class of plants; and in the natural method ranking under the 47th order, *Scalæ*. The calyx is monophyllous, turbinated, and quinquepartite; the corolla is monopetalous, funnel-shaped, having its tubes curved and ventricose: the pericarpium is a bilocular berry containing two seeds, flattened on one side and round on the other. This genus is nearly allied to that of *Physalis*. There is only one species, viz. *Guianense*, a native of the warmer parts of America.

STEPHANOPHORUS, in antiquity, the chief priest of Pallas, who presided over the rest. It was usual for every god to have a chief priest; that of Pallas was the Stephanophorus just mentioned, and that of Hercules was called Dadouchus.—Stephanophorus was also a priest that assisted the women in the celebration of the festival Thesmophoria.

STEPHANUS (Byzantinus), an able grammarian, who lived in the 5th or 6th century. He wrote a Dictionary, in which he made a great number of observations, borrowed from mythology and history, which showed the origin of cities and colonies, of which we have nothing remaining but a mean abridgment by Hermolaus the grammarian; but from that work the learned have received great light; and Sigonius, Casaubon, Scaliger, Salmasius, &c. have employed themselves in illustrating it.

STEPHEN, king of England. See ENGLAND, n° 108, &c.

STEPHEN, or *St Stephen's Day*, a festival of the Christian church, observed on the 26th of December, in memory of the first martyr St Stephen.

STEPHENS, a family of printers deservedly celebrated. They flourished at the revival of learning, and contributed a great deal towards dispelling the cloud of ignorance which had so long overshadowed Europe. Some of the classics before the 16th century were in a great measure lost, and all of them were exceedingly corrupted. By their abilities and indefatigable industry these defects were supplied, and the learned were furnished with beautiful and correct editions of the Greek and Roman authors. Thus the world was not only supplied with an inexhaustible fund of amusement and instruction in these ancient writings; but it is to the ardour which they inspired, and to the model of elegance which they displayed, that the present advanced state of literature is in a great measure owing.

HENRY STEPHENS, the first of these illustrious men, was born in France, soon after the discovery of printing, perhaps about the year 1465. He settled as a printer at Paris, and was probably patronized by Louis XII. A great proportion of the books which he published were Latin: They are printed in the Roman letter, and are not inelegant, though some of them abound rather too much in contractions. He died about the year 1520, and left behind him three sons, Francis, Robert, and Charles. His widow married Simon de Colines (*Colinæus* in Latin), who thus got possession of Henry's printing-house, and continued the profession till his death.

Of FRANCIS, the eldest son, little more is known than that he carried on business along with his father-in-law Colinæus, and that he died at Paris in 1550.

ROBERT STEPHENS, the second son was born in 1503. In his youth he made great proficiency in the Roman, Greek, and Hebrew languages, and at the age of 19 had acquired so much knowledge, that his father-in-law entrusted him with the management of his press. An edition of the New Testament was published under his inspection, which gave great offence to the Parisian doctors, who accused him of heresy, and threatened to prevent the sale of the book. Soon after he began business himself, and married Perrette the daughter of Josse Badius, a printer and an author. She was a woman of learning, and understood Latin, which indeed was the necessary consequence of her situation. Her husband always entertained a number of learned men as correctors of the press: Being foreigners, and of different nations, they made use of no other language but Latin; which Perrette being accustomed to hear, was able in a short time not only to understand, but even to speak with tolerable ease.

In 1531 he published his Latin "Thesaurus;" a work of great importance, which he laboured at for two years. The mark which he put upon all his books was a tree branched, with a man looking upon it, and these words *noli altum sapere*, to which he sometimes added *sed time*. In 1539, Francis I. made him his printer, and ordered a new set of elegant types to be founded for him. His frequent editions of the New Testament gave great offence to the doctors of the Sorbonne, who declared

Stephens. accuſe him of hereſy for his annotations, and inſiſted upon the ſuppreſſion of ſome of his books. Although Henry the French king in ſome meaſure protected him, the perſecution of theſe divines rendered him ſo unhappy, not to mention the expence and loſs of time which an almoſt conſtant attendance at court unavoidably occaſioned, that in 1552 he abandoned his country and went to Geneva. Here he embraced the proteſtant religion, and thus juſtified in ſome meaſure the ſuſpicions of his theological enemies. It has been affirmed by ſeveral writers that he carried along with him the royal types, and the moulds alſo in which they were caſt; but it is certain that he never afterwards made uſe of thoſe types. Beſides, is it poſſible that the author of ſo daring a theft could have been not only protected in Geneva, but even courted and honoured by the moſt eminent men of the age? Is it credible that ſuch a crime could have been concealed for 60 years; or that Henry, the ſon and heir of the perpetrator, would have enjoyed the favour of the French king, if Robert Stephens had acted ſuch a ſhameful part? If he was burnt in effigy at Paris, it was not for theft, but for having changed his religion. After his arrival at Geneva, he publiſhed an account of the diſpute between him and the Paris divines, which does as much honour to his abilities as his *Theſaurus* does to his learning. He died in 1559, after a life of the moſt extraordinary induſtry. The books of which he was the editor were not fewer than 360. Many of them were ancient claſſics in different languages. Several were accompanied with annotations which he collected, and all of them were corrected by collating manuſcripts. He was ſo anxious to attain perfect accuracy, that he uſed to expoſe his proofs in public, and reward thoſe who diſcovered a miſtake. His books conſequently were very correct. It is ſaid that his New Teſtament, called *O Mirificam* (becauſe the preface begins with theſe words), has not a ſingle fault.

It was Robert Stephens who firſt divided the New Teſtament into verſes during a journey between Paris and Lyons. The advantages of this improvement are fully counterbalanced by its defects. It has deſtroyed the unity of the books, and induced many commentators to conſider every verſe as a diſtinct and independent aphoriſm. To this in ſome meaſure is to be aſcribed the many abſurd interpretations and creeds that have been forced out of that book.

By his laſt will his eſtate was left excluſively to ſuch of his children as ſhould ſettle at Geneva. He left behind him three ſons, Henry, Robert, and Francis.

Charles Stephens, the third ſon of Henry, was, like the reſt of his family, familiarly acquainted with the learned languages. This recommended him to Lazarus de Baif, who made him tutor to his ſon, and in 1540 carried him along with him to Germany. He ſtudied medicine, and practiſed it with ſucceſs in France. He did not, however, forſake the profeſſion of his family, but exerciſed it in Paris, where he became the editor of many books remarkable for neatneſs and elegance. He wrote above thirty treatiſes on different ſubjects, particularly on botany, anatomy, and hiſtory. He died in 1564.

Robert Stephens, the ſon of Robert the firſt of tha name, did not accompany his father to Geneva, but continued to profeſs the Catholic religion, and to reſide at Paris. His letter was remarkably beautiful.— He was made king's printer, and died about 1589. Stephens

His brother Francis was alſo a printer. He embraced the Proteſtant religion, and reſided at Geneva.

Henry Stephens, the remaining ſon of Robert, was born at Paris in 1528. He became the moſt learned and moſt celebrated of all his family. From his very birth almoſt he gave proofs of uncommon abilities, and diſplayed an ardent paſſion for knowledge. The Medea of Euripides, which he ſaw acted while at ſchool, firſt kindled his love for poetry, and inſpired him with the deſire of acquiring the language in which this tragedy is written. He intreated his father not to condemn him to ſtudy Latin, which he already underſtood from converſation, but to initiate him at once into the knowledge of Greek. His father willingly granted his requeſt; and Henry applied with ſuch vigour, that in a ſhort time he could repeat the Medea by heart. He afterwards ſtudied Greek under Peter Daneſius, who was tutor to the Dauphin, and finally heard the lectures of Tuſanus and Turnebus. He became eager at an early age to underſtand aſtrology, and accordingly attended a profeſſor of that myſterious art; but he was not long in diſcovering its abſurdity. At 19 he began his travels, which he undertook in order to examine foreign libraries, and to become acquainted with learned men. He ſpent two years in Italy, and returned into France completely maſter of Italian, and bringing along with him copies of ſeveral ſcarce authors, particularly a part of Anacreon, which before was thought loſt.

He found his father publiſhing an edition of the New Teſtament, to which he prefixed ſome Greek verſes.— Soon after, he viſited England and the Netherlands, where he met with John Clement, an Engliſhman, to whom he was indebted for the remaining odes of Anacreon. During this journey he learned the Spaniſh language, which was very much ſpoken at that time in the Low Countries.

Whether Henry accompanied his father to Geneva or not is uncertain; at leaſt he muſt have returned immediately to France, for we find him ſoon after eſtabliſhed at Paris, and publiſhing the odes of Anacreon. In 1554 he went to Rome, and thence to Naples. This journey was undertaken at the requeſt, and in the ſervice, of the French government. He was diſcovered, and would have been arreſted as a ſpy, had he not by his addreſs and ſkill in the language of the country been able to paſs himſelf for a native of Italy. On his return to France he aſſumed the title of printer to Ulric Fugger, a very rich and learned German nobleman, who allowed him a conſiderable penſion.

In 1560 he married a relation, as is generally ſuppoſed, of Henry Scrimigeour, a Scotch nobleman, with whom he was intimately acquainted. She was a woman, as he himſelf informs us, endowed with the nobleſt ſpirit and the moſt amiable diſpoſitions. Her death, which happened in 1566, brought on a diſeaſe that had twice attacked him before. It was a diſguſt at all thoſe purſuits which had formerly charmed him, an averſion to reading and the ſight of books. It was probably occaſioned by too conſtant and ſevere an application to literary purſuits. In 1572 he publiſhed his *Theſaurus Linguæ Græcæ*, one of the greateſt works, perhaps, that ever was executed by one man, if we conſi-

der

Stephens. der the wretched materials which more ancient dictionaries could furnish, if we consider the size and perfection of the work, and the immense labour and learning which must have been employed in the compilation. This work had been carried on at a greater expence than he could well bear. He expected to be reimbursed by the sale of the book, but he was unfortunately disappointed. John Scapula, one of his own servants, extracted from it whatever he thought would be most serviceable to students, and published it beforehand in 4to. By this act of treachery Henry was reduced to poverty.

See Scapula.

About this time he was much beloved by Henry III. of France, who treated him so kindly, and made him such flattering promises, that he resided frequently at court. But these promises were never fulfilled, owing to the civil wars which soon after distracted France, and the unfortunate death of king Henry himself. During the remainder of his life his situation was very unsettled. We find him sometimes at Paris, sometimes in Geneva, in Germany, and even in Hungary. He died at Lyons in 1598, at the age of 70. He was fond of poetry from his very infancy. It was a custom of his to compose verses on horseback, and even to write them, though he generally rode a very mettlesome steed. His *Thesaurus* was his great work, but he was also the author of several other treatises. His poems are numerous: His Apology for Herodotus is a witty satire on the Roman Catholics. His Concordance to the New Testament must have been a laborious work, and has deservedly endeared him to every Christian who wishes to acquire a rational and critical knowledge of the Scriptures. The number of books which he published, though fewer than his father, was great, and superior in elegance to any thing which the world had then seen. A great proportion of them were Greek; he was the editor, however, of many Roman and even of some eastern writings. His Greek classics are remarkably correct; the principal of them are Homer, Anacreon, Æschylus, Maximus Tyrius, Diodorus Siculus, Pindar, Xenophon, Thucydides, Herodotus, Sophocles, Diogenes Laertius, Plutarch, Plato, Apollonius Rhodius, Æschynes, Lysias, Callimachus, Theocritus, Herodian, Dionysius Hallicarnassensis, Dion Cassius, Isocrates, Appian, Xiphilin, &c. His temper in the latter part of his life is represented as haughty and severe, owing probably to his disappointments. He left behind him a son and two daughters, one of whom was married to the learned Isaac Casaubon.

Paul Stephens, the son of Henry, continued his father's profession at Geneva. He was a man of learning, and wrote translations of several books, and published a considerable number of the ancient classics; but his editions possess little of his father's elegance. He died in 1627, at the age of 60, after selling his types to one Chouet a printer.—His son Antony, the last printer of the family, abandoned the protestant religion, and returned to France, the country of his ancestors. He received letters of naturalization in 1612, and was made printer to the king; but managing his affairs ill, he was reduced to poverty, and obliged to retire into an hospital, where he died in 1674, miserable and blind, at the age of 80.

Stephens's Medicine for the Stone. See Alkali, nº 17.

STERCORARIANS, or Stercoraristæ, formed from *stercus* "dung," a name which those of the Romish church anciently gave to such as held that the host was liable to digestion, and all its consequences, like other food.

Stercorarians. Sterling.

STERCULIA, in botany: A genus of plants belonging to the class of *monoecia*, and order of *monodelphia*; and in the natural system of the 3rd order, *tricoccia*. The male calyx is quinquepartite; there is no corolla, but there are 15 filaments. The female calyx is quinquepartite; there is no corolla; the germen is placed on a pillar, and the capsule is quinquelocular, and many seeded. There are three species, the balanghas, fœtida, and platanifolium, all foreign plants.

STEREOGRAPHIC PROJECTION, is the projection of the circles of the sphere on the plane of some one great circle, the eye being placed in the pole of that circle. See *Projection of the Sphere*.

STEREOMETRY, Στερεομετρία, formed of στερεὸς *solid*, and μέτρον *measure*, that part of geometry which teaches how to measure solid bodies, *i. e.* to find the solidity or solid contents of bodies; as globes, cylinders, cubes, vessels, ships, &c.

STEREOTOMY, formed from στερεὸς, and τέμνω, *section*, the art or act of cutting solids, or making sections thereof; as walls and other membranes in the profiles of architecture.

STERILITY, barrenness, in opposition to fertility. It has been asserted by many authors, that all monsters produced by a mixture of different species of animals, such as mules, are barren; but this does not hold universally, even with the mule, which is the instance most generally adduced. See Mule.

Sterility in women sometimes happens from a miscarriage, or violent labour injuring some of the genital parts; but one of the most frequent causes is the suppression of the menstrual flux.—There are other causes arising from various diseases incident to those parts; by which the uterus may be unfit to receive or retain the male seed;—from the tubæ fallopianæ being too short, or having lost their erective power; in either of which cases no conception can take place;—from universal debility and relaxation; or a local debility of the genital system; by which means, the parts having lost their tone or contractile power, the semen is thrown off immediately *post coitum*;—from imperforation of the vagina, the uterus, or the *tubæ*, or from diseased ovas, &c. Hence medical treatment can only avail in cases arising from topical or universal debility; in correcting irregularities of the menstrual flux, or in removing tumors, cicatrices, or constrictions of the passage, by the art of surgery.

STERIS, in botany: A genus of plants belonging to the class of *pentandria*, and order of *monogynia*. The calyx is quinquepartite; the corolla wheel-shaped; the berry is unilocular, and many seeded. There is only one species, the janava, a foreign plant.

STERLING, an epithet by which genuine English money is distinguished. It is unnecessary to mention the various conjectures of antiquaries about the origin and meaning of this appellation. The most probable opinion seems to be this, that some artists from Germany, who were called *Esterlings*, from the situation of their country, had been employed in fabricating this money,

Henry's History of Great Britain, vol. iii. p. 541.

Stern, Sterna.

money, which conſiſted chiefly of ſilver pennies; and that from them the penny was called an *eſterling*, and the money *eſterling* or *ſterling* money.

STERN, the poſterior face of a ſhip; or that part which is repreſented to the view of a ſpectator, placed on the continuation of the keel behind. The ſtern is terminated above by the taffarel, and below by the counters; it is limited on the ſides by the quarter-pieces, and the intermediate ſpace comprehends the galleries and windows of the different cabins. See *Quarter of a Ship*, Ship, and Ship building.

Stern-Faſt, a rope uſed to confine the ſtern of a ſhip or boat to any wharf or jetty-head, &c.

Stern-Moſt, in ſea language, uſually denotes that part of a fleet of ſhips which is in the rear, or farthest a-ſtern, as oppoſed to head moſt.

Stern-Poſt, a long ſtraight piece of timber erected on the extremity of the keel, to ſuſtain the rudder and terminate the ſhip behind.

This piece, which is expreſſed by B in the pieces of the hull, Plate CCCCLIV. fig. 1. ought to be well ſecured and ſupported; becauſe the ends of all the lower planks of the ſhip's bottom are fixed in a channel, cut on its ſurface; and the whole weight of the rudder is ſuſtained by it.

Stern-Sheets, that part of a boat which is contained between the ſtern and the aftmoſt or hindmoſt ſeat of the rowers. It is generally furniſhed with benches to accommodate the paſſengers. See Boat.

STERNA, the Tern; a genus of birds arranged under the order of *palmipedes*. The marks of this genus are a ſtraight, ſlender, pointed bill, linear noſtrils, a ſlender and ſharp tongue, very long wings, a ſmall back toe, and a forked tail. There are 25 ſpecies, according to Dr Latham; the caſpia, cayana, ſurinamenſis, fuliginoſa, africana, ſtolida, philippina, ſimplex, nilotica, boyſii, ſtriata, vittata, ſpadicea, piſcata, hirundo, panaya, cinerea, alba, minuta, ſinenſis, auſtralis, metopoleucos, fiſſipes, nigra, and obſcura. Three of theſe only are found in Great Britain; the hirundo, minuta, and fiſſipes.

1. The *hirundo*, common tern, or great ſea-ſwallow, weighs four ounces one-quarter; the length is 14 inches; the breadth 30; the bill and feet are of a fine crimſon; the former tipt with black, ſtraight, ſlender, and ſharp-pointed; the crown, and hind part of the head, black; the throat, and whole underſide of the body, white; the upper part, and the coverts of the wings, a fine pale grey. The tail conſiſts of 12 feathers; the exterior edges of the three outmoſt are grey, the reſt white; the exterior on each ſide is two inches longer than the others: in flying, the bird frequently cloſes them together, ſo as to make them appear one ſlender feather.

Latham's Synopſis, vol. vii.

This is a very common ſpecies; frequents the ſea-coaſts and banks of lakes and rivers during the ſummer, but moſt common in the neighbourhood of the ſea. It is found alſo in various parts of Europe and Aſia, according to the ſeaſon; in the ſummer as far as Greenland and Spitzberger, migrating in turn to the ſouth of Auſtria and Greece. It lays three or four eggs about the month of June, of a dull olive colour, an inch and three quarters in length, marked with irregular black ſpots, intermixed with ſome others of a ſmaller ſize, and leſs bright; the little end is almoſt free from any markings. Theſe are laid among the graſs or moſs. The young are hatched in July, and quit the neſt very ſoon after. They are carefully fed by their parents, and fly in about ſix weeks. This bird appears to have all the actions on the water which the ſwallow has on land, ſkimming on the ſurface, and ſeizing on every inſect which comes in its way; beſides which, the moment it ſpies a fiſh in the water, it darts into that element, and ſeizing its prey ariſes as quickly to the place from which it dipped.

Sterna, Sterne.

Theſe birds are alſo found in America; come into New England in May, and go away in autumn, and are called there the mackarel gull. At Hudſon's Bay they are known by the name of black-head. They are obſerved to lay their eggs in ſmall hollows on the ſhore, ſometimes lined with a few leaves. They are often found in great numbers on the iſlets in the middle of the rivers, and are thought good eating. The natives of Hudſon's Bay call them *Kenouch ene ou keaſk*. They are bold, not fearing mankind, and in the time of incubation will attack any one, frequently darting down ſo as to touch a perſon's hat, without his giving the leaſt offence.

2. The *minuta*, or ſmaller ſea-ſwallow, (called by Linnæus *larus minuta*), weighs only two ounces five grains; the length 8 inches and a half; the breadth 19 and a half. The bill is yellow, tipt with black; the forehead and cheeks white; from the eyes to the bill is a black line; the top of the head and hind part black; the breaſt and under ſide of the body clothed with feathers ſo cloſely ſet together, and of ſuch an exquiſite rich gloſs and ſo fine a white, that no ſattin can be compared to it: the back and wings of a pale grey: the tail ſhort, leſs forked than that of the former, and white: the legs yellow: the irides duſky.—Theſe two ſpecies are very delicate, and ſeem unable to bear the inclemency of the weather on our ſhores during winter, for we obſerve that they quit their breeding places at the approach of it, and do not return till ſpring. The manners, haunts, and food of this ſpecies are the ſame with thoſe of the former; but they are far leſs numerous.

3. The *fiſſipes*, or black tern, is of a middle ſize between the firſt and ſecond ſpecies. The uſual length is 10 inches; the breadth 24; the weight two ounces and a half. The head, neck, breaſt, and belly, as far as the vent, are black; beyond is white; the male has a white ſpot under its chin; the back and wings are of a deep aſh colour: the tail is ſhort and forked; the exterior feather on each ſide is white; the others aſh-coloured: the legs and feet of a duſky red. Mr Ray calls this a *cloven-footed gull*, as the webs are depreſſed in the middle, and form a creſcent. Theſe birds frequent freſh waters, breed on their banks, and lay three ſmall eggs of a deep olive colour, much ſpotted with black. They are found during ſpring and ſummer in vaſt numbers in the Fens of Lincolnſhire, make an inceſſant noiſe, and feed on flies as well as water inſects and ſmall fiſh. Birds of this ſpecies are ſeen very remote from land. Kalm ſaw flocks of hundreds in the Atlantic Ocean, midway between England and America, and a later voyager ſaw one 240 leagues from the Lizard, in the ſame ocean.

STERNE (Laurence), an Engliſh writer of a very peculiar caſt, was born at Clonmell, in the ſouth of Ireland, on 24th November 1713. His father Roger Sterne was the grandſon of Sterne archbiſhop of York, who has been ſuppoſed, we know not upon what grounds,

to

Sterne || Sterno-hyoideus.

to have been the author of the excellent book intitled "The Whole Duty of Man." Laurence inherited nothing of his ancestor's manner of writing, but rather resembled Rabelais, whose wit he carried with him even into the pulpit.

In 1722 he was sent to school at Halifax in Yorkshire, where he continued till 1732, when he was removed to Jesus College in Cambridge. How long he resisted in college, or what progress he made in literature or science, is not known: his works display rather native genius than profound erudition. Upon quitting the university he went to York, and being in orders was presented to the living of Sutton by the interest of his uncle Dr Sterne, a prebendary of the church. In 1741 he married, and was soon afterwards made a prebendary of York, by the interest also of his uncle, who was then upon very good terms with him; but "quickly quarrelled with him (he says), and became his bitterest enemy, because he would not be a party man, and write paragraphs in the newspapers." By his wife's means he got the living of Stillington, but remained near 20 years at Sutton, doing duty at both places. He was then in very good health, which, however, soon after forsook him; and books, painting, fiddling, and shooting, were, as he tells us, his amusements.

In 1760, he went to London to publish his two first volumes of "Tristram Shandy;" and was that year presented to the curacy of Coxwold. In 1762 he went to France, and two years after to Italy, for the recovery of his health; but his health never was recovered. He languished under a consumption of the lungs without the slightest depression of spirits, till 1768, when death put a period to his terrestrial existence.

The works of Sterne are very generally read. They consist of, 1. The Life and Opinions of Tristram Shandy; 2. Sermons; 3. A Sentimental Journey; 4. Letters, published since his death. In every serious page, and in many of much levity, the author writes in praise of benevolence, and declares that no one who knew him could suppose him one of those wretches who heap misfortune upon misfortune: But we have heard anecdotes of him extremely well authenticated, which proved that it was easier for him to praise this virtue than to practise it. His wit is universally allowed; but many readers have persuaded themselves that they found wit in his blank pages, while it is probable that he intended nothing but to amuse himself with the idea of the sage conjectures to which these pages would give occasion. Even his originality is not such as is generally supposed by those fond admirers of the Shandean manner, who have presumed to compare him with Swift, Arbuthnot, and Butler. He has borrowed both matter and manner from various authors, as every reader may be convinced by the learned, elegant, and candid comments on his works published by Dr Farrier, in the fourth volume of the Memoirs of the Literary and Philosophical Society of Manchester.

STERNOCOSTALES, commonly called the *musculi triangulares sterni*, in anatomy, are five pairs of fleshy planes, disposed more or less obliquely on each side the sternum, or the insides of the cartilages of the second, third, fourth, fifth, and sixth true ribs.

STERNO-HYOIDEUS, in anatomy. See *Table of the Muscles*, under the article ANATOMY.

STERNOMANTIS, in antiquity, a designation given to the Delphian priestess, more usually called PYTHIA.—Sternomantis is also used for any one that had a prophesying demon within him.

Sternomantis || Sternoma-

STERNOMASTOIDEUS, a muscle. See *Table of the Muscles*, under ANATOMY.

STERNOTHYROIDEUS, a muscle. See *Table of the Muscles*, under ANATOMY.

STERNUM. See ANATOMY, n° 37.

STERNUTATIVE, or STERNUTATORY, a medicine proper to produce sneezing. See SNEEZING.

STETIN, or STETTIN, a [illegible] town of Germany, in the circle of Upper Saxony, and capital of Hither Pomerania, with the title of a duchy, and a castle. It had long a famous school, which the wars of Germany never disturbed. The ancient dukes of Pomerania resided here; and it was taken by the elector of Brandenburg in 1676, but given to Sweden by the treaty of Nimeguen. In 1713 it submitted to the allies; and then the said elector was put in possession again of this important place, which is a bulwark to the Marche of Brandenburg; and the fortifications have been greatly improved. It is now a flourishing place, and carries on a considerable trade. It is seated on the river Oder, 72 miles north of Francfort, and 70 north by east of Berlin. E. Long. 14. 38. N. Lat. 53. 35. The duchy is 125 miles in length, and borders upon Mecklenburg, and partly upon Brandenburg. The breadth is from 17 to 25 miles, and it is divided by the river Oder into two parts.

STEW, a small kind of fish-pond, the peculiar use of which is to maintain fish, and keep them in readiness for the daily use of the family, &c.

STEWS (from the French *estuves*, i. e. *thermæ*, *balneum*), those places which were permitted in England to women of professed incontinency, and that for hire would prostitute their bodies to all comers; so called, because dissolute persons are wont to prepare themselves for venereous acts by bathing; and hot baths were by Homer reckoned among the effeminate sort of pleasures. These stews were suppressed by King Hen. VIII. about the year 1546.

STEWARD (*senescallus*, compounded of the Saxon *steda*, i. e. "room;" or *stead* and *weard*, "a ward" or "keeper"), an officer appointed in another's stead or place, and always taken for a principal officer within his jurisdiction. Of these there are various kinds. The greatest officer under the crown is the lord high-steward of England, an office that was anciently the inheritance of the earls of Leicester, till forfeited by Simon de Mountfort to King Henry III. But the power of this officer is so very great, that it has not been judged safe to trust it any longer in the hands of a subject, excepting only *pro hac vice*, occasionally; as to officiate at a coronation, at the arraignment of a nobleman for high-treason, or the like. During his office, the steward bears a white staff in his hand; and the trial, &c. ended, he breaks the staff, and with it his commission expires. There is likewise a lord-steward of the king's household, who is the chief officer of the king's court, has the care of the king's house, and authority over all the officers and servants of the household, except such as belong to the chapel, chamber, and stable.

STEWARD, an officer in a ship of war, appointed by the purser to distribute the different species of provi-

Steward. sions to the officers and crew; for which purpose he is furnished with a mate and proper assistants.

Court of the Lord High STEWARD *of Great Britain*, is a court instituted for the trial of peers indicted for treason or felony, or for misprision of either. The office of this great magistrate is very ancient, and was formerly hereditary, or at least held for life, or *dum bene se gesserit*: but now it is usually, and hath been for many centuries past, granted *pro hac vice* only; and it hath been the constant practice (and therefore seems now to have become necessary) to grant it to a lord of parliament, else he is incapable to try such delinquent peer. When such an indictment is therefore found by a grand jury of freeholders in the King's bench, or at the assizes before the justices of *oyer* and *terminer*, it is to be removed by a writ of *certiorari* into the court of the lord high-steward, which has the only power to determine it. A peer may plead a pardon before the court of King's-bench, and the judges have power to allow it, in order to prevent the trouble of appointing an high-steward merely for the purpose of receiving such plea: but he may not plead in that inferior court any other plea, as guilty or not guilty of the indictment, but only in this court; because, in consequence of such plea, it is possible that judgment of death might be awarded against him. The king, therefore, in case a peer be indicted of treason, felony, or misprision, creates a lord high-steward *pro hac vice* by commission under the great seal; which recites the indictment so found, and gives his Grace power to receive and try it *secundum legem et consuetudinem Angliæ*. Then when the indictment is regularly removed by writ of *certiorari*, commanding the inferior court to certify it up to him, the lord high-steward directs a precept to a serjeant at arms, to summon the lords to attend and try the indicted peer. This precept was formerly issued to summon only 18 or 20 selected from the body of the peers; then the number came to be indefinite; and the custom was for the lord-high-steward to summon as many as he thought proper (but of late years not less than 23); and that those lords only should sit upon the trial; which threw a monstrous weight of power into the hands of the crown, and this its great officer, of selecting only such peers as the then predominant party should most approve of. And accordingly, when the earl of Clarendon fell into disgrace with Charles II. there was a design formed to prorogue the parliament, in order to try him by a select number of peers; it being doubted whether the whole house could be induced to fall in with the views of the court. But now, by statute 7 W. III. c. 3. upon all trials of peers for treason or misprision, all the peers who have a right to sit and vote in parliament shall be summoned at least 20 days before such trial, to appear and vote therein; and every lord appearing shall vote in the trial of such peer, first taking the oaths of allegiance and supremacy, and subscribing the declaration against popery.

Blackst. Comment. vol. iv.

During the session of parliament, the trial of an indicted peer is not properly in the court of the lord high-steward, but before the court last mentioned of our lord the king in parliament. It is true, a lord high-steward is always appointed in that case to regulate and add weight to the proceedings: but he is rather in the nature of a speaker *pro tempore*, or chairman of the court, than the judge of it; for the collective body of the peers are therein the judges both of law and fact, and the high-steward has a vote with the rest in right of his peerage. But in the court of the lord high-steward, which is held in the recess of parliament, he is the sole judge of matters of law, as the lords triors are in matters of fact; and as they may not interfere with him in regulating the proceedings of the court, so he has no right to intermix with them in giving any vote upon the trial. Therefore, upon the conviction and attainder of a peer for murder in full parliament, it hath been holden by the judges, that in case the day appointed in the judgment for execution should lapse before execution done, a new time of execution may be appointed by either the high court of parliament during its sitting, though no high-steward be existing, or, in the recess of parliament, by the court of King's-bench, the record being removed into that court. Steward.

It has been a point of some controversy, whether the bishops have now a right to sit in the court of the lord-high-steward to try indictments of treason and misprision. Some incline to imagine them included under the general words of the statute of King William "all peers who have a right to sit and vote in parliament;" but the expression had been much clearer, if it had been "all lords," and not "all peers;" for though bishops, on account of the baronies annexed to their bishoprics, are clearly lords of parliament, yet their blood not being ennobled, they are not universally allowed to be peers with the temporal nobility: and perhaps this word might be inserted purposely with a view to exclude them. However, there is no instance of their sitting on trials for capital offences, even upon impeachments or indictments in full parliament, much less in the court we are now treating of; for indeed they usually withdraw voluntarily, but enter a protest, declaring their right to stay. It is observable, that in the 11th chapter of the constitutions of Clarendon, made in parliament 11 Hen. II. they are expressly excused, rather than excluded, from sitting and voting in trials, when they come to concern life or limb: *episcopi, sicut cæteri barones, debent interesse judiciis cum baronibus, quousque perveniatur ad diminutionem membrorum vel ad mortem.* And Becket's quarrel with the king hereupon was not on account of the exception (which was agreeable to the canon law), but of the general rule, that compelled the bishops to attend at all. And the determination of the house of lords in the earl of Danby's case, which hath ever since been adhered to, is consonant to these constitutions; "that the lords spiritual have a right to stay and sit in court in capital cases, till the court proceeds to the vote of guilty or not guilty." It must be noted, that this resolution extends only to trials in full parliament; for to the court of the lord high-steward (in which no vote can be given, but merely that of guilty or not guilty), no bishop, as such, ever was or could be summoned: and though the statute of King William regulates the proceedings in that court, as well as in the court of parliament, yet it never intended to new-model or alter its constitution; and consequently does not give the lords spiritual any right, in cases of blood, which they had not before. And what makes their exclusion more reasonable is, that they have no right to be tried themselves in the court of the lord high-steward, and therefore surely ought not to be judges there. For the privilege of being thus tried

depends

Steward, Stewart. depends upon nobility of blood rather than a ſeat in the houſe, as appears from the trials of popiſh lords, of lords under age, and (ſince the union) of the Scotch nobility, though not in the number of the ſixteen; and from the trials of females, ſuch as the queen conſort or dowager, and of all peereſſes by birth; and peereſſes by marriage alſo, unleſs they have, when dowagers, diſparaged themſelves by taking a commoner to their ſecond huſband.

Stewards of the Chiltern Hundreds. See *Chiltern Hundreds.*

STEWART (Dr Matthew), was in 1717 born at Rothſay in the iſle of Bute, of which pariſh his father was the miniſter. Being intended for the church, he went through the uſual courſe of a grammar-ſchool education, and was in 1734 received as a ſtudent into the univerſity of Glaſgow. There he had the happineſs of having for his preceptors in moral ſcience and in mathematics the celebrated profeſſors Hutcheſon and Simſon; by the latter of whom he was inſtructed in what may not improperly be called the *arcana* of the ancient geometry.

Mr Stewart's views making it neceſſary for him to remove to Edinburgh, he was introduced by Dr Simſon to Mr Maclaurin, that his mathematical ſtudies might ſuffer no interruption; and he attended the lectures of that great maſter with ſuch advantage as might be expected from eminent abilities, directed by the judgment of him who made the philoſophy and geometry of Newton intelligible to ordinary capacities. Mr Stewart, however, had acquired, from his intimacy with Dr Simſon, ſuch a predilection for the ancient geometry, as the modern analyſis, however powerfully recommended, could not leſſen; and he kept up a regular correſpondence with his old maſter, giving him an account of his progreſs and his diſcoveries in geometry, and receiving in return many curious communications reſpecting the *Loca Plana* and the porifms of Euclid. See Porism and Simson.

Account of Dr Stewart in the Edinburgh Philoſophical Tranſactions, vol. i. by Mr Playfair.

While the ſecond invention of porifms, to which more genius was perhaps required than to the firſt diſcovery of them, employed Dr Simſon, Mr Stewart purſued the ſame ſubject in a different and new direction. In doing ſo, he was led to the diſcovery of thoſe curious and intereſting propoſitions which were publiſhed under the title of *General Theorems* in 1746. They were given without the demonſtrations; but did not fail to place their diſcoverer at once among the geometers of the firſt rank. They are for the moſt part porifms, though Mr Stewart, careful not to anticipate the diſcoveries of his friend, gave them no other name than that of theorems.

Our author had before this period entered into the church; and obtained, through the patronage of the duke of Argyle and the earl of Bute, the living of Roſeneath, a retired country pariſh in the weſt of Scotland: but in 1747 he was elected to the mathematical chair in the univerſity of Edinburgh, which had become vacant the year before by the death of Mr Maclaurin. The duties of this office gave a turn of mind at different to his purſuits, and led him to think of the moſt ſimple and elegant means of explaining thoſe difficult propoſitions which were hitherto only acceſſible to men deeply verſed in the modern analyſis. In doing this, he was purſuing the object which of all others he moſt ardently wiſhed to attain, viz. the application of geometry to ſuch problems as the algebraic calculus alone had been thought able to reſolve. His ſolution of Kepler's problem was the firſt ſpecimen of the kind which he gave to the world; and it was impoſſible to have produced one more to the credit of the method he followed, or of the abilities with which he applied it. On this problem the utmoſt reſources of the integral calculus had been employed. But though many excellent ſolutions had been given, there was none of them at once direct in its method and ſimple in its principles. Mr Stewart was ſo happy as to attain both theſe objects; and his ſolution appeared in the ſecond volume of the Eſſays of the Philoſophical Society of Edinburgh for the year 1756. In the firſt volume of the ſame collection there are ſome other propoſitions of Mr Stewart's, which are an extenſion of a curious theorem in the fourth book of Pappus. They have a relation to the ſubject of porifms, and one of them forms the 91ſt of Dr Simſon's Reſtoration. They are beſides very beautiful propoſitions, and are demonſtrated with all the elegance and ſimplicity of the ancient analyſis.

Stewart.

The proſecution of the plan which he had formed of introducing into the higher parts of mixed mathematics the ſtrict and ſimple form of ancient demonſtration, produced the *Tracts Phyſical and Mathematical*, which were publiſhed in 1761, and the *Eſſay on the Sun's Diſtance*, which was publiſhed in 1763. In this laſt work it is acknowledged that he employed geometry on a taſk which geometry cannot perform; but while it is granted that his determination of the ſun's diſtance is by no means free from error, it may ſafely be aſſerted that it contains a great deal which will always intereſt geometers, and will always be admired by them. Few errors in ſcience are redeemed by the diſplay of ſo much ingenuity, and what is more ſingular, of ſo much ſound reaſoning. The inveſtigation is everywhere elegant, and will probably be long regarded as a ſpecimen of the moſt arduous inquiry which has been attempted by mere geometry.

The *Sun's Diſtance* was the laſt work which Dr Stewart publiſhed; and though he lived to ſee ſeveral animadverſions on it made public, he declined entering into any controverſy. His diſpoſition was far from polemical; and he knew the value of that quiet which a literary man ſhould rarely ſuffer his antagoniſts to interrupt. He uſed to ſay, that the queſtion of the point in queſtion was now before the public; that if his inveſtigation was right it would never be overturned, and that if it was wrong it ought not to be defended. A few months before he publiſhed the eſſay juſt mentioned, he gave to the world another work, intitled *Propoſitiones Geometricæ More Veterum Demonſtratæ*. This title, it is ſaid, was given to it by Dr Simſon, who rejoiced in the publication of a work ſo well calculated to promote the ſtudy of the ancient geometry. It conſiſts of a ſeries of geometrical theorems for the moſt part new; each propoſed firſt by an analyſis, and afterwards ſynthetically demonſtrated by the inverſion of the ſame analyſis.

Dr Stewart's conſtant uſe of the geometrical analyſis had put him in poſſeſſion of many valuable propoſitions which did not enter into the plan of any of the works that have been enumerated. Of theſe not a few

have

Stewart, Stickleback. have found a place in the writings of Dr Simſon, where they will for ever remain to mark the friendſhip of theſe two mathematicians, and to evince the eſteem which Dr Simſon entertained for the abilities of his pupil.

Soon after the publication of the *Sun's Diſtance*, Dr Stewart's health began to decline, and the duties of his office became burdenſome to him. In the year 1772 he retired to the country, where he afterwards ſpent the greater part of his life, and never reſumed his labours in the univerſity. But though mathematics had now ceaſed to be his buſineſs, they continued to be his amuſement till a very few years before his death, which happened on the 23d of January 1785, at the age of 68.

The habits of ſtudy, in a man of original genius, are objects of curioſity, and deſerve to be remembered. Concerning thoſe of Dr Stewart, his writings have made it unneceſſary to remark, that from his youth he had been accuſtomed to the moſt intenſe and continued application. In conſequence of this application, added to the natural vigour of his mind, he retained the memory of his diſcoveries in a manner that will hardly be believed. He rarely wrote down any of his inveſtigations till it became neceſſary to do ſo for the purpoſe of publication. When he diſcovered any propoſition, he would put down the enunciation with great accuracy, and on the ſame piece of paper would conſtruct very neatly the figure to which it referred. To theſe he truſted for recalling to his mind at any future period the demonſtration or the analyſis, however complicated it might be. Experience had taught him, that he might place this confidence in himſelf without any danger of diſappointment; and for this ſingular power he was probably more indebted to the activity of his invention than the mere tenaciouſneſs of his memory. Tho' he was extremely ſtudious, he read few books, and verified the obſervation of M. D'Alembert, that of all the men of letters, mathematicians read leaſt of the writings of one another. His own inveſtigations occupied him ſufficiently; and indeed the world would have had reaſon to regret the miſapplication of his talents, had he employed in the mere acquiſition of knowledge that time which he could dedicate to works of invention.

STEWART, in Scots law. See LAW, N° clviii. 5.

STEWARTIA, in botany: A genus of plants belonging to the claſs of *monadelphia*, and order of *polyandria*; and in the natural ſyſtem ranging under the 37th order, *Columniferæ*. The calyx is ſimple; the ſtyle is ſimple, with a quinquefid ſtigma; the apple is without juice, quinquelobed, monoſpermous, burſting open with a ſpring five ways. There is only one ſpecies, the *malacodendron*, which is a foreign plant.

STIBADIUM, among the Romans, a low kind of table-couch or bed of a circular form, which ſucceeded to the triclinia, and was of different ſizes, according to the number of gueſts they were deſigned for. They were called *hexaclina*, *octaclina*, or *enneaclina*, according as they held ſix, eight, or nine gueſts, and ſo of any other number.

STIBIUM, a name for ANTIMONY.

STICHOS, a name given by the old writers to a pectoral confection, the principal ingredient of which was the herb *marrubium* or horehound.

STICKLEBACK, in ichthyology. See GASTEROSTEUS.

FOOT-STICKS, in printing, ſlips of wood that lie between the foot of the page and the chaſe, to which they are wedged faſt by the quoins, to keep the form firm, in conjunction with the ſide-ſticks, which are placed at the ſide of the page, and fixed in the ſame manner by means of quoins. Foot-ſticks & Stil.

STIFFLE, or GREAT MUSCLE, in the manege, is the part of the hind leg of a horſe which advances towards his belly. This is a moſt dangerous part to receive a blow upon.

STIGMA, a brand or impreſſion with a hot iron; a mark of infamy. See STIGMATIZING.

STIGMA, in botany, the ſummit or top of the ſtyle, accounted by the ſexualiſts the female organ of generation in plants, which receives the fecundating duſt of the tops of the ſtamina, and tranſmits its vapour or effluvia through the ſtyle into the heart of the ſeed-bud, for the purpoſe of impregnating the ſeeds.

STIGMATA, in natural hiſtory, the apertures in different parts of the bodies of inſects communicating with the trachea or air-veſſels, and ſerving for the office of reſpiration.

STIGMATA, in antiquity, certain marks impreſſed on the left ſhoulders of the ſoldiers when liſted.

STIGMATA, were alſo a kind of notes or abbreviations, conſiſting only of points, diſpoſed various ways; as in triangles, ſquares, circles, &c.

STIGMATA, is alſo a term introduced by the Franciſcans, to expreſs the marks or prints of our Saviour's wounds, ſaid to have been miraculouſly impreſſed by him on the body of their ſeraphic father St Francis.

STIGMATIZING, among the ancients, was inflicted upon ſlaves as a puniſhment, but more frequently as a mark to know them by: in which caſe, it was done by applying a red-hot iron marked with certain letters to their fore-heads, till a fair impreſſion was made; and then pouring ink into their furrows, that the inſcription might be the more conſpicuous.

Soldiers were branded in the hand with the name or character of their general.

After the ſame manner, it was cuſtomary to ſtigmatize the worſhippers and votaries of ſome of the gods. The marks uſed on theſe occaſions were various; ſometimes they contained the name of the god, ſometimes his particular enſign, as the thunderbolt of Jupiter, the trident of Neptune, the ivy of Bacchus, &c. or they marked themſelves with ſome myſtical number, whereby the god's name was deſcribed. To theſe three ways of ſtigmatizing St John is ſuppoſed to refer (Rev. chap. xiii. ver 16, 17.) Theodoret is of opinion, that the Jews were forbidden to brand themſelves with ſtigmata, becauſe the idolaters, by that ceremony, uſed to conſecrate themſelves to their falſe gods.

Among ſome nations, ſtigmatizing was conſidered as a diſtinguiſhing mark of honour and nobility. In Thrace, as Herodotus tells us *, it was practiſed by none but perſons of credit, nor omitted by any but perſons of the meaneſt rank. The ancient Britons are alſo ſaid to have imprinted on the bodies of their infants the figures of animals, and other marks, with hot irons. * Lib. v.

STIL DE GRAIN, in the colour trade, the name of a compoſition uſed for painting in oil or water, and is made of a decoction of the lycium or Avignon berry, in alum-water, which is mixed with whiting into a paſte, and formed into twiſted ſticks. It ought to be

Stilago, Stillingfleet.

chosen of a fine gold yellow, very fine, tender, and friable, and free from dirt.

STILAGO, in botany; a genus of plants belonging to the class of *gynandria*, and order of *triandria*. There is one female. The calyx is monophyllous, and almost three-lobed. There is no corolla, and the berry is globular. There is only one species, the bunius.

STILBE, in botany; a genus of plants belonging to the class of *polygamia*, and order of *dioecia*. The exterior calyx of the hermaphrodite flower is triphyllous; the interior is quinquedentate and cartilaginous. The corolla is funnel shaped and quinquefid. There are four stamina; and there is one seed in the interior calyx calyptrate. The female flower is similar, has no interior calyx nor fruit. There are three species, the pinastra, ericoides, and cornua, all foreign plants.

STILE. See STYLE.

STILL, the name of an apparatus used in chemistry and in the distillation of ardent spirits. See CHEMISTRY-*Index* at *Distillation* and *Still*.

Still-Bottoms, in the distillery, a name given by the traders to what remains in the still after working the wash into low wines. These bottoms are procured in the greatest quantity from the malt-wash, and are of so much value to the distiller in the fattening of hogs, &c. that he often finds them one of the most valuable articles of the business.

STILLINGFLEET (Edward), bishop of Worcester, was the son of Samuel Stillingfleet gentleman, and was born at Cranborn in Dorsetshire in 1635. He was educated at St John's College, Cambridge; and having received holy orders, was, in 1657, presented to the rectory of Sutton in Nottinghamshire. By publishing his *Origines Sacræ*, one of the ablest defences of revealed religion that has ever been written, he soon acquired such reputation, that he was appointed preacher of the Rolls Chapel; and in January 1665 was presented to the rectory of St Andrew's, Holborn. He was afterwards chosen lecturer at the Temple, and appointed chaplain in ordinary to king Charles II. In 1668 he took the degree of doctor of divinity; and was soon after engaged in a dispute with those of the Romish religion, by publishing his discourse concerning the idolatry and fanaticism of the church of Rome, which he afterwards defended against several antagonists. In 1680 he preached at Guildhall chapel a sermon on Psal. lxxx. 26 which he published under the title of *The Mischief of Separation*; and this being immediately attacked by several writers, he in 1683 published his *Unreasonableness of Separation*. In 1685 appeared his *Origines Britannicæ*, or the Antiquities of the British church, in folio. During the reign of king James II. he wrote several tracts against popery, and was protector of the convocation, as he had likewise been under Charles II. After the revolution he was advanced to the bishopric of Worcester, and was engaged in a dispute with the Socinians, and also with Mr Locke; in which last contest he is generally thought to have been unsuccessful. He died at Westminster in 1699, and was interred in the cathedral of Worcester, where a monument was erected to his memory by his son. Dr Stillingfleet wrote other works besides those here mentioned, which, with the above, have been reprinted in 6 vols. folio.

STILLINGFLEET (Benjamin), an ingenious naturalist, was grandson of the preceding. His father Edward was fellow of St John's College in Cambridge, F. R. S. M. D. and Gresham professor of physic: but marrying in 1692, he left his lucrative offices and his father's favour; a misfortune that affected both himself and his posterity. However, going into orders, he obtained, by his father's means, the living of Newington-Butts, which he immediately exchanged for those of Wood-Norton and Swanton in Norfolk. He died in 1708. Stillingfleet

Benjamin, his only son, was educated at Norwich school, which he left in 1720, with the character of an excellent scholar. He then went to Trinity-College in Cambridge, at the request of Dr Bentley, the master, who had been private tutor to his father, domestic chaplain to his grandfather, and much indebted to the family. Here he was a candidate for a fellowship, but was rejected by the master's influence. This was a severe and unexpected disappointment, and but little alleviated afterwards by the Doctor's apology, that it was a pity that a gentleman of Mr Stillingfleet' parts should be buried within the walls of a college.

Perhaps, however, this ingratitude of Dr Bentley was not of any real disservice to Mr Stillingfleet. By being thrown into the world he formed many honourable and valuable connections. He dedicated some translations of Linnæus to the late lord Lyttleton, partly, he says, from motives of private respect and honour. Lord Barrington gave him, in a very polite manner, the place of the master of the barracks at Kensington; a favour to which Mr Stillingfleet, in the dedication of his Calendar of Flora to that nobleman, alludes with equal politeness, as well as with the warmest gratitude. His Calendar of Flora was formed at Stratton in Norfolk in the year 1755, at the hospitable seat of his very worthy and ingenious friend Mr Marsham, who had made several observations of that kind, and had communicated to the public his curious observations on the growth of trees. But it was to Mr Wyndham of Felbrig in Norfolk that he appears to have had the greatest obligations: he travelled abroad with him, spent much of his time at his house, and was appointed one of his executors (Mr Garrick was another), with a considerable addition to an annuity which that gentleman had settled upon him in his lifetime.

Mr Stillingfleet's genius seems, if we may judge from his works, to have led him principally to the study of natural history; which he professed as an ingenious philosopher, an useful citizen, and a good man. In this walk of learning he mentions, as his friends, Dr Watson, Mr (afterwards Dr) Solander, Mr Hudson, Mr Price of Foxley, and some others; to whom may be added the ingenious Mr Pennant. Nor can we omit the flattering mention which the late Mr Gray makes of him in one of his letters, dated from London in 1761: "I have lately made an acquaintance with this philosopher, who lives in a garret here in the winter, that he may support some near relations who depend upon him. He is always employed, constantly (according to the old maxim) always happy, always cheerful, and seems to me a very worthy honest man. His present scheme is to send some persons, properly qualified, to reside a year or two in Africa, to make themselves acquainted with the climate, productions, and

Stillingfleet ‖ Stilpo.

and natural hiſtory of the country, that we may underſtand Ariſtotle, Theophraſtus, &c. who have been heathen Greek to us for ſo many ages; and this he has got propoſed to lord Bute, no unlikely perſon to put it in execution, as he is himſelf a botaniſt."

Mr Stillingfleet publiſhed a volume of miſcellaneous tracts, which is in much eſteem, and does great honour to his head and heart. They are chiefly tranſlations of ſome eſſays in the *Amenitates Academicæ*, publiſhed by Linnæus, interſperſed with ſome obſervations and additions of his own. In this volume he ſhows alſo a taſte for claſſical learning, and entertains us with ſome elegant poetical effuſions of his own. But his Eſſay on Converſation, publiſhed in the firſt volume of Dodſley's Collection of Poems, entitles him to a diſtinguiſhed rank among the Engliſh poets. This poem is addreſſed to Mr Wyndham, with all that warmth of friendſhip which diſtinguiſhes Mr Stillingfleet. As it is chiefly didactic, it does not admit of ſo many ornaments as ſome compoſitions of other kinds. However, it contains much good ſenſe, ſhows a conſiderable knowledge of mankind, and has ſeveral paſſages that in point of harmony and eaſy verſification would not diſgrace the writings of the moſt admired poets. Here more than once Mr Stillingfleet ſhows himſelf ſtill ſore for Dr Bentley's cruel treatment of him; and towards the beautiful and moral cloſe of it (where it is ſuppoſed he gives us a ſketch of himſelf) ſeems to hint at a mortification of a more delicate nature, which he is ſaid to have ſuffered from the other ſex.

To theſe diſappointments it was perhaps owing that Mr Stillingfleet neither married nor went into orders. His London reſidence was at a ſaddler's in Piccadilly; where he died in 1771, aged above 70, leaving ſeveral valuable papers behind him. He was buried in St James's church, without the ſlighteſt monument of his having exiſted.

STILLINGIA, in botany; a genus of plants belonging to the claſs of *monœcia*, and to the order of *monodelphia*. The male calyx is hemiſpherical and multiflorous. The corolla is tubulous, and eroſe or gnawed. The female calyx is uniflorous and inferior. The corolla is ſuperior. The ſtyle is trifid, and the capſule three-grained. There is only one ſpecies, the ſylvatica.

STILYARD. See *Style-Yard*.

STILPO, a celebrated philoſopher of Megara, flouriſhed under the reign of Ptolemy Euergetes. In his youth he had been addicted to licentious pleaſures, from which he religiouſly refrained from the moment that he ranked himſelf among philoſophers. When Ptolemy Soter, at the taking of Megara, offered him a large ſum of money, and requeſted that he would accompany him into Egypt, he accepted but a ſmall part of the offer and retired to the iſland of Ægina, whence, on Ptolemy's departure, he returned to Megara. That city being again taken by Demetrius the ſon of Antigonus, and the philoſopher required to give an account of any effects which he had loſt during the hurry of the plunder, he replied, that he had loſt nothing; for no one could take from him his learning and eloquence. So great was the fame of Stilpo, that the moſt eminent philoſophers of Athens took pleaſure in attending upon his diſcourſes. His peculiar doctrines were, that ſpecies or univerſals have no real exiſtence, and that one thing cannot be predicated of another. With reſpect to the former of theſe opinions, he ſeems to have taught the ſame doctrine with the ſect afterwards known by the appellation of *Nominaliſts*. To prove that one thing cannot be predicated of another, he ſaid, that *goodneſs* and *man*, for inſtance, are different things, which cannot be confounded by aſſerting the one to be the other: he argued farther, that goodneſs is an univerſal, and univerſals have no real exiſtence; conſequently, ſince nothing cannot be predicated of any thing, goodneſs cannot be predicated of man. Thus, whilſt this ſubtle logician was, through his whole argument, predicating one thing of another, he denied that any one thing could be the accident or predicate of another. If Stilpo was ſerious in this reaſoning; if he meant any thing more than to expoſe the ſophiſtry of the ſchools, he muſt be confeſſed to have been an eminent maſter of the art of wrangling; and it was not wholly without reaſon that Glycera, a celebrated courtezan, when ſhe was reproved by him as a corrupter of youth, replied, that the charge might be juſtly retorted upon himſelf, who ſpent his time in filling their heads with ſophiſtical quibbles and uſeleſs ſubtleties. In ethics he ſeems to have been a Stoic, and in religion he had a public and a private doctrine, the former for the multitude, and the latter for his friends. He admitted the exiſtence of a ſupreme divinity, but had no reverence for the Grecian ſuperſtitions.

Stilobatum ‖ Stimuli.

Enfield's Hiſtory of Philoſophy, vol. i.

STILOBATUM, in architecture, denotes the body of the pedeſtal of any column.

STILTON, a town of England, in the county of Huntingdonſhire, 75 miles from London, ſouth-weſt of Yaxley, on the Roman highway from Caſtor to Huntingdon, called *Ermine-ſtreet*. Some parts of which, in this neighbourhood, appear ſtill paved with ſtone. This place is famous for cheeſe which is called *Engliſh Parmeſan*, and is brought to table full of mites or maggots. For making Stilton cheeſe, we have the following receipt in the firſt volume of the *Repoſitory of Arts and Manufactures*:

"Take the night's cream, and put it to the morning's new milk, with the rennet; when the curd is come, it is not to be broken, as is done with other cheeſes, but take it out with a ſoil-diſh altogether, and place it in a ſieve to drain gradually; and as it drains, keep gradually preſſing it till it becomes firm and dry; then place it in a wooden hoop; afterwards to be kept dry on boards, turned frequently, with cloth binders round it, which are to be tightened as occaſion requires, and changed every day until the cheeſe become firm enough to ſupport itſelf; after the cloth is taken off, the cheeſe is rubbed every day all over, for two or three months, with a bruſh; and if the weather be damp or moiſt twice a-day; and even before the cloth is taken off, the top and bottom are well rubbed every day.

STIMULANTS, in medicine, ſubſtances which increaſe the action of certain parts of the body. In particular, they quicken the motion of blood, increaſe the action of the muſcular fibres, and affect the nervous ſyſtem.

STIMULI, in botany; a ſpecies of armature or offenſive weapon, with which ſome plants, as nettle, caſſada, acalypha, and tragia, are furniſhed. Their uſe, ſays Linnæus, is by their venomous punctures to keep

Sting ‖ Stiria.

keep off naked animals that would approach to hurt them.

STING, an apparatus in the bodies of certain inſects, in form of a little ſpear, ſerving them as a weapon of offence.

Sting-Ray, in ichthyology. See RAIA.

Falconer's Marine Dictionary.

STINK-POT, an earthen jar or ſhell, charged with powder, grenadoes, and other materials of an offenſive and ſuffocating ſmell. It is frequently uſed by privateers, in the weſtern ocean, in the attack of an enemy whom they deſign to board; for which purpoſe it is furniſhed with a light fuſe at the opening or touch-hole. See BOARDING.

STINT, a ſpecies of the TRINGA.

STIPA, FEATHER GRASS, in botany: A genus of plants belonging to the claſs of *triandria*, and order of *digynia*: and in the natural ſyſtem ranging under the 4th order, *Gramina*. The calyx is bivalved. The exterior valve of the corolla is terminated by an awn; the baſe is jointed.

There are nine ſpecies, the pennata, juncea, capillata, ariſtella, tenaciſſima, avenacea, membranacea, arguens, and ſpicata. Of theſe one only is Britiſh, the *pennata*, or common feather graſs. The beards are feathered. The plant riſes to the height of 10 inches, grows on mountains, and flowers in July or Auguſt.

STIPEND, among the Romans, ſignifies the ſame with tribute; and hence *ſtipendarii* were the ſame with *tributarii*.

STIPEND, in Scots law. See LAW, § clix. 12.

STIPULA, in botany, one of the fulcra or props of plants, defined by Linnæus to be a ſcale, or ſmall leaf, ſtationed on each ſide the baſe of the footſtalks of the flower and leaves, at their firſt appearance, for the purpoſe of ſupport. Elmgren reſtricts it to the footſtalks of the leaves only.

STIPULATION, in the civil law, the act of ſtipulating, that is, of treating and concluding terms and conditions to be inſerted in a contract. Stipulations were anciently performed at Rome, with abundance of ceremonies; the firſt whereof was, that one party ſhould interrogate, and the other anſwer, to give his conſent, and oblige himſelf. By the ancient Roman law, nobody could ſtipulate but for himſelf; but as the Tabelliones were public ſervants, they were allowed to ſtipulate for their maſters; and the notaries ſucceeding the Tabelliones have inherited the ſame privilege.

STIRIA, a province of Germany, in the circle of Auſtria, with the title of a duchy. It is bounded on the north by the archduchy of Auſtria, on the eaſt by Hungary, on the ſouth by Carniola, and on the weſt by Carinthia and the archbiſhopric of Saltſburg; being 125 miles in length and 17 in breadth. It is ſaid to contain 22 cities, 95 towns, 338 caſtles, 15 convents, and 200,000 inhabitants. Though it is a mountainous country, yet there is a great deal of land fit for tillage, and the ſoil is ſo good, that the inhabitants never were in want of corn. It contains mines of very good iron; whence the arms made there are in great eſteem. The women differ greatly from the Auſtrians, and are very plain and downright. They have all ſwellings on their throats, called *bronchocele*. The men are alſo very ſimple, and are very zealous worſhippers of the Virgin Mary. They delight to ſit at home in the chimney-corner, never troubling their heads about foreign affairs. The chief town is Gratz.

Stirling.

STIRLING, a town of Scotland, ſituated on the river Forth, 35 miles north-weſt of Edinburgh, in W. Long. 3. 59. N. Lat. 56. 6. It is alſo called *Sterling* and *Striveling*; from the former of which Boethius falſely derives the name *Sterling money*; becauſe, ſays he, Oſbeit, a Saxon prince, after the overthrow of the Scots, eſtabliſhed a mint-there. The name of *Striveling* is ſaid to have been derived from the frequency of ſtrifes or conflicts in the neighbourhood. The town contains about 4000 inhabitants. It has a manufacture of tartans and ſhalloons, and employs about 30 looms in that of carpets. The great ſtreet is very broad. In it is the tolbooth, where is kept the ſtandard for the wet meaſures of Scotland. The other ſtreets are narrow and irregular.—Stirling is in miniature a reſemblance of Edinburg; being built on a rock of the ſame form, with a fortreſs on the ſummit. The origin of the caſtle is unknown. The rock of Stirling was ſtrongly fortified by the Picts, amongſt whom architecture and ſeveral other uſeful arts had made a conſiderable progreſs. As it lay in the extremities of their kingdom, the poſſeſſion of it was the occaſion of frequent conteſts betwixt them and their neighbours the Scots and Northumbrians; each of whoſe dominions did, for ſome time, terminate near it.

When the Scots, under Kenneth II. overthrew the Pictiſh empire near the middle of the ninth century, they endeavoured to obliterate every memorial of that people. They not only gave new names to provinces and towns, but, with all the rage of barbarians, demoliſhed many magnificent and uſeful edifices which had been reared up by them, and this fortreſs among the reſt. It was, however, ſoon rebuilt, though upon an occaſion not very honourable to the Scots.

Upon the death of Kenneth II. in 855, his brother Donald V. mounted the throne of Scotland. In the beginning of his reign the kingdom was invaded by Oſbrecht and Ella, two Northumbrian princes, who, uniting their forces with the Cumbrian Britons, and a number of Picts, who upon their expulſion from their native country had taken refuge in England, advanced to Jedburgh, where Donald encountered them; and, after a fierce and bloody battle, obtained a complete victory: but, having taken up his ſtation in Berwick, in ſupine ſecurity, the Northumbrians, informed of the careleſs poſture in which the Scottiſh army lay, ſurpriſed them by a haſty march, diſperſed them, and made a priſoner of the king. Purſuing the advantage they had gained, they marched northward, and ſubdued all before them to the Frith of Forth and the town of Stirling. But the forlorn ſituation of the Scots, without a king and without an army, obliging them to ſue for peace, they obtained it, upon condition that they ſhould pay a ſum of money for the ranſom of the king, and yield up all their dominions upon the ſouth ſide of the Forth to the conquerors.

The Northumbrians taking poſſeſſion of the territories ceded to them by this treaty, rebuilt the caſtle of Stirling, and planted it with a ſtrong garriſon, in order to preſerve their new conqueſts, upon the frontiers of which it was ſituated. Our authorities alſo inform

Stirling. us, that they erected a ſtone-bridge over the Forth, upon the ſummit of which a croſs was raiſed, with the following inſcription in monkiſh rhyme.

Anglos a Scotis ſeparat crux iſta remotis ;
Armis hic ſtant Bruti, Scoti ſtant hic, cruce tuti.

Which is thus tranſlated by Bellenden.

I am a free marche, as paſſengeris may ken,
To Scottis, to Britonis, and to Ingliſmen.

None of the ancient Engliſh hiſtorians mention this conqueſt. The whole ſtory, as well as the inſcription wears much of a monkiſh garb ; yet its authenticity is not a little confirmed by the arms of the town of Stirling, upon which is a bridge, with a croſs, and the laſt line of the above Latin diſtich is the motto round it.

We muſt not, however, imagine, that in thoſe times that fortreſs bore any reſemblance to the preſent ſtructure, which is adapted to the uſe of fire-arms. Its ſize and form probably reſembled thoſe caſtles which, under the feudal conſtitution, the Engliſh and Scottiſh barons uſed to erect upon their eſtates for dwelling-houſes; and which, in thoſe barbarous ages, they found neceſſary to fortify for their defence, not only againſt foreign invaders, but often againſt the attacks of their own neighbours. It is directly ſuch a Gothic figure as this which repreſents the *Caſtrum Strivilenſe* upon the arms of Stirling.

This fortreſs, after it had continued in the poſſeſſion of the Northumbrian Saxons about 20 years, was, together with the whole country upon the ſouth ſide of the Forth, reſtored to the Scots, upon condition of their aſſiſting the Saxons againſt their turbulent invaders the Danes. Upon the arms of Stirling are two branches of a tree, to repreſent the *Nemus Strivelenſe ;* but the ſituation and boundaries of that foreſt, which was probably a wing of the Caledonian, cannot be aſcertained. Upon the ſouth of Stirling, veſtiges of a foreſt are ſtill diſcernible for ſeveral miles. Banks of natural timber ſtill remain in the caſtle-park, at Murray's wood, and near Nether Bannockburn ; and ſtumps of trees, with much bruſhwood, are to be ſeen in all the adjacent fields.

When Kenneth III. received intelligence of the Danes having invaded his dominions, he appointed the caſtle of Stirling to be the place of rendezvous for his army ; and he marched from thence to the battle of Lonearty, where he obtained a victory over thoſe rovers, in the end of the 10th century.

In the 12th century, this caſtle is ſpoken of as a place of great importance, and one of the ſtrongeſt fortreſſes in the kingdom. In 1174, a calamity, not unuſual amongſt the Scottiſh monarchs, befel William, who at that time occupied the throne. He was taken priſoner in an unſucceſsful expedition which he made into England ; and, after having been detained 12 months in captivity, was releaſed, upon ſtipulating to pay a large ſum of money for his ranſom ; and, until payment thereof, delivering into the hands of the Engliſh the four principal fortreſſes in the kingdom, which in thoſe days were Stirling, Edinburgh, Roxburgh, and Berwick. This was the firſt great aſcendant that England obtained over Scotland ; and indeed the moſt important tranſaction which had paſſed between theſe kingdoms from the Norman conqueſt.

Though the Scottiſh monarchs, in their frequent perambulations through the kingdom, often viſited Stirling, and held their courts for ſome time in the caſtle ; yet it did not become a royal reſidence till the family of Stuart mounted the throne, and it was from different princes of this family that it received its preſent form. It was the place of the nativity of James II. ; and, when raiſed to the throne, he frequently kept his court in it. It is well known to have been the place where that prince perpetrated an atrocious deed, the murder of William earl of Douglas, whom he ſtabbed with his own hand. The royal apartments were at that time in the north-weſt corner of the caſtle, and are now the reſidence of the fort-major. The room where the murder was committed ſtill goes by the name of *Douglas's room.* See SCOTLAND, n° 304, 305. Stirling.

James III. contracting a fondneſs for the caſtle on account of its pleaſant ſituation, made it the chief place of his reſidence, and added ſeveral embelliſhments to it. He built within it a magnificent hall, which in thoſe days was deemed a noble ſtructure, and is ſtill entire. It now goes by the name of the *parliament houſe*, having been deſigned for the accommodation of that ſupreme court. It was covered with an oaken roof of exquiſite workmanſhip, which, though very little decayed, was a few years ago removed to make way for one of more modern ſtructure. James alſo erected a college of ſecular prieſts in the caſtle, which he called the *chapel-royal*, and which proved one cauſe of his own ruin. As the expences neceſſary for maintaining the numerous officers of ſuch an inſtitution were conſiderable, he annexed to it the revenues of the rich priory of Coldingham in the Merſe, which at that time happened to become vacant. This priory had for a long time been holden by perſons connected with the family of Hume ; and that family, conſidering it as belonging to them, ſtrongly oppoſed the annexation. The diſpute ſeems to have laſted ſeveral years ; for one parliament had paſſed a vote, annexing the priory to the chapel-royal, and a ſubſequent one enacted a ſtatute prohibiting every attempt that was contrary or prejudicial to that annexation.

James V. was crowned in the caſtle of Stirling ; and the palace, which is the chief ornament of it, was the work of that prince. This is a ſtately and commodious ſtructure, all of hewn ſtone, with much ſtatuary work upon it. It is built in form of a ſquare, with a ſmall court in the middle, in which the king's lions are ſaid to have been kept ; and hence it ſtill goes by the name of the *lions' den.* The palace contains many large and elegant apartments ; the ground-ſtory is now converted into barrack-rooms for the ſoldiers of the garriſon ; the upper affords a houſe for the governor, with lodgings for ſome of the ſubaltern officers.

Oppoſite to the palace, upon the north, ſtands an elegant chapel, which was built by James VI. for the baptiſm of his ſon prince Henry in 1594. In this chapel is preſerved the hulk of a large boat, which that whimſical monarch cauſed to be built and placed upon carriages, in order to convey into the caſtle the proviſions for that ſolemnity.

A ſtrong battery, with a tier of guns pointing to the bridge over the Forth, was erected during the regency of Mary of Lorraine, mother to queen Mary. It is called the *French battery*, probably becauſe conſtructed by engineers of that nation. The laſt addition was made

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Stirling, Stirlingſhire.

to the fortifications in the reign of queen Anne. Formerly they reached no farther than the old gate, upon which the flag ſtaff now ſtands: but in that reign they were conſiderably enlarged upon the ſide towards the town; and barracks, which are bomb-proof, with ſeveral other conveniences for a ſiege, were erected.

Upon the ſouth ſide of the caſtle lies a park incloſed with a ſtone-wall, called the *king's park*, and near to the foot of the rock on which the caſtle ſtands, lay the royal gardens; veſtiges of the walks and parterres, with a few ſtumps of fruit trees, are ſtill viſible; but by long neglect, and the natural wetneſs of the ſoil, the place is now little better than a marſh. In the gardens is a mount of earth in form of a table, with benches of earth around it, where, according to tradition, the court ſometimes held *fêtes champetres*. In the caſtle-hall is an hollow, comprehending about an acre of ground, and having all the appearance of an artificial work, which was uſed for jouſts, tournaments, and other feats of chivalry.

Northward of the caſtle lies the Govan, or perhaps more properly the *Gowling* hill (A); in the middle of which is a ſmall mount called *Hurly Hacky*, upon which duke Murdoch and his two ſons were executed for treaſonable practices in the reign of James I.

The proſpect from the caſtle is moſt delightful, as well as extenſive, being greatly beautified, eſpecially upon the eaſt, by the windings of the Forth; which are ſo many, that though the diſtance by land from Stirling to Alloa is, in a ſtraight line, not quite ſix miles, it is ſaid to be 24 by water. As this river generally runs upon plain ground, it rolls its ſtream in ſo ſlow and ſilent a manner, that what Silius Italicus ſaith of the Ticinus is applicable to it, if, inſtead of *ucenti* in that poet, we ſhould for once read *lutoſo*; for the clay-banks, together with the tide, which flows above Stirling, render the Forth perpetually muddy:

Vix credas lati, ripis tam mitis opacis
Somniferam ducit lutoſo gurgite lympham.

The lordſhip and caſtle of Stirling were a part of the uſual dowry of the queens of Scotland, at leaſt after the family of Stuart came to the throne, in which they were inveſted at their marriage.

Robert lord Erſkine was appointed governor of the caſtle by king David II. and the office continued in that family till 1715.

This fortreſs hath been the ſcene of many tranſactions. Being by its ſituation conſidered as a key to the northern parts of the kingdom, the poſſeſſion of it hath been always eſteemed of great importance to thoſe who ſought to be maſters of Scotland. It was undoubtedly a place of ſtrength when the art of war by ordnance was in its infancy; but though it reſiſted the utmoſt efforts of the rebels in 1746, it could not now hold out three days if beſieged, by an army of a few thouſand men conducted by an engineer of knowledge and integrity.

STIRLINGSHIRE, a county of Scotland, of which Stirling is the capital. It extends 20 miles in length and 12 in breadth; being bounded on the weſt by part of Lennox and Clydeſdale; on the eaſt, by Clackmannanſhire, the river Forth, and part of Lothian; on the ſouth-eaſt, by Lothian; and on the north, by Monteith. The face of the country is open and agreeable, diverſified by hill and dale, well watered with ſtreams and rivers; the principal of which is the Forth, riſing in the neighbourhood of a high mountain called *Ben-Lomond*, and, running eaſtward, forms the frith of Edinburgh. The ſouthern part is hilly, affording plenty of game, and paſturage for ſheep, horſes, and black cattle. The eaſtern part is fertile, producing plentiful harveſts of corn, and great abundance of coal. Lead-ore is found in different parts of the ſhire; and the rivers abound with pike, trout, and ſalmon.

Stirrup of a Ship.

STIRRUP, in the manege a reſt or ſupport for the horſeman's foot, for enabling him to mount and for keeping him firm in his ſeat.

Stirrups were unknown to the ancients. The want of them in getting upon horſeback was ſupplied by agility or art. Some horſes were taught to ſtoop to take their riders up; but the riders often leapt up by the help of their ſpears, or were aſſiſted by their ſlaves, or made uſe of ladders for the purpoſe. Gracchus filled the highways with ſtones, which were intended to anſwer the ſame end. The ſame was alſo required of the ſurveyors of the roads in Greece as part of their duty.

Menage obſerves, that St Jerome is the firſt author who mentions them. But the paſſage alluded to is not to be found in his epiſtles; and if it were there, it would prove nothing, becauſe St Jerome lived at a time when ſtirrups are ſuppoſed to have been invented, and after the uſe of ſaddles. Montfaucon denies the authenticity of this paſſage; and, in order to account for the ignorance of the ancients with regard to an inſtrument ſo uſeful and ſo eaſy of invention, he obſerves, that while cloths and houſings only were laid upon the horſes backs, on which the riders were to ſit, ſtirrups could not have been uſed, becauſe they could not have been faſtened with the ſame ſecurity as upon a ſaddle. But it is more probable, that in this inſtance, as in many others, the progreſs of human genius and invention is uncertain and ſlow, depending frequently upon accidental cauſes. Bromley's Hiſtory and Art of Horſemanſhip, vol. i. p. 65.

Stirrup of a Ship, a piece of timber put upon a ſhip's keel, when ſome of her keel happens to be beaten off, and they cannot come conveniently to put or fit in a new piece; then they patch in a piece of timber, and bind it on with an iron, which goes under the ſhip's keel, and comes up on each ſide of the ſhip, where it is nailed ſtrongly with ſpikes; and this they call a ſtirrup.

STOBÆUS (John), a laborious Greek writer, who lived at the end of the fourth century, compoſed many works, of which there are only his Collections remaining, and even theſe are not as he compoſed them; many things being inſerted by later authors. This work contains many important ſentiments collected from the ancient writers, poets, and philoſophers.

STOCK, in gardening, &c. the ſtem or trunk of a tree. What ſtock is moſt proper for each kind of fruit, ought as well to be conſidered and known, as what ſoil

(A) So called from the wailings and lamentations (in Scotch *gowlings*) that were made for Duke Murdoch

Stock, Stockholm. is moſt ſuitable to trees; for on theſe two things the future vigour of trees, and the goodneſs of fruit, equally depend. The beſt way for thoſe who intend to plant, is to raiſe their own ſtocks, by which they will be better aſſured of what they do; but if they ſhould buy their trees of nurſerymen, they ſhould diligently inquire upon what ſtocks they were propagated. See GRAFTING.

STOCK, in trade. See *Capital Stock*.

Stock-Broker. See BROKER and STOCKS.

Stock-Dove, in zoology. See COLUMBA.

Stock-Jobbing, the art or myſtery of trafficking in the public ſtocks or funds. See FUND and *Stock-Jobbing*.

Stock Gilly-flower, in botany. See CHEIRANTHUS.

STOCKHOLM, the capital of Sweden, is ſituated in the province of Upland, in E. Long. 19. 30. and N. Lat. 59. 20. Its foundation is by the beſt Swediſh writers generally attributed to Birger Jarl, regent of the kingdom about the middle of the 13th century during the minority of his ſon Waldemar, who had been raiſed to the throne by the ſtates of the kingdom; but it was not before the laſt century that the royal reſidence was transferred from Upſala to this city.

This capital, which is very long and irregular, occupies, beſide two peninſulas, ſeven ſmall rocky iſlands, ſcattered in the Mæler, in the ſtreams which iſſue from that lake, and in a bay of the gulf of Bothnia. A variety of contraſted and enchanting views are formed by numberleſs rocks of granite riſing boldly from the ſurface of the water, partly bare and craggy, partly dotted with houſes, or feathered with wood. The harbour is an inlet of the Baltic: the water is clear as cryſtal, and of ſuch depth that ſhips of the largeſt burthen can approach the quay, which is of conſiderable breadth, and lined with ſpacious buildings and ware-houſes. At the extremity of the harbour ſeveral ſtreets riſe one above another in the form of an amphitheatre; and the palace, a magnificent building, crowns the ſummit. Towards the ſea, about two or three miles from the town, the harbour is contracted into a narrow ſtrait, and, winding among high rocks, diſappears from the ſight; and the proſpect is terminated by diſtant hills, overſpread with foreſt. It is far beyond the power of words, or of the pencil, to delineate theſe ſingular views. The central iſland, from which the city derives its name, and the Ritterholm, are the handſomeſt parts of the town. Excepting in the ſuburbs, where the houſes are of wood painted red, the generality of the buildings are of ſtone, or brick ſtuccoed white. The royal palace, which ſtands in the centre of Stockholm, and upon the higheſt ſpot of ground, was begun by Charles XI.: it is a large quadrangular ſtone edifice, and the ſtyle of architecture is both elegant and magnificent.

Coxe's Travels, vol. ii.

It is the habitation not only of the royal family, but alſo of the greater part of the officers belonging to the household. It likewiſe comprehends the national or ſupreme court of juſtice, the colleges of war, chancery, treaſury, and commerce; a chapel, armoury, library, and office for the public records; but the greater number of inferior officers and ſervants belonging to the court, are, with the foot-guards, quartered on the burghers. The caſtle, and all the ſtately edifices in the kingdom, are covered with copper. The palace of the nobility, in which this order ſits during the ſeſſion of the diet, is an elegant building adorned on the outſide with marble ſtatues and columns, and on the inſide with painting and ſculpture. This and three other palaces ſtand on the banks of the lake, and are built on the ſame model, ſo as to compoſe an uniform piece of architecture. The bank, built at the expence of the city, is a noble edifice, and joins with many ſumptuous houſes belonging to the nobility in exhibiting a ſplendid appearance. The houſes of the burghers are generally built of brick in the city; but in the ſuburbs they are commonly made up of timber, and therefore very ſubject to conflagrations. Theſe houſes are often framed in Finland, according to the plan and dimenſions preſcribed: whence they are tranſported in pieces to Stockholm by water, and there ſet up by the carpenters. Theſe wooden habitations, if kept in proper repair, will laſt 30 or 40 years, and are deemed warmer, neater, and more healthy than thoſe of brick or ſtone. To prevent the danger of conflagrations, the city is divided into 12 wards. In each of theſe there is a maſter and four aſſiſtants, who forthwith repair to the place where the fire breaks out; and all porters and labourers are obliged to range themſelves under the maſter of the ward to which they belong. A fire-watch patroles the ſtreets by night, to give warning or aſſiſtance as it may be wanted; and a centinel is maintained in the ſteeple of every church, to toll the bell on the firſt appearance of any ſuch accident. The police of Stockholm is entirely ſubjected to the regulations of the grand governor, aſſiſted by a deputy and bailiff of the caſtle. This city is the ſtaple of Sweden, to which all the commodities of the kingdom are brought for exportation, and where almoſt all the imports from abroad are depoſited. The port or haven formed by the lake Mæler is large enough to contain 1000 ſail of ſhipping; and furniſhed with a key or wharf about an Engliſh mile in length, to which the veſſels may lie with their broadſides. The greateſt inconveniencies attending this ſituation are, the diſtance from the ſea, which is not within leſs than 10 miles of the town; the want of tides; and the winding of the river which is remarkably crooked. It opens into the Baltic; and the entrance, which is dangerous and rocky, the Swedes have ſecured with two ſmall forts: within, it is perfectly ſafe and commodious. The northern ſuburbs are remarkable for the king's gardens, and for the great number of artiſans who have choſen their habitations in this quarter. In the ſouthern ſuburbs the Muſcovite commodities are ſold; and here is a magnificent exchange where the merchants daily aſſemble.

Stockholm. Stocking.

STOCKING, that part of the clothing of the leg and foot which immediately covers and ſcreens them from the rigour of the cold. Anciently, the only ſtockings in uſe were made of cloth, or of milled ſtuffs ſewed together; but ſince the invention of knitting and weaving ſtockings of ſilk, wool, cotton, thread, &c. the uſe of cloth ſtockings is quite diſcontinued. Dr Howel, in his Hiſtory of the World (vol. ii. p 222.) relates, that queen Elizabeth, in 1501, was preſented with a pair of black knit ſilk ſtockings by her ſilk woman, and thenceforth ſhe never wore cloth ones any more. The ſame author adds, that king Henry VIII. ordinarily wore cloth hoſe, except there came from Spain, by great chance, a pair of ſilk ſtockings. His ſon, king Edward VI. was preſented with a pair of long Spaniſh ſilk ſtockings by Sir Thomas Greſham, and

Stocking, Stocks.

and the preſent was then much taken notice of. Hence it ſhould ſeem, that the invention of knit ſilk ſtockings originally came from Spain. Others relate, that one William Rider, an apprentice on London bridge, ſeeing at the houſe of an Italian merchant a pair of knit worſted ſtockings from Mantua, took the hint, and made a pair exactly like them, which he preſented to William earl of Pembroke, and that they were the firſt of that kind worn in England, anno 1564.

The modern ſtockings, whether woven or knit, are formed of an infinite number of little knots, called *ſtitches*, *loops*, or *meſhes*, intermingled in one another.

Knit ſtockings are wrought with needles made of poliſhed iron, or braſs wire, which interweave the threads and form the meſhes the ſtocking conſiſts of. At what time the art of knitting was invented it is perhaps impoſſible to determine, though it has been uſually attributed to the Scots, as it is ſaid that the firſt works of this kind came from Scotland. It is added, that it was on this account that the company of ſtocking knitters, eſtabliſhed at Paris 1527, took for their patron St Fiacre, who is ſaid to have been the ſon of a king of Scotland. But it is moſt probable that the method of knitting ſtockings by wires or needles was firſt brought from Spain.

Woven ſtockings are generally very fine; they are manufactured on a frame or machine made of poliſhed iron, the ſtructure of which it is needleſs to deſcribe, as it may be ſeen in almoſt every conſiderable town in this country. The invention of this machine is, by Mr Anderſon, attributed to William Lee, M. A. of St John's College, Cambridge, at a period ſo early as 1589. Others have given the credit of this invention to a ſtudent of Oxford at a much later period, who, it is ſaid by Aaron Hill*, was driven to it by dire neceſſity. This young man, falling in love with an inn keeper's daughter, married her though ſhe had not a penny, and he by his marriage loſt a fellowſhip. They ſoon fell into extreme poverty; and their marriage producing the conſequences naturally to be expected from it, the amorous pair became miſerable, not ſo much on account of their ſufferings, as from the melancholy dread of what would become of their yet unborn infant. Their only means of ſupport were the knitting of ſtockings, at which the woman was very expert: "But ſitting conſtantly together from morning to night, and the ſcholar often fixing his eyes, with ſtedfaſt obſervation, on the motion of his wife's finger's in the dexterous management of her needles, he took it into his imagination, that it was not impoſſible to contrive a little loom which might do the work with much more expedition. This thought he communicated to his wife, and joining his head to her hands, the endeavour ſucceeded to their wiſh. Thus the ingenious ſtocking-loom, which is ſo common now, was firſt inverted; by which he did not only make himſelf and his family happy, but has left his nation indebted to him for a benefit which enables us to export ſilk ſtockings in great quantities, and to a vaſt advantage, to thoſe very countries from whence before we uſed to bring them at conſiderable lots in the balance of our traffic."

*See An Account of the Riſe & Progreſs of the Beech Oil Invention, &c. 8vo. 1715.

STOCKS, *or* PUBLIC FUNDS *in England*. By the word *ſtock* was originally meant a particular ſum of money contributed to the eſtabliſhing of a fund to enable a company to carry on a certain trade, by means of which the perſon became a partner in that trade, and received a ſhare of the profit made thereby, in proportion to the money employed. But this term has been extended farther, though improperly, to ſignify any ſum of money which has been lent to the government, on condition of receiving a certain intereſt till the money is repaid, and which makes a part of the national debt. As the ſecurity both of the government and of the public companies is eſteemed preferable to that of any private perſon, as the ſtocks are negotiable and may be ſold at any time, and as the intereſt is always punctually paid when due; ſo they are thereby enabled to borrow money on a lower intereſt than what could be obtained from lending it to private perſons, where there muſt be always ſome danger of loſing both principal and intereſt.

Stocks, Stocking.

But as every capital ſtock or fund of a company is raiſed for a particular purpoſe, and limited by parliament to a certain ſum, it neceſſarily follows, that when that fund is completed, no ſtock can be bought of the company; though ſhares already purchaſed may be transferred from one perſon to another. This being the caſe, there is frequently a great diſproportion between the original value of the ſhares and what is given for them when transferred: for if there are more buyers than ſellers, a perſon who is indifferent about ſelling will not part with his ſhare without a conſiderable profit to himſelf; and on the contrary, if many are diſpoſed to ſell, and few inclined to buy, the value of ſuch ſhares will naturally fall in proportion to the impatience of thoſe who want to turn their ſtock into ſpecie.

A ſtock may likewiſe be affected by the court of chancery; for if that court ſhould order the money, which is under their direction, to be laid out in any particular ſtock, that ſtock, by having more purchaſers, will be raiſed to a higher price than any other of the like value.

By what has been ſaid, the reader will perceive how much the credit and intereſt of the nation depends on the ſupport of the public funds. While the annuities and intereſt for money advanced is there regularly paid, and the principal ſecured by both prince and people (a ſecurity not to be had in ſome nations), foreigners will lend them their property, and all Europe be intereſted in their welfare; the paper of the companies will be converted into money and merchandiſe, and Great Britain can never want cath to carry her ſchemes into execution. See the article FUND.

STOCKS, a frame erected on the ſhore of a river or harbour, whereon to build ſhipping. It generally conſiſts of a number of wooden blocks, ranged parallel to each other, at convenient diſtances, and with a gradual declivity towards the water.

STOCKS, a wooden machine to put the legs of offenders in, for ſecuring diſorderly perſons, and by way of puniſhment in divers caſes.

STOCKTON upon Tees, a handſome town in the county of Durham, about 16 miles ſouth of the city of Durham. It is now a part of conſiderable trade; though at the Reſtoration, it was a deſpicable village, the moſt houſe in which could hardly boaſt of any thing better than clay walls and a thatched roof.

About

About 40 years ago it ſent out in one year 75 veſſels for the port of London; and the trade is much increaſed ſince.

STOEBE, BASTARD ÆTHIOPIAN, in botany: A genus of plants belonging to the claſs of *ſyngeneſia*, and order of *polygamia ſegregata*; and in the natural ſyſtem ranging under 49th order *compoſitæ*. The calyce is multiflorous; the corollets are tubular and hermaphrodite; the receptacle is naked, and the pappus is feathery. There are nine ſpecies, the æthiopica, ericoides, proſtrata, gnaphaloides, gomphrenoides, ſcabra, redexa, rhinocerotis, and diſticha; all plants of foreign growth.

STOICS, the name given to a ſect of Grecian philoſophers, from Στοα, "the porch in Athens," which the founder of the ſect choſe for his ſchool. For the peculiar tenets of this ſect, ſee METAPHYSICS, Chap. IV. Part 3. MORAL PHILOSOPHY, n° 8. and ZENO.

STOLBERG, a ſmall town of Germany, in the circle of Upper Saxony, and territory of Thuringia, of which it is the capital place. It is ſeated between two mountains, 58 miles north weſt of Leipſic. E. Long. 11. 8. N. Lat. 51. 42.

STOLE, a ſacerdotal ornament worn by the Romiſh prieſts above their ſurplice, as a mark of ſuperiority in their reſpective churches; and by other prieſts over the alb, at celebrating of maſs, in which caſe it goes acroſs the ſtomach; and by deacons, over the left-ſhoulder, ſcarf-wiſe: when the prieſt reads the goſpel for any one, he lays the bottom of his ſtole on his head. The ſtole is a broad ſwath, or ſlip of ſtuff, hanging from the neck to the feet, with three croſſes thereon.

Groom of the STOLE, in England, the eldeſt gentleman of his Majeſty's bed-chamber, whoſe office it is to preſent and put on his majeſty's firſt garment, or ſhirt, every morning, and to order the things in the chamber.

STOMACH, in anatomy. See ANATOMY, n° 91.

STOMACHIC, medicines that ſtrengthen the ſtomach and promote digeſtion, &c.

Stomachic corroboratives are ſuch as ſtrengthen the tone of the ſtomach and inteſtines; among which are carminatives, as the roots of galangals, red gentian, zedoary, pimpinella, calamus aromaticus, and arum. Of barks and rinds, thoſe of canella alba, ſaſſafras, citrons, Seville and China oranges, &c. Of ſpices, pepper, ginger, cloves, cinnamon, cardamums, and mace.

STONE (Edmund), a diſtinguiſhed ſelf-taught mathematician, was born in Scotland; but neither the place nor time of his birth are well known; nor have we any memoirs of his life, except a letter from the Chevalier de Ramſay, author of the Travels of Cyrus, in a letter to father Caſtle, a Jeſuit at Paris, and publiſhed in the Memoires de Trevoux, p. 109, as follows: "True genius overcomes all the diſadvantages of birth, fortune, and education; of which Mr Stone is a rare example. Born a ſon of a gardener of the duke of Argyle, he arrived at eight years of age before he learnt to read.—By chance a ſervant having taught young Stone the letters of the alphabet, there needed nothing more to diſcover and expand his genius. He applied himſelf to ſtudy, and he arrived at the knowledge of the moſt ſublime geometry and analyſis, without a maſter, without a conductor, without any other guide but pure genius.

"At 18 years of age he had made theſe conſiderable advances without being known, and without knowing himſelf the prodigies of his acquiſitions. The duke of Argyle, who joined to his military talents a general knowledge of every ſcience that adorns the mind of a man of his rank, walking one day in his garden, ſaw lying on the graſs a Latin copy of Sir Iſaac Newton's celebrated *Principia*. He called ſome one to him to take and carry it back to his library. Our young gardener told him that the book belonged to him. 'To you?' replied the Duke. 'Do you underſtand geometry, Latin, Newton?' I know a little of them, replied the young man with an air of ſimplicity ariſing from a profound ignorance of his own knowledge and talents. The duke was ſurpriſed; and having a taſte for the ſciences, he entered into converſation with the young mathematician: he aſked him ſeveral queſtions, and was aſtoniſhed at the force, the accuracy, and the candour of his anſwers. 'But how, ſaid the Duke, came you by the knowledge of all theſe things?' Stone replied, 'A ſervant taught me, ten years ſince, to read: does one need to know any thing more than the 24 letters in order to learn every thing elſe that one wiſhes?' The Duke's curioſity redoubled—he ſat down upon a bank, and requeſted a detail of all his proceedings in becoming ſo learned.

"I firſt learned to read, ſaid Stone: the maſons were then at work upon your houſe: I went near them one day, and I ſaw that the architect uſed a rule, compaſſes, and that he made calculations. I inquired what might be the meaning and uſe of theſe things; and I was informed that there was a ſcience called Arithmetic: I purchaſed a book of arithmetic, and I learned it.—I was told there was another ſcience called Geometry: I bought the books, and I learnt geometry. By reading I found that there were good books in theſe two ſciences in Latin: I bought a dictionary, and I learned Latin. I underſtood alſo that there were good books of the ſame kind in French: I bought a dictionary, and I learned French. And this, my lord, is what I have done: it ſeems to me that we may learn every thing when we know the 24 letters of the alphabet."

"This account charmed the Duke. He drew this wonderful genius out of his obſcurity; and he provided him with an employment which left him plenty of time to apply himſelf to the ſciences. He diſcovered in him alſo the ſame genius for muſic, for painting, for architecture, for all the ſciences which depend on calculations and proportions."

"I have ſeen Mr Stone. He is a man of great ſimplicity. He is at preſent ſenſible of his own knowledge; but he is not puffed up with it. He is poſſeſſed with a pure and diſintereſted love for the mathematics, though he is not ſolicitous to paſs for a mathematician; vanity having no part in the great labour he ſuſtains to excel in that ſcience. He deſpiſes fortune alſo; and he has ſolicited me twenty times to requeſt the duke to give him leſs employment, which may not be worth the half of that he now has, in order to be more retired, and leſs taken off from his favourite ſtudies. He diſcovers ſometimes, by methods of his own,

Stone. own, truths which others have discovered before him. He is charmed to find on these occasions that he is not a first inventor, and that others have made a greater progress than he thought. Far from being a palgiary, he attributes ingenious solutions, which he gives to certain problems, to the hints he has found in others, although the connection is but very distant," &c.

Mr Stone was author and translator of several useful works; viz. 1. A New Mathematical Dictionary, in 1 vol. 8vo, first printed in 1726. 2. Fluxions, in 1 vol. 8vo, 1730. The Direct Method is a translation from the French, of Hospital's Analyse des Infiniments Petits; and the Inverse Method was supplied by Stone himself. 3. The elements of Euclid, in 2 vols. 8vo, 1731. A neat and useful edition of those Elements, with an account of the life and writings of Euclid, and a defence of his elements against modern objectors. Beside other smaller works. Stone was a fellow of the Royal Society, and had inserted in the Philosophical Transactions (vol. 41, p. 218) an "Account of two species of lines of the 3d order, not mentioned by Sir Isaac Newton or Mr Stirling."

STONE (Jerome), the son of a reputable seaman, was born in the parish of Scoonie, in the county of Fife, North Britain. His father died abroad when he was but three years of age, and his mother, with her young family, was left in very narrow circumstances. Jerome, like the rest of the children, having got the ordinary school education, reading English, writing, and arithmetic, betook himself to the business of a travelling chapman. But the dealing in buckles, garters, and such small articles, not suiting his superior genius, he soon converted his little stock into books, and for some years went through the country, and attended the fairs as an itinerant bookseller. There is great reason to believe that he engaged in this new species of traffic, more with a view to the improvement of his mind than for any pecuniary emolument. Formed by nature for literature, he possessed a peculiar talent for acquiring languages with amazing facility. Whether from a desire to understand the Scriptures in their original languages, or from being informed that these languages are the parents of many others, he began his philological pursuits with the study of the Hebrew and Greek tongues; and, by a wonderful effort of genius and application, made himself so far master of these, without any kind of assistance, as to be able to interpret the Hebrew Bible and Greek Testament into English *ad aperturam libri*. At this time he did not know one word of Latin. Sensible that he could make no great progress in learning, without the knowledge of at least the grammar of that language, he made application to the parish schoolmaster for his assistance. Some time afterwards, he was encouraged to prosecute his studies at the University of St Andrew's. An unexampled proficiency in every branch of literature recommended him to the esteem of the professors; and an uncommon fund of wit and pleasantry rendered him, at the same time, the favourite of all his fellow students, some of whom speak of him to this day with an enthusiastic degree of admiration and respect. About this period some very humorous poetical pieces of his composition were published in the Scots Magazine. Before he had finished his third session, or term, at St Andrew's, on an application to the College by the master of the school of Dunkeld for an usher, Mr Stone was recommended as the best qualified for that office; and about two or three years after, the master being removed to Perth, Mr Stone, by the favour of his Grace the Duke of Athol, who had conceived a high opinion of his abilities, was appointed his successor. Stone.

When he first went to Dunkeld, he entertained but an unfavourable opinion of the Gaelic language, which he considered as nothing better than a barbarous inarticulate gibberish; but being bent on investigating the origin and descent of the ancient Scots, he suffered not his prejudices to make him neglect the study of their primitive tongue. Having, with his usual alidarity and success, mastered the grammatical difficulties which he encountered, he set himself to discover something of the true genius and character of the language. He collected a number of ancient poems, the production of Irish or Scottish bards, which, he said, were daring, innocent, passionate, and bold. Some of these poems were translated into English verse, which several person now alive have seen in manuscript, before Mr Macpherson published any of his translations from Ossian.

He died while he was writing and preparing for the press a treatise, intitled, "An Inquiry into the Original of the Nation and Language of the ancient Scots, with Conjectures about the Primitive State of the Celtic and other European Nations;" an idea which could not have been conceived by an ordinary genius. In this treatise he proves that the Scots drew their original, as well as their language, from the ancient Gauls. Had Mr Stone lived to finish this work, which discovers great ingenuity, immense reading, and indefatigable industry, it would have thrown light upon the dark and early periods of the Scottish history, as he opens a new and plain path for leading us through the unexplored labyrinths of antiquity. But a fever put an end to his life, his labours, and his usefulness, in the year 1757, being then only in the 30th year of his age. He left, in manuscript, a much esteemed and well-known allegory, intitled "The Immortality of Authors," which has been published and often reprinted since his death, and will be a lasting monument of a lively fancy, sound judgement, and correct taste. It was no small ornament of this extraordinary character, that he paid a pious regard to his aged mother, who survived him two years, and received an annual pension from the Duchess of Athol as a testimony of respect to the memory of her son.

STONEHIVE, or STONEHAVEN, a small town in the county of Kincardine, in Scotland, 15 miles south from Aberdeen. It was built in the time of Charles II. and stands at the foot of some high cliffs, in a small bay, with a rocky bottom, opening a little in one part, so that small vessels may find admittance, but only at high water. A pier laps over this harbour from the north side to secure them after their entrance. The town contains about 800 inhabitants. The manufactures are foil-cloths and Osnaburghs, knit worsted and thread stockings.

STONES, in natural history, bodies which are insipid, not ductile, nor is flammable, nor soluble in water. But as this is the definition given of earths by chemists and naturalists, we must refer the reader to the articles EARTH, and MINERALOGY, Part II. class 1. for a view.

Stones. view of the claſſification of ſtones. Here we will only make a few obſervations concerning their natural hiſtory.

As philoſophers have perplexed themſelves much about the origin and formation of the earth (a ſubject certainly far beyond the ken of the human intellect, at leaſt if we believe that it was made by the almighty power of God), ſo they have alſo propoſed theories to explain the origin of ſtones. When philoſophers limit their inquiries within the boundaries of ſcience, where they are led by the ſober and ſafe conduct of obſervation and experiment, their concluſions may be ſolid and may be uſeful; but when, throwing experiment and obſervation aſide, they rear a theory upon an airy nothing, or upon a ſingle detached fact, their theories will vaniſh before the touch of true philoſophy as a romantic palace before the rod of the enchanter. Sometimes from whim, or caprice, or vanity, they attempt to confound every thing: They wiſh to prove that the ſoul is mere matter, that plants are animals, and that foſſils are plants, and thus would vaniſh two ſubſtances, ſpirit and dead matter, entirely from the world; as if the Author of Nature were actuated by ſordid views of parſimony in the works of creation, though we evidently ſee that a generous profuſion is one of the characteriſtic marks of theſe works. We leave the taſk of confounding the different claſſes of being to thoſe philoſophers whoſe minds are too contracted to comprehend a great variety of being at one view, or who prefer novelty to every thing elſe. We content ourſelves with the old opinion, that the ſoul is a ſpiritual ſubſtance; that plants are plants, and that ſtones are ſtones.

We have been led into theſe remarks by finding that ſome philoſophers ſay that ſtones are vegetables; that they grow and increaſe in ſize like a plant. This theory, we believe, was firſt offered to the world by M. Tournefort, in the year 1702, after returning from his travels in the eaſt. It was founded on a curious fact. In ſurveying the labyrinth of Crete, he obſerved that the names which viſitors had engraved upon the rock were not formed of hollow but of prominent letters like baſſo relievos. He ſuppoſes that theſe letters were at firſt hollowed out by knives; that the hollows have ſince been filled up by the growth of the ſtone; and hence he concludes that ſtones vegetate. We wiſh we were fully aſſured of the fact that the letters were at firſt hollowed, before we attempt to account for their prominency. But even allowing the ſuppoſition to be true that they were at firſt hollow, we reply it is only a ſingle fact, and that it is altogether unphiloſophical to deduce a general ſyſtem from a ſingle fact. Stones.

In the *ſecond* place, this protuberancy of the characters is very improperly called vegetation, for it is not produced by a proceſs in any reſpect like the vegetation of a plant. Vegetation ſuppoſes veſſels containing fluids and growth by expanſion; but who ever heard of veſſels in a ſtone, of fluids moving in them, or of the different parts expanding and ſwelling like the branch or trunk of a tree? Even the fact which Tournefort mentions proves nothing. He does not pretend to ſay, that the rock itſelf is increaſing, but only that a few ſmall hollows are filled with new ſtony matter, which riſes a little above the ſurrounding ſurface of the rock. This matter evidently has been once liquid, and at length has congealed in the channel into which it had run.—But is not this eaſily explained by a common proceſs, the formation of ſtalactites? When water charged with calcareous matter is expoſed to the action of air, the water evaporates, and leaves the calcareous earth behind, which hardens and becomes like a ſtone.

Having thus examined the principal fact upon which M. Tournefort founds his theory, it is unneceſſary to follow him minutely through the reſt of his ſubject.—He compares the accretion of matter in the labyrinth to the conſolidation of a bone when broken, by a callus formed of the extravaſated nutritious juice. This obſervation is thought to be confirmed, by finding that the projecting matter of the letters is whitiſh and the rock itſelf greyiſh. But it is eaſy to find compariſons. The difficulty, as Pope ſays, is to apply them. The reſemblance between the filling up of the hollow of a ſtone, and the conſolidation of a broken bone by a callus, we confeſs ourſelves not philoſophers enough to ſee. Were we writing poetry in bad taſte, perhaps it might appear. The circumſtance, that the prominent matter of the letters is whitiſh, while the rock is greyiſh, we flatter ourſelves ſtrengthens our ſuppoſition that it conſiſts of a depoſition of calcareous matter. Upon the whole, we conclude, we hope logically, that no ſuch theory as this, that ſtones are vegetables, can be drawn from the ſuppoſed fact reſpecting the labyrinth. We have to regret, that the account which we have ſeen of the ſubject is ſo imperfect, that we have not ſufficient materials for a proper inveſtigation. Tournefort has not even told us of what kind of ſtone or earth the accretion conſiſts; yet this ſingle information would probably have decided the queſtion (A).

Artificial

(A) To give a more diſtinct notion of Tournefort's theory, we ſhall ſubjoin his concluſions: From theſe obſervations (he ſays) it follows, that there are ſtones which grow in the quarries, and of conſequence that are fed; that the ſame juice which nouriſhes them ſerves to rejoin their parts when broken; juſt as in the bones of animals, and the branches of trees, when kept up by bandages; and, in a word, that they vegetate. There is, then (he ſays), no room to doubt but that they are organized; or that they draw their nutritious juice from the earth. This juice muſt be firſt filtrated and prepared in their ſurface, which may be here eſteemed as a kind of bark; and hence it muſt be conveyed to all the other parts. It is highly probable the juice which filled the cavities of the letters was brought thither from the bottom of the roots; nor is there any more difficulty in conceiving this than in comprehending how the ſap ſhould paſs from the roots of our largeſt oaks to the very extremities of their higheſt branches. Some ſtones, then (he concludes), muſt be allowed to vegetate and grow like plants: but this is not all; (he adds), that probably they are generated in the ſame manner; at leaſt, that there are abundance of ſtones whoſe generation is inconceivable, without ſuppoſing that they come from a kind of ſeeds, wherein the organical parts of the ſtones are wrapped up as thoſe of the largeſt plants are in their ſeeds.

Stone.

Artificial STONE. See STUCCO.

Elaſtic STONE. See *Elaſtic Mineral*.

Philoſopher's STONE. See *Philoſopher's* STONE.

Precious STONES. See GEM.

Rocking Stone, or *Logan*, a ſtone of a prodigious ſize, ſo exactly poiſed, that it would rock or ſhake with the ſmalleſt force. Of theſe ſtones the ancients give us ſome account. Pliny ſays, that at *Harpaſa*, a town of Aſia, there was a rock of ſuch a wonderful nature, that if touched with the finger it would ſhake, but could not be moved from its place with the whole force of the body*. Ptolemy Hephæſtion mentions† a gygonian ſtone near the ocean, which was agitated when ſtruck by the ſtalk of an aſphodel, but could not be removed by a great exertion of force. The word *gygonius* ſeems to be Celtic; for *gwingg*, ſignifies *mutans* the rocking ſtone.

* Lib. ii. c. 69.

† Lib. iii. c. 3.

Many rocking ſtones are to be found in different parts of Britain; ſome natural, others artificial, or placed in their poſition by human art. In the parish of St Levan, Cornwall, there is a promontary called *Caſtle Treryn*. On the weſtern ſide of the middle group, near the top, lies a very large ſtone, ſo evenly poiſed that any hand may move it from one ſide to another; yet it is ſo fixed on its baſe, that no lever nor any mechanical force can remove it from its preſent ſituation. It is called the *Logan ſtone*, and is at ſuch a height from the ground that no perſon can believe that it was raiſed to its preſent poſition by art. But there are other rocking ſtones, which are ſo ſhaped and ſo ſituated, that there can be no doubt but they were erected by human ſtrength. Of this kind Borlaſe thinks the great *Quoit* or *Karn-lidan*, in the parish of Tywidnek, to be. It is 39 feet in circumference, and four feet thick at a medium, and ſtands on a ſingle pedeſtal. There is alſo a remarkable ſtone of the ſame kind in the iſland of St Agnes in Scilly. The under rock A is 10 feet 6 inches high, 47 feet round the middle, and touches the ground with no more than half its baſe. The upper rock C reſts on one point only, and is ſo nicely balanced, that two or three men with a pole can move it. It is eight feet ſix inches high, and 47 in circumference. On the top there is a baſon D hollowed out, three feet eleven inches in diameter at a medium, but wider at the brim, and three feet deep. From the globular ſhape of this upper ſtone, it is highly probable that it was rounded by human art, and perhaps even placed on its pedeſtal by human ſtrength. In Sithney parish, near Helſtone, in Cornwall, ſtood the famous logan, or rocking ſtone, commonly called *Men Amber*, q. d. *Men an Bar*, or the *top-ſtone*. It was eleven feet by ſix and four high, and ſo nicely poiſed on another ſtone that a little child could move it, and all travellers who came this way deſired to ſee it. But Sturbfall, Cromwell's governor of Pendennis, with much ado cauſed it to be undermined, to the great grief of the country. There are ſome marks of the tool on it, and, by its quadrangular ſhape, it was probably dedicated to Mercury.

Plate CCCCLXXII. fig. 7.

Borlaſe, chap. iv. p. 184.

That the rocking ſtones are monuments erected by the Druids cannot be doubted; but tradition has not informed us for what purpoſe they were intended. Mr Toland thinks that the Druids made the people believe that they alone could move them; and that by a miracle; and that by this pretended miracle they condemned or acquitted the accuſed, and brought criminals to confeſs what could not otherwiſe be extorted from them. How far this conjecture is right we muſt leave to thoſe who are deeply verſed in the knowledge of antiquities to determine.

Sonorous Stones, a kind of ſtone remarkable for emitting an agreeable ſound when ſtruck, and much uſed in China for making muſical inſtruments which they call *king*.

The various kinds of ſonorous ſtones known in China differ conſiderably from one another in tone, and in the ſtrength and duration of their tone; and what is very ſurpriſing, is, that this difference cannot be diſcovered either by the different degrees of their hardneſs, weight, or fineneſs of grain, or by any other qualities which might be ſuppoſed to determine it. Some ſtones are found remarkably hard, which are very ſonorous; and others exceedingly ſoft, which have an excellent tone; ſome extremely heavy emit a very ſweet ſound; and there are others as light as pumice-ſtone which have alſo an agreeable ſound.

The chemiſts and naturaliſts of Europe and America have never yet attempted to diſcover, whether ſome of our ſtones may not have the ſame properties as the ſonorous ſtones of the extremities of Aſia. It however appears, that the Romans were formerly acquainted with a ſonorous ſtone of the claſs of *king-che*. Pliny (ſays the Abbé du Bos, in his Reflections on Poetry and Painting, when ſpeaking of curious ſtones) obſerves that the ſtone called *chalcophonus*, or *brazen ſound*, is black; and that, according to the etymology of its name, it ſends forth a ſound much reſembling that of brass when it is ſtruck. The paſſage of Pliny is as follows: *Chalcophonus nigra eſt; ſed diſſa æris tinnitum reddit.*

Some ſonorous ſtones were at length ſent into France, and the late Duke de Chaulnes examined them with particular attention. The following are ſome of his obſervations: "The Academy of Sciences, Mr Rome de Liſle, and ſeveral other learned mineralogiſts, when aſked if they were acquainted with the black ſtone of which the Chineſe king was made, for anſwer cited the paſſage of Pliny mentioned by Boethius de Bott. Linnæus, and in the Dictionary of Bomare, and added what Mr Anderſon ſays in his Natural Hiſtory of Iceland reſpecting a bluiſh kind of ſtone which is very ſonorous. As the black ſtone of the Chineſe becomes of a bluiſh colour when filed, it is probably of the ſame ſpecies. None of the reſt who were conſulted had ever ſeen it. The Chineſe ſtone has a great reſemblance at firſt ſight to black marble, and like it is calcareous; but marble generally is not ſonorous. It alſo externally reſembles touch-ſtone, which is a kind of baſaltes, and the baſaltes found near volcanos; but theſe two ſtones are vitrificati ns."

The duke next endeavoured to procure ſome information from the ſtone cutters. They all replied, that blue coloured marble was very ſonorous, and that they had ſeen large blocks of it which emitted a very ſtrong ſound; but the duke, having ordered a king to be conſtructed of this kind of ſtone, it was found that it did not poſſeſs that property. By trying the black marble of Flanders, a piece was at length found which emitted an agreeable ſound: it was cut into a king, which almoſt as ſonorous as thoſe of China. All theſe obſerva-

Stone. tions give us reaſon to believe that the ſtones of which the king are formed are nothing elſe but a black kind of marble, the conſtituent parts of which are the ſame as thoſe of the marble of Europe, but that ſome difference in their organization renders them more or leſs ſonorous.

Swine STONE (*lapis ſuillus*) or *fetid ſtone*, ſo called from its exceſſively fetid ſmell, calcareous earth impregnated with petroleum. It is found, 1. Solid, with the particles ſcarcely viſible, of a black colour, as the marble found in Flanders, and in the province of Jutland in Sweden. 2. With viſible grains of a blackiſh brown colour, found likewiſe in ſome places of Sweden. 3. With coarſe ſcales, found alſo in Sweden. Great part of the limeſtones found in England belong to this claſs, and emit a very fetid ſmell when ſtruck violently, but it ſoon goes off in the fire.

Stone-Marrow. See CLAY, ſpecies 4.

Stone-Ware, a ſpecies of pottery ſo called from its hardneſs. See *Delft-Ware*, PORCELAIN, and POTTERY.

"Clay is a principal ingredient in pottery of all kinds which has the property of hardening in the fire, and of receiving and preſerving any form into which it is moulded. One kind of clay reſiſts the moſt violent action of the fire after being hardened to a certain degree, but is incapable of receiving a ſufficient degree of hardneſs and ſolidity. A ſecond kind aſſumes a hardneſs reſembling that of flint, and ſuch a compactneſs that veſſels made of it have a gloſſy appearance in their fracture reſembling porcelain. Theſe two ſpecies owe their peculiar properties of reſiſting heat without melting, to ſand, chalk, gypſum or ferruginous earth, which they contain. A third ſpecies of clay begins to harden with a moderate fire, and melts entirely with a ſtrong fire. It is of the ſecond ſpecies that ſtone-ware is made.

"The moſt famous manufactory of ſtone-ware, as well as of other kinds of pottery, is at Burſlem in Staffordſhire. This can be traced with certainty at leaſt two centuries back; but of its firſt introduction no tradition remains. In 1686, as we learn from Dr Plot's Natural Hiſtory of Staffordſhire publiſhed in that year, only the coarſe yellow, red, black, and mottled wares, were made in this country; and the only materials employed for them appear to have been the different coloured clays which are found in the neighbourhood, and which form ſome of the meaſures or ſtrata of the coal-mines. Theſe coarſe clays made the body of the ware, and the glaze was produced by powdered lead-ore, ſprinkled on the pieces before firing, with the addition of a little manganeſe for ſome particular colours. The quantity of goods manufactured was at that time ſo inconſiderable, that the chief ſale of them, the Doctor ſays, was "to poor crate-men, who carried them on their backs all over the country."

Anderſon's Commerce, vol. iv.

"About the year 1690, two ingenious artiſans from Germany, of the name of Eller, ſettled near Burſlem, and carried on a ſmall work for a little time. They brought into this country the method of glazing ſtone-ware, by caſting ſalt into the kiln while it is hot, and ſome other improvements of leſs importance; but finding they could not keep their ſecrets to themſelves, they left the place rather in diſguſt. From this time various kinds of ſtone-ware, glazed by the fumes of ſalt in the manner abovementioned, were added to the wares before made. The white kind, which afterwards became, and for many ſucceeding years continued, the ſtaple branch of pottery, is ſaid to have owed its origin to the following accident. A potter, Mr Aſtbury, travelling to London, perceiving ſomething amiſs with one of his horſe's eyes, an hoſtler at Dunſtable ſaid he could ſoon cure him, and for that purpoſe put a common black flint ſtone into the fire. The potter obſerving it, when taken out, to be of a fine white, immediately conceived the idea of improving his ware by the addition of this material to the whiteſt clay he could procure: accordingly he ſent home a quantity of the flint ſtones of that country, where they are plentiful among the chalk, and by mixing them with tobacco-pipe clay, produced a white ſtone-ware much ſuperior to any that had been ſeen before. Stone.

"Some of the other potters ſoon diſcovered the ſource of this ſuperiority, and did not fail to follow his example. For a long time they pounded the flint ſtones in private rooms by manual labour in mortars; but many of the poor workmen ſuffered ſeverely from the duſt of the flint getting into their lungs, and producing dreadful coughs, conſumptions, and other pulmonary diſorders. Theſe diſaſters, and the increaſed demand for the flint powder, induced them to try to grind it by mills of various conſtructions; and this method being found both effectual and ſafe, has continued in practice ever ſince. With theſe improvements, in the beginning of the preſent century, various articles were produced for tea and coffee equipages. Soon after attempts were made to furniſh the dinner table alſo; and before the middle of the century, utenſils for the table were manufactured in quantity as well for exportation as home conſumption.

"But the ſalt glaze, the only one then in uſe for this purpoſe, is in its own nature ſo imperfect, and the potters, from an injudicious competition among themſelves for cheapneſs, rather than excellence, had been ſo inattentive to elegance of form and neatneſs of workmanſhip, that this ware was rejected from the tables of perſons of rank; and about the year 1760, a white ware, much more beautiful and better glazed than ours, began to be imported in conſiderable quantities from France.

"This inundation of a foreign manufacture, ſo much ſuperior to any of our own, muſt have had very bad effects upon the potteries of this kingdom, if a new one, ſtill more to the public taſte, had not appeared ſoon after. In the year 1763, Mr Joſiah Wedgwood, who had already introduced ſeveral improvements into this art, invented a ſpecies of earthen ware for the table quite new in its appearance, covered with a rich and brilliant glaze, bearing ſudden alternations of heat and cold, manufactured with eaſe and expedition, and conſequently cheap, and having every requiſite for the purpoſe intended. To this new manufacture the queen was pleaſed to give her name and patronage, commanding it to be called *Queen's ware*, and honouring the inventor by appointing him her majeſty's potter.

"The common clay of the country is uſed for the ordinary ſorts; the finer kinds are made of clay from Devonſhire and Dorſetſhire, chiefly from Biddeford; but the flints from the Thames are all brought rough by ſea, either to Liverpool or Hull, and ſo by Burton. There is no conjecture formed of the original reaſon

Stone, Stonehenge.

ſon of fixing the manufacture in this ſpot, except for the convenience of plenty of coals, which abound under all the country.

"The flints firſt are ground in mills, and the clay prepared by breaking, waſhing, and ſifting, and then they are mixed in the requiſite proportions. The flints are bought and by the people about the country, and by them burnt and ground, and ſold to the manufacturers by the peck.

"The mixture is then laid in large quantities on kilns to evaporate the moiſture; but this is a nice work, as it muſt not be too dry; next it is beat with large wooden hammers, and then is in order for throwing, and is moulded into the forms in which it is to remain: this is the moſt difficult work in the whole manufacture. A boy turns a perpendicular wheel, which by means of thongs turns a ſmall horizontal one, juſt before the thrower, with ſuch velocity, that it twirls round the lump of clay he lays on it into any form he directs it with his fingers.

"There are 300 houſes which are calculated to employ, upon an average, twenty hands each, or 6000 in the whole; but of all the variety of people that work in what may be called the preparation for the employment of the immediate manufacturers, the total number cannot be much ſhort of 10,000, and it is increaſing every day. Large quantities are exported to Germany, Ireland, Holland, Ruſſia, Spain, the Eaſt Indies, and much to America; ſome of the fineſt ſorts to France."

Stone in the Bladder. See MEDICINE, n° 400. SURGERY-*Index*: and ALKALI, n° 17, 18, 19.

STONE, in merchandize, denotes a certain weight for weighing commodities. A ſtone of beef at London is the quantity of eight pounds: in Herefordſhire 12 pounds: in the North 16 pounds. A ſtone of glaſs is five pounds; of wax eight pounds. A ſtone of wool (according to the ſtatute of 11 Hen. VII.) is to weigh 14 pounds; yet in ſome places it is more, in others leſs; as in Glouceſterſhire 15 pounds; in Herefordſhire 12 pounds. Among horſe-courſers a ſtone is the weight of 14 pounds.

The reaſon of the name is evident. Weights at firſt were generally made of ſtone. See Deut. xxv. 13. where the word אבן tranſlated *weight*, properly ſignifies a *ſtone*.

Stone-Curlew, in ornithology. See MOTACILLA.

STONEHENGE, a celebrated monument of antiquity, ſtands in the middle of a flat area near the ſummit of a hill ſix miles diſtant from Saliſbury. It is incloſed by a circular double bank and ditch near 30 feet broad, after croſſing which we aſcend 30 yards before we reach the work. The whole fabric conſiſted of two circles and two ovals. The outer circle is about 108 feet diameter, conſiſting when entire of 60 ſtones, 30 uprights and 30 impoſts, of which remain only 24 uprights, 17 ſtanding and 7 down, 3½ feet aſunder, and 8 impoſts. Eleven uprights have their 5 impoſts on them by the grand entrance. Theſe ſtones are from 13 to 20 feet high. The leſſer circle is ſomewhat more than 8 feet from the inſide of the outer one, and conſiſted of 40 leſſer ſtones (the higheſt 6 feet), of which only 19 remain, and only 11 ſtanding: the walk between theſe two circles is 300 feet in circumference. The Adytum or Cell is an oval formed of 10 ſtones (from 16 to 22 feet high), in pairs, with impoſts, which Dr Stukeley calls *trilithons*, and above 30 feet high, riſing in height as they go round, and each pair [illegible], and connected as the outer part; the higheſt [illegible]. Within theſe are 19 more ſmaller [illegible], of which 9 are ſtanding. At the upper end of [illegible] altar, a large ſlab of blue coarſe marble, 20 [illegible] feet long, and 4 broad; preſſed down by the weight of the vaſt ſtones that have fallen upon it. The whole number of ſtones, uprights, impoſts, and altar, is exactly 140. The ſtones are far from being artificial, but were moſt probably brought from thoſe called the *Weſtern* on Marlborough Downs, 15 or 16 miles off, and if tried with a tool they appear of the ſame hardneſs, grain, and colour, generally reddiſh. The bones of oxen, deer, and other beaſts, have been found ſcattering in and about Stonehenge; and human bones in the circumjacent barrows. There are three entrances from the plain to this ſtructure, the moſt conſiderable of which is from the north eaſt, and at each of them were raiſed on the outſide of the trench two large ſtones with two ſmaller within parallel to them.

Gough's edition of Camden's Britannia, vol. i. p. 107.

It has been long a diſpute among the learned, by what nation, and for what purpoſe, theſe enormous ſtones were collected and arranged. The firſt account of this ſtructure we meet with is in Geoffroy of Monmouth, who, in the reign of King Stephen, wrote the hiſtory of the Britons in Latin. He tells us, that it was erected by the counſel of Merlin the Britiſh enchanter, at the command of Aurelius Ambroſius the laſt Britiſh king, in memory of 460 Britons who were murdered by Hengiſt the Saxon. The next account is that of Polydore Virgil, who ſays that the Britons erected this as a ſepulchral monument of Aurelius Ambroſius. Others ſuppoſe it to have been a ſepulchral monument of Boadicea the famous Britiſh Queen. Inigo Jones is of opinion, that it was a Roman temple; from a ſtone 16 feet long, and four broad, placed in an exact poſition to the eaſtward, altar-faſhion Mr Charlton attributed it to the Danes, who were two years maſters of Wiltſhire; a tin tablet, on which were ſome unknown characters, ſuppoſed to be Punic, was digged up near it in the reign of Henry VIII. but is loſt; probably that might have given ſome information reſpecting its founders. Its common name, *Stone-rege* is Saxon, and ſignifies a "ſtone gallows," to which theſe ſtones, having tranſverſe impoſts, bear ſome reſemblance. It is alſo called in Welch *choir gaur*, or "the giant's dance."

Mr Grofe thinks that Dr Stukeley has completely proved this ſtructure to have been a Britiſh temple in which the Druids officiated. He ſuppoſes it to have been the metropolitan temple of Great Britain, and tranſlates the words *choir gaur* "the great choir or temple." The learned Mr Bryant is of opinion that it was erected by a colony of Cuthites poſſibly before the time of the Druids; becauſe it was uſual with them to place one vaſt ſtone upon another for a rude monumental; and theſe they often placed in ſuch a way, that even a breath of wind would ſometimes make them vacillate. Of ſuch ſtones one remains at this day in the iſle of Stonehenge. The ancients diſtinguiſhed it as connected with a religious view, by the name of [illegible], by which was ſignified any thing fixed and ſtable. The Greeks called them [illegible], *fabre made ſtones*. Stonehenge, according

Stook || Stove.

cording to Mr Bryant, is compoſed of theſe amber ſtones: hence the next town is denominated *Ambreſbury*; not from a Roman Ambroſius, for no ſuch perſon ever exiſted, but from the *ambroſiæ petræ*, in whoſe vicinity it ſtood. Some of theſe were rocking ſtones; and there was a wonderful monument of this ſort near Penzance in Cornwall, which ſtill retains the name of *main amber*, or the ſacred ſtones. Such a one is mentioned by Apollonius Rhodius, ſuppoſed to have been raiſed in the time of the Argonautæ, in the iſland Tenos, as the monument of the two-winged ſons of Boreas, ſlain by Hercules; and there are others in China and other countries.

STOOK, a term uſed in many parts of Britain for a ſhock of corn containing 12 ſheaves.

STOOL, in medicine, an evacuation or diſcharge of the fæces by the anus.

Stool, in mining, is uſed when the miners leave off digging deeper, and work in the ends forward. The end before them is called the *ſtool*.

Stool, in ſhip-building, the name of the ſupporters of the poop and top lanterns.

STOOPING, in falconry, is when a hawk, being upon her wings at the height of her pitch, bends down violently to take the fowl.

STOPPERS, in a ſhip, certain ſhort pieces of rope, which are uſually knotted at one or both ends, according to the purpoſe for which they are deſigned. They are either uſed to ſuſpend any heavy body, or to retain a cable, ſhroud, &c. in a fixed poſition. Thus, the anchors, when firſt hoiſted up from the ground, are hung to the cat-head by a ſtopper attached to the latter, which paſſing through the anchor-ring, is afterwards faſtened to the timber-head; and the ſame rope ſerves to faſten it on the bow at ſea; or to ſuſpend it by the ring which is to be ſunk from the ſhip to the bottom. The ſtoppers of the cable have a large knot and a laniard at one end, and are faſtened to a ring-bolt in the deck by the other. They are attached to the cable by the laniard, which is faſtened ſecurely round both by ſeveral turns paſſed behind the knot, or about the neck of the ſtopper; by which means the cable is reſtrained from running out of the ſhip when ſhe rides at anchor.

The ſtoppers of the ſhroud have a knot and a laniard at each end. They are only uſed when the ſhrouds are cut aſunder in battle, or diſabled by tempeſtuous weather; at which time they are laſhed, in the ſame manner as thoſe of the cables, to the ſeparated parts of the ſhroud, which are thereby reunited, ſo as to be fit for immediate ſervice. This, however, is only a temporary expedient.

STOPS. See Punctuation; and Scripture, n° 136.

STORAX. See Styrax.

STORK, in ornithology. See Ardea.

STOVE for heating apartments, greenhouſes, hothouſes, fruit-walls, &c.

When treating of the mechanical properties of air, we explained in ſufficient detail the manner in which the expanſion produced in a maſs of air by heat produces that motion up our chimneys which is called the draught of the chimney; and, in the article Smoke, we conſidered the circumſtances which tend to check, to promote, or to direct this current, ſo as to free us from the ſmoke and vitiated air which neceſſarily accompanies the conſumption of the fuel. In Pneumatics we alſo attended to the manner in which our fires immediately operate in warming our apartments. At preſent, when about to deſcribe a method of warming intrinſically different, we muſt pay ſome more attention to the diſtinguiſhing circumſtance. Without pretending to explain the phyſical connection of heat and light, it may ſuffice to obſerve, that heat, as well as light, is communicated to diſtant bodies in an inſtant by radiation. A perſon paſſing haſtily by the door of a glaſs-houſe feels the glow of heat in the very moment he ſees the dazzling light of the furnace mouth, and it is interrupted by merely ſcreening his face with his hand. In this way is an apartment partly warmed by an open fire; and we avoid the oppreſſive heat by ſitting where the fire is not ſeen, or by interpoſing a ſcreen. We are apt to connect this ſo ſtrongly in the imagination with the light emitted by the fire, that we attribute the heat to the immediate action of the light. But this opinion is ſhown to be gratuitous by a curious experiment made before the Royal Society by Dr Hooke, and afterwards, with more care and accurate examination, by Mr Scheele. They found, that by bringing a plate of the moſt tranſparent glaſs briſkly between the fire and one's face, the heat is immediately intercepted without any ſenſible diminution of the light. Scheele, by a very pretty inveſtigation, diſcovered that the glaſs made the ſeparation, and did it both in refraction and reflection; for he found, that when the light of the ſame fire was collected into a focus by means of a poliſhed metal concave ſpeculum, a thermometer placed there was *inſtantly* affected. But if we employ a glaſs ſpeculum foiled in the uſual manner with quickſilver, of the ſame diameter and focal diſtance, and of equally brilliant reflection, there is hardly any ſenſible heat produced in the focus, and the thermometer muſt remain there for a very long while before it is ſenſibly affected. When we repeated this curious experiment, we found, that after the glaſs has remained a long while in this poſition, whether tranſmitting or reflecting the light, it loſes in a great meaſure its power of intercepting the heat. By varying this obſervation in many of its circumſtances, we think ourſelves entitled to conclude, that the glaſs abſorbs the heat which it intercepts, and is very quickly heated by the abſorption. While it riſes in its own temperature, it intercepts the heat powerfully; but when it is, as it were, ſaturated, attracting no more than what it immediately imparts to the air in corporeal contact with it, the heat paſſes freely through along with the light. If the glaſs be held ſo near the fire that the ſurrounding air is very much heated, no ſenſible interruption of heat is perceived after the glaſs is thus ſaturated. We found the cheek more quickly ſenſible than the thermometer of this inſtantaneous radiation of the heat which accompanies the light, or is ſeparated from it in this experiment. It is a very inſtructive experiment in the phyſiology of heat.

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We cannot ſay how far this radiation of heat may extend, nor whether the accompanyment of light is abſolutely neceſſary. The mathematician proceeds on the ſuppoſition that it extends as far as the radiation of light, and that, being alſo rectilineal, the denſity of the heat is proportional to that of the light. But theſe notions are ſomewhat gratuitous; and there are

appearances

Stove. appearances which render them doubtful. When with a lens of an inch in diameter we form a focus on a piece of black unpolished marble of an inch diameter, the mathematician must allow that no more rays fall on the marble than if the lens were away: therefore the marble should be equally warmed in either case. But it is by no means so, as we have repeatedly found by exposing it during equal times, and then dropping it into water. The water which is heated by the marble on which the focus has been formed will be found to have acquired from it much more heat than from the other. The tops of lofty mountains which are never shaded by clouds, but enjoy perpetual sunshine and serenity, instead of being warmer than the valleys below, are covered with never-melting snow; and we have some grounds to suspect that the genial influence of the sun requires the co-operation of the atmosphere, and to doubt whether there is any warmth at the moon, on which no atmosphere like ours can be observed. Perhaps the heat which cheers us, and fertilizes our earth, is chemically separated from our atmosphere by its elective attraction for the light of the sun. Our successors in the study of meteorology need not fear that the subject of their research will be soon deprived of scientific allurements. We know but little of it after all the progress we have made during this last century, and it still presents an ample field of difficultion.

We said that the accompanyment of light is not demonstrably necessary. We are certain that heat may be imparted without any sensible light, in a manner which we can hardly suppose any thing but radiation. If a piece of very hot iron be placed a little without the principal focus of a metallic concave speculum, and a very sensible air-thermometer be placed in its conjugate focus, it will instantly show an elevation of temperature, altho' the iron is quite imperceptible to an eye which has even been a long while in the dark. No such rise of temperature is observed if the thermometer be placed a little to one side of the focus of the speculum; therefore the phenomenon is precisely similar to the radiation of light. We are obliged therefore to acknowledge that the heat is radiated in this experiment in the same way that light is in the common optical experiments.

Although this is the most usual way that we in this country employ fuel for warming our apartments, it is by no means the only way in which the heat diffused from this fuel may be imparted to distant bodies. It is not even the most effectual method; it is diffused also by immediate communication to bodies in contact. The air in immediate contact with the burning fuel is heated, and imparts some of its heat to the air lying beyond it, and this is partly shared with the air which is still farther off; and this diffusion, by communication *in contactu*, goes on till the remote air contiguous to the walls, the floor, the ceiling, the furniture, the company, all get a share in proportion to their attractions and their capacities. And as the air is thus continually supplied, and continually gives out heat, the walls, &c. become gradually warmer, and the room becomes comfortable and pleasant. But we apprehend that no great proportion of the heat actually acquired by the room is communicated in this way. This diffusion by contact is but slow, especially in air which is very dry; so slow indeed, that the air in the immediate neighbourhood of the fuel is hurried up the chimney before it has time to impart any of the heat received in contact. We know that the time employed in diffusing itself in this way through stagnant air to any moderate distance is very considerable. We imagine therefore that the heat communicated to our rooms by an open fire is chiefly by radiation, but in a way sometime different from what we mentioned before. We imagine, that as the piece of glass in Dr Hooke's experiment absorbs the heat, so the whole mass of air which fills the room intercepts the radiated heat in every part of the room where the fire is seen, and is as it were saturated with it throughout, and ready to impart it to every body immersed in it. We cannot otherwise account for the *equality* of the heat in the different parts of the room. Mere radiation on the solid bodies would warm them in the inverse duplicate ratio of their distances from the fire; and diffusion by contact, if compatible with the rapid current up the chimney, would heat the room still more unequably. Recollect how slowly, and with what rapid diminution of intensity, the colour of blue vitriol is communicated to water even to a very small distance. But because all parts of the air of the room absorb radiated heat, what is saturated at a higher temperature, being nearer to the fire, rises to the ceiling, spreads outwards along the ceiling, and has its place supplied by the air, which is thus pushed towards the fire from the places which are not directly illuminated.

Far different is the method of warming the room by a stove. Here the radiation, if any, is very feeble or scanty; and if a passage were allowed up the chimney for the warmed air, it would be quickly carried off. This is well known to the English who reside in the cold climates of St Petersburgh, Archangel, &c. They love the exhilarating flutter of an open fire, and often have one in their parlour; but this, so far from warming the room during the extreme cold weather, obliges them to heat their stoves more frequently, and even abstracts the heat from a whole suite of apartments. But all passages this way are shut up when we warm a room by stoves. The air immediately contiguous to the stove is heated by contact, and this heat is gradually, though slowly, diffused through the whole room. The diffusion would however be very slow indeed, were it not for the great expansibility of air by heat. But the air surrounding the stove quickly expands and rises to the ceiling, while the neighbouring air rushes in to supply the place, nay is even pushed in by the air which goes outwards aloft. Thus the whole air is soon moved, and the room acquires almost an equal temperature throughout.

The warming by stoves must therefore be managed upon very different principles from those adopted in the employment of open fires. The general principle is, 1*st*, To employ the fuel in the most effectual manner for heating the external part of the stove, which is immediately efficient in warming the contiguous air; and, 2*d*, To keep in the room the air already warmed, at least as much as is consistent with wholesomeness and cleanliness.

The first purpose is accomplished by conducting the flue of the furnace round its external part, or, in short, by making every part of the fire external. Of all forms, that of a long pipe, returned backwards and forwards, up and down (provided only that the places of

Stove. its laſt diſcharge be conſiderably higher than its entry from the fire-place), would be the moſt effectual. We have ſeen a very ſmall ſtove conſtructed in this way, the whole being incloſed in a handſome caſe of poliſhed iron plate, pierced and cut into elegant foliage like the cock of a watch, ſo that the odd looking pipes were completely concealed. Though only three feet long, one foot thick, and ſix feet high, it warmed a very lofty room of 24 feet by 18, and conſumed leſs than half the fuel of a ſtove of the more uſual make, which did not ſo fully warm a ſmaller chamber. Stove.

It would occupy a volume to deſcribe the immenſe variety of ſtoves which ingenuity or architectonic taſte has conſtructed. We ſhall content ourſelves with giving a ſpecimen of the two chief claſſes into which they may be diſtinguiſhed.

The air of a room may be equally warmed, either by applying it to the ſurface of a ſmall ſtove made very hot, or to the ſurface of a much larger ſtove more moderately heated. The firſt kind is chiefly uſed in Holland, Flanders, and the milder climates of Germany and Poland. The laſt are univerſally uſed in the frozen climates of Ruſſia and Sweden. The firſt are generally made of caſt-iron, and the laſt of brick-work covered with glazed tiles or ſtucco.

Plate CCCCLXXIV. Fig. 1. repreſents a ſmall German ſtove fully ſufficient for warming a room 24 feet by 18. The baſe is about three feet broad and 14 inches deep, that is, from back to front, and ſix or ſeven feet high. The decoration is in the faſhion of that country; but the operative ſtructure of it will admit of any ſtyle of ornament. A, is the fire-place, and the wood or charred coal is laid on the bottom, which has no bars. Bars would admit the air too freely among the fuel, and would both conſume it too faſt and raiſe too great a heat. That no heat may be uſeleſsly expended, the ſole of the fire-place and the whole bottom of the ſtove is raiſed an inch or two above the floor of the room, and the air is therefore warmed by it in ſucceſſion, and riſes upwards. For the ſame reaſon the back of the ſtove is not in contact with the wall of the room, or of the niche in which it is placed. The fire-place is ſhut up by a door which fits cloſely to its caſe, and has a ſmall wicket at the bottom, whoſe aperture is regulated by a ſliding plate, ſo as to admit no more air than what ſuffices for ſlowly conſuming the fuel. The flame and heated air riſe to the top of the fire-place three or four inches above the arch or mantle-piece, and get out laterally by two narrow paſſages B, B, immediately below the top plate of the baſe. The current bends downward on each ſide, paſſes at C, C, under the partition plates which divide the two ſide chambers, and then riſes upwards through the outer diviſion of each, and paſſes through narrow ſlits D, D, in the top plate, and from thence along the two hollow piers E, E. The two lateral currents unite at the top of the arch, and go through the ſingle paſſage F into the larger hollow behind the eſcutcheon G. From this place it either goes ſtraight upwards into the vent in the wall by a pipe on the top of the ſtove, or it goes into the wall behind by a pipe inſerted in the back of the ſtove. The propriety of this conſtruction is very obvious. The current of hot air is applied to exterior parts of the ſtove everywhere except in the two ſide chambers of the baſe, where the partition-plates form one ſide of the canal. Even this might be avoided by making each of theſe ſide-chambers a detached hollow pillar. But this would greatly increaſe the trouble of conſtruction and joining together, and is by no means neceſſary. The arch H has a graceful appearance, and affords a very warm ſituation for any thing that requires it, ſuch as a drink in a ſick perſon's bed-chamber, &c. Perſons of a certain claſs uſe this place for keeping a diſh warm; nay, the lower part of the arch is frequently occupied by an incloſed chamber, where the heat riſes high enough even for dreſſing victuals, as will be eaſily imagined when we reflect that the ſole of it is the roof of the fire-place.

The ſtove now deſcribed is ſupplied with fuel and with air by the front door opening into the room. That there may be room for fuel, this middle part projects a few inches before the two ſide chambers. Theſe laſt, with the whole upper part of the ſtove, are not more than ten inches deep. The paſſages, therefore, from the fire-place are towards the back of it; ſo that if we have a mind to ſee the fire (which is always cheerful), the door may be thrown open, and there is no danger of the ſmoke coming out after the current has once warmed the upper part of the ſtove. When the ſtove is of ſuch dimenſions that the baſe is about two feet and a half or three feet high, the fire-place may be furniſhed with a ſmall grate in the Britiſh ſtyle. If the door is ſo hung that it can not only be thrown back, but lifted off its hinges, we have a ſtove grate of the completeſt kind, fully adequate, in our mild climate, to warm a handſome apartment, even with an open fire; and when we hang on the door, and ſhut up the fire-place, a ſtove of the dimenſions already given is almoſt too much for a large drawing-room.

We have frequently remarked, that one ſide of theſe ſtoves grows much warmer than the other, and that it was difficult to prevent or remedy this; and we imagine that this is an unavoidable defect in all ſtoves with a double flue. It is ſcarcely poſſible to make the fire ſo equable in the fire place, that one ſide ſhall not be a little warmer than the other, and a briſker current will then be produced in it. This muſt increaſe the conſumption of the fuel on that ſide, which will increaſe the current, will heat this ſide ſtill more, and thus go on continually till the fuel on this ſide is expended; after which the other ſide will obtain and increaſe the ſuperiority. The flue is made double, that the fire-place may occupy the middle of the front; and it will be difficult to gain this point of ſymmetry with one flue. The inconvenience may, however, be corrected by damping valves placed in ſome part of the upright funnels E, E.

In the colder winters on the continent, it is thought neceſſary to increaſe the effect by making the fire-place open to the back of the ſtove. Its mouth or door communicates with or is joined to an opening of the ſame dimenſions formed in the wall, and the door is on the other ſide in an antichamber or lobby. In Weſtphalia, and other places of Germany, the apartments are diſpoſed round a ſpacious lobby, into which all their fire-places open, and are there ſupplied with fuel. By this conſtruction it is plain that the air of the room, already warmed by the ſtove, is not carried off, and the room is more heated. But this method is very unfavourable to cheerfulneſs and health. The ſame air confined, and repeatedly

Stove. repeatedly breathed and compounded with all the volatile emanations of the room, quickly loſes that refreſhing quality that is ſo deſirable, and even ſo neceſſary for health. It is never renewed except by very partial admixtures when the room doors are thrown open, and becomes diſagreeable to any perſon coming in from the open air; and in the houſes of the leſs opulent becomes really offenſive and nauſeous.

Something of this is unavoidable in all rooms heated by ſtoves. Even in our apartments in this country, perſons of delicate nerves are hurt by what they call the cloſe air of a room; and it is long before the ſmell of dinner is quite removed from a dining-room, notwithſtanding the copious current up the chimney. This muſt be incomparably more ſenſible in a room heated by a ſtove; and this inconvenience in peculiarly ſenſible with reſpect to the ſtove which we are conſidering at preſent, where we employ a ſmall ſurface heated to a great degree.

Such ſtoves are ſeldom made of any thing elſe than caſt-iron. This (in thoſe parts at leaſt which are in immediate contact with the fuel) is in a ſtate of continual calcination, and even throwing off ſcales. This indeed is not ſeen, becauſe it is the bottom or ſole of the fire place which is ſo heated: but the effect on the air of the room is the ſame. The calcination of the iron is occaſioned by the combination of pure vital air with the iron. This is abſtracted from the general maſs of atmoſpheric air in the room, of which it uſually conſtitutes about $\frac{1}{5}$ths. By this abſtraction the remainder becomes leſs fit for ſupporting animal life or flame, and may even become highly deleterious. In every degree the remainder becomes leſs refreſhing, and grows dull and oppreſſive. This is always accompanied by a peculiar ſmell, which, though not diſguſting, is unpleaſant. It reſembles the ſmell of burnt feathers, or more exactly the ſmell we feel if we rub violently for ſome time the palms of our hands together when perfectly dry.

For ſimilar reaſons theſe iron ſtoves occaſion a ſickly ſmell, by burning every particle of duſt which falls on the hot parts; and if they be wiped with a woollen cloth, or any cloth not perfectly free from every kind of greaſy or oily matter, a ſmell is produced for a day or days afterwards; ſo that without the moſt ſcrupulous attention we ſuffer by our very cleanlineſs.

For ſuch reaſons we think that the ſtoves of brick work covered with ſtucco or with glazed tiles are vaſtly preferable. Theſe are much uſed in the genteeler houſes in Flanders and Holland, where they are made in the moſt elegant forms, and decorated with beautiful ſculpture or enamel; but it is plain that they cannot be ſo effectual, nor equally warm a room with the ſame expence of fuel. Earthen ware, eſpecially when covered with porous ſtucco, is far inferior to metal in its power of conducting heat. If built of bricks, they muſt be vaſtly more bulky when the fire-place and flues are of the ſame dimenſions. The moſt perfect way of conſtructing them would certainly be to make them of pottery, in parts exactly fitted to each other, and joined by a proper cement. This mode of conſtructing would admit of every elegance of form or richneſs of ornament, and would not be ſo bulky as thoſe which are built of bricks. The great difficulty is to prevent their cracking by the heat. Different parts of the ſtone being of very different heats, they expand unequally, and there is no cement which can withſtand this, eſpecially when we recollect that the ſame heat which expands the baked earth cauſes the clay or cement, with which the parts of the ſtove are put together or covered, to contract. Accordingly thoſe earthen ware ſtoves ſeldom ſtand a winter or two without cracking in ſome place or other, even when ſtrengthened by iron hoops and cramps judiciouſly diſpoſed within them. Even hooping them externally, which would be very unſightly, will not prevent this; for nothing can reſiſt the expanſion and contraction by heat and cold. When a crack happens in a ſtove, it is not only unſightly, but highly dangerous; becauſe it may be ſo ſituated, that it will diſcharge into the room the air vitiated by the fire. Stove.

For theſe and other reaſons, we can ſcarcely hope to make ſtoves of brick-work or pottery which ſhall bear the neceſſary heat without cracking; and their uſe muſt therefore be confined to caſes where very moderate heat is ſufficient. We need not deſcribe their conſtruction. It is evident that it ſhould be more ſimple than that of iron ſtoves; and we imagine that in the very few caſes in which they are likely to be employed in this country, a ſingle fire-place and an arch over it, divided, if we pleaſe, by a partition or two of thin tile to lengthen the flue, will be quite enough. If the ſtove is made in whole or in part of potters ware, a baſe for the fire-place, with an urn, column, obeliſk, or pyramid above it, for increaſing the ſurface, will alſo be ſufficient. The failure commonly happens at the joinings, where the different pieces of a different heat, and perhaps of a different baking, are apt to expand unequally, and by working on each other one of them muſt give way. Therefore, inſtead of making the joints cloſe and uſing any cement, the upper piece ſhould ſtand in a groove formed in the undermoſt, having a little powdered chalk or clay ſprinkled over it, which will effectually prevent the paſſage of any air; and room being thus given for the unequal expanſion, the joint remains entire. This may be conſidered as a general direction for all furnace-work, where it is in vain to attempt to hinder the mutual working of the parts.

We have ſeen ſtoves in ſmall apartments at St Peterſburg, which were made internally of potters ware, in a great variety of forms, and then covered with a thick coat of ſtucco, finiſhed externally with the utmoſt elegance of ornament, and we were informed that they were very rarely ſubject to crack. They did not give much heat, on account of the very low conducting power of the porous ſtucco; but we imagine that they would be abundantly warm for a moderate room in this country.

When fitted up in theſe ſituations, and with theſe precautions, the brick or pottery ſtoves are incomparably more ſweet and pleaſant than the iron ones.

But in the intenſe colds of Ruſſia and Sweden, or even for very large rooms in this country, ſtoves of theſe ſmall dimenſions are not ſufficient by themſelves, and we muſt follow the practice of thoſe countries where they are made of great ſize, and very moderately heated. It is needleſs to deſcribe their external form, which may be varied at pleaſure. Their internal ſtructure is the ſame in all, and is diſtinctly deſcribed in Pneumatics, n° 364. We ſhall only enlarge a little on the pecu-

Stove. peculiarities connected with the general principle of their conſtruction.

The ſtove is intended as a ſort of magazine, in which a great quantity of heat may be quickly accumulated, to be afterwards ſlowly communicated to the air of the room. The ſtove is therefore built extremely maſſive; and it is found that they are more powerful when coated with clay as wet as can be made to hang together. We imagine the reaſon of this to be, that very wet clay, and more particularly ſtucco, muſt be exceedingly porous when dry, and therefore a very ſlow conductor of heat. Inſtead of ſticking on the glazed tiles with no more clay or ſtucco than is ſufficient to attach them, each tile has at its back a ſort of box baked in one piece about two or three inches deep. It is repreſented in fig. 2. This is filled with mortar, and then ſtuck on the brick-work of the ſtove, which has a great number of iron pins or hooks driven into the joints, which may ſink into this clay and keep it firmly attached when dry. This coating, with the maſſive brick-work, forms a great maſs of matter to be heated by the fuel. The loweſt chamber, which is the fire-place, is ſomewhat wider, and conſiderably thicker than the ſtories above, which are merely flues. When the fire-place is finiſhed and about to be arched over, a flat iron bar of ſmall thickneſs is laid along the top of the ſide-wall on both ſides, a ſet of finiſhing bricks being moulded on purpoſe with a notch to receive the iron bar. Croſs bars are laid over theſe, one at each end and one or two between, having a bit turned down at the ends, which takes hold of the longitudinal bars, and keeps them from being thruſt outwards either by the preſſure of the arch or by the ſwelling in conſequence of the heat. In fig. 3. A is the croſs ſection of one of the long bars, and BC is part of one of the croſs bars, and CD is the clench which confines the bar A. This precaution is chiefly neceſſary, becauſe the contraction of the ſtove upwards obliges the walls of the other ſtories to bear a little on the arch of the fire-place. The building above is kept together in like manner by other courſes of iron bars at every ſecond return of the flue. The top of the ſtove is finiſhed by a pretty thick covering of brick-work. The laſt paſſage for the air at H (ſee Pneumatics, fig. 62.) has a ring lining its upper extremity, and projecting an inch or two above it. The flat round it is covered with ſand. When we would ſtop this paſſage, a cover ſhaped like a baſon or cover for diſhes at table, is whelmed over it. The rim of this, reſting on the ſand, effectually prevents all air from coming through and getting up the vent. Acceſs is had to this damper by a door which can be ſhut tight enough to prevent the heated air of the room from waſting itſelf up the vent. When the room is too warm, it may be very rapidly cooled by opening this door. The warm air ruſhes up with great rapidity, and is replaced by cool air from without.

The management of the ſtove is as follows. About eight o'clock in the morning the *pietchnick*, or ſervant who has the charge of the ſtoves, takes off the cover, ſhuts the damper-door, and opens the fire-place door. He then puts in a handful of wood ſhavings or ſtraw, and kindles it. This warms the ſtove and vent, and begins a current of air through it. He then lays a few chips on the ſole of the fire-place, immediately within the door; and behind this he arranges the billets of birchwood, with their ends inwards. Then he lays on more wood in the front, till he thinks there is enough. He ſets fire to the chips, ſhuts the door, and opens the ſmall wicket at its bottom. The air blows the flame of the chips upon the billets behind them, and thus kindles them. They conſume ſlowly, while the billets in front remain untouched by the fire. The ſervant, having made his firſt round of the rooms, returns to this ſtove, and opens the door above to admit air into the vent. This is to ſupply its draught, and thus to check the draught in the body of the ſtove, which is generally too ſtrong at this time, and would conſume the fuel too faſt. By this time the billets in the front are burning, firſt at the bottom, and the reſt in ſucceſſion as they ſink down on the embers, and come oppoſite to the wicket. The room does not yet feel any effect from the fire, the heat of which has not yet reached its external ſurface; but in about half an hour this grows warm. The upper door is ſhut again, that no heat may now be waſted. The pietchnik by and by ſpreads the embers and aſhes over the whole bottom of the fire-place with a rake, by which the bottom is greatly heated, and heats the air contiguous to it externally (for it ſtands on little pillars) very powerfully. He takes care to bring up to the top of the aſhes every bit of wood or coal that is not yet conſumed, that all may be completely expended. He does this as briſkly as poſſible, that the room may not loſe much warmed air by keeping open the fire-place door. At his laſt viſit, when he obſerves no more glowing embers, he ſhuts the fire-place door and wicket, and puts the damper on the paſſage above, and ſhuts its door.—All this is over in about an hour and a half after kindling the fire. All current of air is now at an end within the ſtove, and it is now a great maſs of brick-work, heated to a great degree within, but only about blood-warm externally. The heat gradually ſpreads outwards, and the external ſurface of the ſtove acquires its greateſt heat about three o'clock in the afternoon; after which it gradually cools till next morning.

This heat ſeldom is ſo great that one cannot bear to touch the ſtove with his cheek, and to keep it there. In conſequence of this it can burn none of the duſt which unavoidably falls on the ſtove, and we are never troubled with the ſickening ſmells that are unavoidable when we employ the ſmall caſt iron ſtoves much heated. The great expence of heat in a room ariſes from the glaſs windows. The pane is ſo thin that the external air keeps it continually cold, and thus the windows are continually robbing the air of the room of its heat. This expence of heat is reduced to leſs than one third by double caſements. The inner caſement is about as much colder than the room as the outer caſement is warmer than the air of the fields; and we have the ſingular advantage of having no ice formed on the glaſſes. But to enſure this laſt advantage, the ſeams of the inner caſement muſt be paſted with paper, and thoſe of the outer caſement muſt be left unpaſted. If we do the contrary, we ſhall certainly have ice on the outer caſement; the reaſon of which is eaſily ſeen.

We have been thus particular in our deſcription of the management, becauſe the reaſons of ſome particulars are not very obvious, and the practice would not readily occur to many people; ſo that a perſon who, on the

Stove. faith of our recommendation, ſhould prefer one of theſe ſtoves to the German ſtove, whoſe management is ſimple and obvious, might be greatly diſappointed. But by following this method we are confident that the Ruſſian ſtove will be found much ſuperior both in warmth and agreeable air. The ſpreading out of the embers, and waiting till all is reduced to aſhes before the doors are ſhut, is alſo abſolutely neceſſary, and a neglect of it would expoſe us to imminent danger of ſuffocation by fixed air; and this is the only inconvenience of the Ruſſian ſtove, from which the other ſtove is free. The fixed air has no ſmell; and the firſt indication of its preſence is a ſlight giddineſs and laſſitude, which diſpoſes us to ſit down and to ſleep. This would be fatal; and we muſt immediately open the upper paſſage and the fire-place door, ſo as to produce a ſtrong current to carry the vitiated air of the room up the chimney. Throwing up the ſaſhes, or at leaſt opening all the doors, is proper on ſuch an occaſion.

If we burn pit-coal, either raw or charred, this precaution is ſtill more neceſſary; becauſe the cinder is not ſo eaſily or ſo ſoon completely conſumed. This fuel will require a little difference in the management from wood fuel, but which is eaſily ſeen by any perſon of reflection. The ſafe way would be to rake out all half-burnt coal before ſhutting up the doors.

If we uſe raw pit-coal, great care is neceſſary to prevent the accumulation of ſoot in the upper part of the ſtove. It is an inacceſſible place for the chimney ſweep; and if we attempt to burn it out, we run a great riſk of ſplitting that part of the ſtove which is the moſt ſlightly conſtructed. It is adviſable therefore to burn it away every day, by giving a briſk draught with an open door for five minutes. With wood or coak there is no danger.

It will not be improper in this place to give ſome inſtructions for the conſtruction of ſtoves for warming ſeveral floors in a great manufactory, ſuch as a cotton-mill, or a public library or muſeum.

In ſuch ſituations we think cleanlineſs, wholeſomeneſs, and ſweetneſs of air, no leſs neceſſary than in the drawing room of a man of opulence. We therefore recommend the brick-ſtove in preference to the iron one; and though it would not be the beſt or moſt economical practice to heat it but once a-day, and we ſhould rather prefer the German practice of conſtant feeding, we ſtill think it highly proper to limit the heat to a very moderate degree, and employ a large ſurface.

If the diſpoſition of the rooms allows us the conveniency of a thick party-wall, we would place the ſtove in the middle of this wall, in an arch which pierces through the wall. Immediately above this arch we would carry up a very wide chimney through the whole height. This chimney muſt have a paſſage opening into each floor on both ſides, which may be very accurately ſhut up by a door. The ſtove being ſet up under the arch, it muſt have a pipe communicating with its flue, and riſing up through this chimney. Could an earthen pipe be properly ſupported, and ſecured from ſplitting by hoops, we ſhould prefer it for the reaſons already given. But as this is perhaps expecting too much, we muſt admit the uſe of a caſt iron pipe. This is the real chimney or flue of the ſtove, and muſt be of as great diameter as poſſible, that it may act, by an extenſive ſurface, all the way up.

The ſtove ſtands under the arch in the wall; but the air that is warmed by its furnace would eſcape on both ſides, and would be expended in that ſingle floor. To prevent this, the ſtove muſt be incloſed in a caſe: this may be of brick-work, at the diſtance of two or three inches from the ſtove all round. It muſt be well ſhut in above, and at the foundation muſt have a row of ſmall holes to admit the air all around it. This air will then be warmed over the whole ſpace between the ſtove and the caſe, paſs up the chimney, and there receive additional heat from the flue pipe which is in the middle. Great care muſt be taken that the fire place door have no communication with the ſpace between the ſtove and its caſe, but be incloſed in a mouth piece which comes through the caſe, and opens into the feeding room. Thus all the air which goes up to the rooms will be pure and wholeſome, provided we take care that every thing be kept clean and ſweet about the air holes below. Obſerve that thoſe air-holes which are near the furnace door muſt be incloſed in a wooden trunk which takes in its air at ſome diſtance from this door; for ſince the current between the ſtove and caſe may be almoſt as great as the current within the ſtove (nay, when a puff of wind beats down the chimney, it may even exceed it), there is a riſk of ſome vitiated air and ſmoke being drawn into the caſe. Stove.

If the ſtove cannot be placed in the arch of a party-wall, it may be ſet adjoining to a ſide or outer wall, and furniſhed with a caſe, a large chimney, and a flue-pipe, in the ſame manner. But in this caſe a great deal of heat is waſted on this outer wall, and carried off by the external air. In this ſituation we would recommend to line that part of the wall which is behind the ſtove (at two or three inches diſtance), and the whole of the chimney, with plaiſter on laths. Theſe ſhould be nailed on battens properly faſtened on the wall, leaving a ſpace of an inch between the laths and the wall. The plaiſter ſhould be of the moſt ſpungy kind, having in it a quantity of clay in powder inſtead of the full proportion of ſand. Horſe-dung, waſhed with water and ſtrained through coarſe flannel, leaves a great portion of unaſſimilated vegetable fibre, which will mix very intimately in the plaiſter, and make it a ſubſtance very unfit for conducting heat. There is no danger of catching fire by this lining. We have ſeen a moſt tremendous fire rage for three hours, in contact with a partition of lath and plaiſter (on the plaiſter-ſide however), without diſcolouring the thin laths on the other ſide. We once ſaw a cottage chimney on fire, and burn till the ſoot was conſumed. This chimney was nothing but a pipe of a foot wide, made of laths, and plaiſtered on the inſide and outſide; and it paſſed through a thatched roof. We therefore recommend this in place of the brick caſe for incloſing the ſtove. It would ſave heat; and as it might be made in pieces or detached frames, which could be joined by iron ſtraps and hinges, any part of the ſtove could be laid open for repairs at pleaſure.

We have no heſitation in ſaying that a ſtove conſtructed in this manner would be greatly ſuperior in power to any we have ſeen, and would be free from many of their diſguſting defects. We beg leave therefore to conclude this part of the ſubject by deſcribing one which was to have been erected in one of the churches of the city of Edinburgh.

Fig. 4. is a ſketch of the plan of the church contain-

Stove. ed in the parallelogram AFED. P marks the place of the pulpit, and LMNO the front of the galleries. These are carried back to the side walls AB and DC. But at the end opposite to the pulpit they do not reach so far, but leave a space BFEC about 12 feet wide. Below the back of the galleries, on each side, there is a passage ABGH, KICD, separated from the seated part of the church by partitions which reach from the floor to the galleries, so that the space HGIK is completely shut in. The church is an ancient Gothic building, of a light and airy structure, having two rows of large windows above the arcades, and a spacious window in the east end above the pulpit. The congregation complain of a cold air, which they feel pouring down upon their heads. This is more particularly felt by those sitting in the fronts of the galleries. We imagine that this arises chiefly from the extensive surface of the upper row of windows, and of the cold stone-walls above, which robs the air of its heat as it glides up along the sides of the church. It becomes heavier by collapsing, and in this state descends in the middle of the church.

The stove S is placed against the middle of the west wall at the distance of a few inches, and is completely inclosed in a case of lath and plaster. The vent, which is to carry off the smoke and burnt air, is conveyed up or along the wall, and through the roof or side-wall, but without any communication with the case. In like manner the fire-place door is open to the passage, without communicating with the case; and care is taken that the holes which admit the air into the case are so disposed that they shall run no risk of drawing in any air from the fire-place door.

From the top of this case proceed two trunks Q, R, each of which is two feet broad and six inches deep, coated within and without with the most spungy plaster that can be composed. For this purpose we should recommend a composition of powdered charcoal and as much clay and quicklime as will give it a very slight cohesion. We know that a piece of this may be held in the hand, without inconvenience, within an inch of where it is of a glowing red heat.—These trunks open into another trunk XVTYZ, which ranges along the partition immediately under the galleries, and may be formed externally into a corniche, a little massive indeed, but not unsightly in a building of this style. This trunk is coated in the same manner. It has several openings *a*, *a*, &c. which have sliders that can be drawn aside by means of handles accessible from the outer passage.—At the extremities X and Z of this trunk are two perpendicular trunks which come up through the galleries, and are continued to a considerable height. At their junction with their horizontal trunk are two doors large enough to admit a lamp. Each perpendicular trunk has also a valve by which it can be completely stopped.

The stove is managed as follows: Early in the morning the superintendant shuts all the sliders, and sets a lamp (burning) in each of the trunks X and Z, and shuts the doors. He then puts on and kindles the fire in the stove, and manages it either in the Russian or German method. Perhaps the latter is preferable, as being liable to fewest accidents from mistake or neglect.

The lamps set in the lower ends of the upright trunks presently warm them, and produce a current of air upwards. This must be supplied by the horizontal trunk, which must take it from the case round the stove. Thus a current is begun in the direction we wish. By and by the air in the case acquires heat from the stove, and the current becomes extremely brisk. When the manager perceives this, he removes the lamps, shuts the valves, and opens the holes *a*, *a*, &c. beginning with the most remote, and proceeding slowly towards the stove from each extremity of the horizontal branches. The heated air now issues by these holes, glides along the ceiling below the galleries, and escapes, by rising up along the fronts of the galleries, and will be sensibly felt by those sitting there, coming on their faces with a gentle warmth. It will then rise (in great part) straight up, while some of it will glide backwards, to the comfort of those who sit behind. Stove.

The propriety of shutting the valves of the upright trunks is evident. If they were left open, no air would come out by the holes *a*, *a*, &c.; but, on the contrary, the air would go in at these holes to supply the current, and the stove be rendered useless. The air delivered by these holes will keep close to the ceiling, and will not, as we imagine, incommode those who sit below the galleries. But if it should be found to render these parts too warm, holes may be pierced through the ceiling, by which it will rise among the people above, and must be very comfortable. It will require the careful attention of some intelligent person to bring all this into a proper train at first, by finding the proper apertures of the different holes, so as to render the heat equable through the whole space. But this being once ascertained the difficulty is over.

The air trunks must be very capacious, but may be contracted towards the extremities as their lateral discharges diminish; and the row of holes which admit the air to the case round the stove must be fully able to supply them.

It must be observed, that in this construction the ascensional force is but small. It is only the height of a short column of warm air from the ground to the galleries. At first indeed it is great, having the unlimited height of the perpendicular trunks at X and Z; but during the use of the stove it is reduced to nine or ten feet. It is necessary, therefore, that the stove be highly heated, perhaps considerably beyond the Russian practice, but yet inferior to the heat of the German iron stoves. But still we strongly recommend the brick or pottery stoves, on account of the wholesome sweetness of the air which they furnish; and we are certain that a stove of moderate dimensions, eight feet long, for instance, by eight feet high, will be sufficient for warming a church holding 1200 or 1500 people. If the stove could be placed lower, which in many situations is very practicable, its effect would be proportionally greater, because all depends on the rapidity of the current. When we are limited in height, we must extend the stove so much the more in length, and make the air trunks more capacious. These and many other circumstances of local modification must be attended to by the erector of the stove; and without the judicious attention of an intelligent artist, we may expect nothing but disappointment. It is hardly possible to give instructions suited to every situation; but a careful attention to the general principle which determines the ascensional force will free the artist from any great risk of failure.

We

Stove, Stourbridge.

We may say the same thing of stoves for conservatories, hot houses, hot walls, &c. and can hardly add any thing of consequence to what we have already said on these heads in the article PNEUMATICS.

We must not, however, dismiss the subject without taking notice of the very specious projects which have been frequently offered for drying malt by stoves. Many of these are to be seen in the publications of the Academies of Stockholm, Upsal, Copenhagen, and some have been erected in Great Britain; but they have not been found to answer.

On Drying of Malt.

"We apprehend that they cannot answer. To dry malt, and make it fit for the ales and beers for which this island is so famous, it is by no means enough that we give it a proper and an equable supply of heat.—This alone would bake it and make it flinty, causing the moisture to penetrate the mealy particles of the grain; and, by completely dissolving the soluble parts, would render each kernel an uniform mass, which would dry into a flinty grain, breaking like a piece of glass.—A grain of malt is not an inert pulp. It is a seed, in an active state, growing, and of an organized structure. We wish to stop it in this state, and kill it, not by heating it, but by abstracting its moisture. We thus leave it in its granulated or organized form, spungy, and fit for imbibing water in the mash tub, without running into a paste.

"To accomplish these purposes, the construction of our malt kilns seems very well adapted. The kiln is the only flue of the furnace, and a copious *current* of air is formed through among the grains, carrying off with it the water which is evaporated by the heat. But this evaporation, being chiefly in consequence of the vapour being immediately dissolved by the passing air, will stop as soon as the current of air stops. This current has to make its way through moist grain, laid in a pretty thick bed, and matted together. Some force, therefore, is necessary to drive it through. This is furnished by the draught of the kiln. Substituting a stove, immediately applied to the malt, will not have this effect. The only way in which we think this can be done different from the present, is to have a horizontal flue, as has been proposed in these projects, spread out at a small distance below the grate on which the malt is laid, and to cover the whole with a high dome, like a glass house dome. This being filled with a tall column of hot air, and having no passage into it but through the malt, would produce the current which we want. We are convinced that this will make much less fuel serve; but we are by no means certain that the sulphureous and carbonic acid which accompanies the air in our common kiln is not a necessary or a useful ingredient in the process. It is well known that different coaks, cinders, or charcoals, impart different qualities to the malts, and are preferred *each for its own purpose*. Were this a matter of indifference, we know a method of rapidly drying malt much more economical and expeditious than by either kiln or stove." But this has nothing to do with our present subject, of which we now take leave.

STOURBRIDGE, or STURBICH, the name of a field near Cambridge, noted for its famous fair kept annually on the 7th of September, and which continues for a fortnight. The commodities are, horses, hops, iron, wool, leather, cheese, &c. This place is also noted for an excellent species of clay capable of resisting an intense heat. It is used in making pots for glass-houses, fire-bricks, &c. and is sold at an high price.

Stow of Stow-market.

STOW, the name of a market-town in Gloucestershire in England, situated in W. Long. 1. 50. N. Lat. 51. 54. It is also the name of a fine seat of the Marquis of Buckingham in Buckinghamshire. Here are the best gardens in England, adorned with busts, statues, obelisks, pavilions, and temples. It is two miles from the town of Buckingham.

STOW (John), the industrious historian, son of Thomas Stow merchant taylor of St Michael's, Cornhill, in London, was born about the year 1525. Of the early part of his life we know very little, except that he was bred to his father's business, which in the year 1560 he relinquished, devoting himself entirely to the study of our ancient historians, chronicles, annals, charters, registers, and records. Of these he made a considerable collection, travelling for that purpose to different parts of the kingdom, and transcribing such manuscripts as he could not purchase. But this profession of an antiquary being attended with no present emolument, he was obliged for subsistence to return to his trade.—It happened, however, that his talents and necessities were made known to Dr Parker archbishop of Canterbury; who being himself an antiquary, encouraged and enabled Mr Stow to prosecute his darling study. In those times of persecution, though Elizabeth was then upon the throne, honest John Stow did not escape danger. His collection of Popish records was deemed cause of suspicion. His younger brother Thomas preferred no less than 140 articles against him before the ecclesiastical commission; but the proof being insufficient, he was acquitted. In 1565 he first published his Summary of the Chronicles of England. About the year 1584 he began his Survey of London. In 1595 he was one of the two collectors for a great muster of Limestreet ward: in the same year he petitioned the corporation of London to bestow on him the benefit of two freemen, to enable him to publish his survey; and in 1589 he petitioned again for a pension. Whether he succeeded, is not known. He was principally concerned in the second edition of Holinshed's chronicle, published in 1587. He also corrected, and twice augmented, Chaucer's works, published in 1561 and in 1597. His survey of London was first published in 1598. To these laborious works he would have added his large Chronicle, or History of England; but he lived only to publish an abstract of it, under the title of *Flores Historiarum*. The folio volume, which was printed after his death, with the title of *Stow's Chronicle*, was taken from his papers by Edmund Howes. Having thus spent his life and fortune in these laborious pursuits, he was at last obliged to solicit the charitable and well disposed for relief. For this purpose, king James I. granted him, in 1603, a brief, which was renewed in 1604, authorizing him to collect in churches the benefactions of his fellow-citizens. He died in April 1605, aged 80; and was buried in his parish church of St. Andrew's, Undershaft, where his widow erected a decent monument to his memory. John Stow was a most indefatigable antiquarian, a faithful historian, and an honest man.

STOWMARKET, a town of Suffolk, in England, situated in E. Long. 1. 6 N. Lat. 52. 16. It is a large

Stowage ‖ Strabo.

handſome place, ſituated between the branches of the rivers Gypping and Orwell, and is remarkable for having the beſt cherries in England.

STOWAGE, the general diſpoſition of the ſeveral materials contained in a ſhip's hold, with regard to their figure, magnitude, or ſolidity.

In the ſtowage of different articles, as ballaſt, caſks, caſes, bales, and boxes, there are ſeveral general rules to be obſerved, according to the circumſtances or qualities of thoſe materials. The caſks which contain any liquid are, according to the ſea phraſe, to be *bung-up* and *bilge-free*, i. e. cloſely wedged up in an horizontal poſition, and reſting on their quarters: ſo that the bilges where they are thickeſt being entirely free all round, cannot rub againſt each other by the motion of the veſſel. Dry goods, or ſuch as may be damaged by the water, are to be carefully incloſed in caſks, bales, caſes, or wrappers; and wedged off from the bottom and ſides of the ſhip, as well as from the bow, maſts, and pump-well. Due attention muſt likewiſe be had to their diſpoſition with regard to each other, and to the trim and centre of gravity of the ſhip; ſo that the heavieſt may always be neareſt the keel, and the lighteſt gradually above them.

STRABISMUS, ſquinting. See MEDICINE-*Index*.

STRABO, a celebrated Greek geographer, philoſopher, and hiſtorian, was born at Amaſia, and was deſcended from a family ſettled at Gnoſſus in Crete. He was the diſciple of Xenarchus, a Peripatetic philoſopher, and at length attached himſelf to the Stoics. He contracted a ſtrict friendſhip with Cornelius Gallus, governor of Egypt, and travelled into ſeveral countries to obſerve the ſituation of places, and the cuſtoms of nations. He flouriſhed under Auguſtus, and died under Tiberius about the year 25, in a very advanced age.—He compoſed ſeveral works, all of which are loſt except his Geography in 17 books; which are juſtly eſteemed very precious remains of antiquity. The two firſt books are employed in ſhowing, that the ſtudy of geography is not only worthy of, but even neceſſary to, a philoſopher; the third deſcribes Spain; the fourth, Gaul and the Britannic iſles; the fifth and ſixth, Italy and the adjacent iſles; the ſeventh, which is imperfect at the end, Germany, the countries of the Getæ and Illyrii, Taurica Cherſoneſus, and Epirus; the eighth, ninth, and tenth, Greece with the neighbouring iſles; the four following, Aſia within Mount Taurus; the fifteenth and ſixteenth, Aſia without Taurus, India, Perſia, Syria, Arabia; and the ſeventeenth, Egypt, Æthiopia, Carthage, and other places of Africa. Strabo's work was publiſhed with a Latin verſion by Xylander, and Notes by Iſaac Caſaubon (or rather by Henry Scrimzeer, from whom Caſaubon chiefly ſtole them), at Paris, 1620 in folio. But the beſt edition is that of Amſterdam in 1707, in two volumes folio, by the learned Theodore Janſonius ab Almelooveen, with the entire notes of Xylander, Caſaubon, Meurſius, Cluver, Holſtenius, Salmaſius, Bochart, Ez. Spanheim, Cellarius, and others. To this edition is ſubjoined the *Chreſtomathiæ*, or epitome of Strabo; which according to Mr Dodwell, who has written a very elaborate and learned diſſertation about it, was made by ſome unknown perſon between the years of Chriſt 676 and 996. It has been found of ſome uſe, not only in helping to correct the original, but in ſupplying in ſome meaſure the defect in the ſeventh book. Mr Dodwell's diſſertation is prefixed to this edition.

Strada ‖ Strahan.

STRADA (Famianus), a very ingenious and learned Jeſuit, was born at Rome the latter end of the 16th century, and taught rhetoric there, in a public manner, for fifteen years. He wrote ſeveral pieces upon the art of oratory, and publiſhed ſome orations with a view of illuſtrating by example what he had inculcated by precept. But his *Proluſiones Academicæ* and his *Hiſtoria de Bello Belgico* are the two works which raiſed his reputation, and have preſerved his memory. His hiſtory of the war of Flanders was publiſhed at Rome; the firſt decade in 1640, the ſecond in 1647; the whole extending from the death of Charles V. which happened in 1558, to the year 1590. It is written in good Latin, as all allow; but its merit in other reſpects has been variouſly determined. His *Proluſiones Academicæ* ſhow great ingenuity, and a maſterly ſkill in claſſical literature; that proluſion eſpecially in which he introduces Lucan, Lucretius, Claudian, Ovid, Statius, and Virgil, each of them verſifying according to his own ſtrain. They have been often printed. We know not the year of Strada's birth or of his death.

STRAHAN (William,) an eminent printer, was born at Edinburgh in the year 1715. His father, who had a ſmall appointment in the cuſtoms, gave his ſon the education which every one of decent rank then received in a country where the avenues to learning were eaſy, and open to men of the moſt moderate circumſtances. After having paſſed through the tuition of a grammar-ſchool, he was put apprentice to a printer; and when a very young man, removed to a wider ſphere in that line of buſineſs, and went to follow his trade in London. Sober, diligent, and attentive, while his emoluments were for ſome time very ſcanty, he contrived to live rather within than beyond his income; and though he married early, and without ſuch a proviſion as prudence might have looked for in the eſtabliſhment of a family, he continued to thrive, and to better his circumſtances. This he would often mention as an encouragement to early matrimony; and uſed to ſay, that he never had a child born that Providence did not ſend ſome increaſe of income to provide for the increaſe of his houſehold. With ſufficient vigour of mind, he had that happy flow of animal ſpirits that is not eaſily diſcouraged by unpromiſing appearances.

His abilities in his profeſſion, accompanied with perfect integrity and unabating diligence, enabled him, after the firſt difficulties were overcome, to advance with rapid ſucceſs. And he was one of the moſt flouriſhing men of the trade, when, in the year 1770, he purchaſed a ſhare of the patent for king's printer of Mr Eyre, with whom he maintained the moſt cordial intimacy during the reſt of his life. Beſide the emoluments ariſing from this appointment, as well as from a very extenſive private buſineſs, he now drew largely from a field which required ſome degree of ſpeculative ſagacity to cultivate on account of the great literary property which he acquired by purchaſing the copy-rights of the moſt celebrated authors of the time. In this his liberality kept equal pace with his prudence, and in ſome caſes went perhaps rather beyond it. Never had ſuch rewards been given to the labours of literary men as now were received from him and his aſſociates in thoſe purchaſes of copy-rights from authors.

Having

Strahan. Having now attained the first great object of business, wealth, Mr Strahan looked with a very allowable ambition on the stations of political rank and eminence. Politics had long occupied his active mind, which he had for many years pursued as his favourite amusement, by corresponding on that subject with some of the first characters of the age. Mr Strahan's queries to Dr Franklin in the year 1769, respecting the discontents of the Americans, published in the London Chronicle of 28th July 1778, show the conception he entertained of the important consequences of that dispute, and his anxiety as a good subject to investigate, at that early period, the proper means by which their grievances might be removed, and a permanent harmony restored between the two countries. In the year 1775 he was elected a member of parliament for the borough of Malmsburg in Wiltshire, with a very illustrious colleague, the Hon. C. J. Fox; and in the succeeding parliament, for Wootton Basset, in the same county. In this station, applying himself with that industry which was natural to him, he was a useful member, and attended the house with a scrupulous punctuality. His talents for business acquired the consideration to which they were intitled, and were not unnoticed by the minister.

In his political connections he was constant to the friends to whom he had first been attached. He was a steady supporter of that party who were turned out of administration in spring 1784, and lost his seat in the house of commons by the dissolution of parliament with which that change was followed: a situation which he did not show any desire to resume on the return of the new parliament; arising from a feeling of some decline in his health, which had rather suffered from the long sittings and late hours with which the political warfare in the preceding had been attended. Without any fixed disease, his strength visibly declined; and though his spirits survived his strength, yet the vigour and activity of his mind were also considerably impaired. Both continued gradually to decline till his death, which happened on the 9th of July 1785 in the 71st year of his age.

Endued with much natural sagacity, and an attentive observation of life, he owed his rise to that station of opulence and respect which he attained, rather to his own talents and exertion, than to any accidental occurrence of favourable or fortunate circumstances. His mind was not uninformed by letters; and from a habit of attention to style, he acquired a considerable portion of critical acuteness in the discernment of its beauties and defects. In one branch of writing he particularly excelled—the epistolary; in which he not only showed the precision and clearness of business, but possessed a neatness as well as a fluency of expression which few letter-writers have been known to surpass. Letter-writing was one of his favourite amusements; and among his correspondents were men of such eminence and talents as well repaid his endeavours to entertain them. Among these, as beforementioned, was the justly celebrated Dr Franklin, originally a printer like Mr Strahan, whose friendship and correspondence, notwithstanding the difference of their sentiments in political matters, he continued to enjoy till his death. One of the last letters which he received from his illustrious and venerable friend, contained a humorous allegory of the state of politics in Britain, drawn from the profession of printing; of which, though the Doctor had quitted the exercise, he had not forgotten the terms.

Strahan & Strain.

The judicious disposition which Mr Strahan made of his property, affords an evident proof of his good sense and propriety. After providing munificently for his widow and children his principal study seems to have been to mitigate the affliction of those (and many there were) who would more immediately have felt his loss, by bequeathing them liberal annuities for their lives; and (recollecting that all of a profession are not equally provident) he left 100l. to the Company of Stationers, the interest to be divided among infirm old printers.

As the virtuous connections of the life and the heart are always pleasing to trace—of Mr Strahan it may briefly be said, that his capacity, diligence, and probity, raised him to the head of his profession. The good humour and obliging disposition which he owed to nature, he cultivated with care, and confirmed by habit. His sympathetic heart beat time to the joy and sorrow of his friends. His advice was always ready to direct youth, and his purse open to relieve indigence. Living in times not the purest in the English annals, he escaped unsullied through the artifices of trade and the corruption of politics. In him a strong natural sagacity, improved by an extensive knowledge of the world, served only to render respectable his unaffected simplicity of manners, and to make his Christian philanthropy more discerning and useful. The uninterrupted health and happiness which accompanied him for half a century in the capital, proves honesty to be the best policy, temperance the greatest luxury, and the essential duties of life its most agreeable amusement. In his elevated fortune, none of his former acquaintance ever accused him of neglect. He attained prosperity without envy, enjoyed wealth without pride, and dispensed bounty without ostentation.

STRAIKS, in the military art, are strong plates of iron, six in number, fixed with large nails called *strake-nails*, on the circumference of a cannon-wheel, over the joints of the fellows; both to strengthen the wheel, and to save the fellows from wearing on hard ways or streets.

STRAIN, a pain occasioned by the violent extension of some membranous or tendinous part.

Strain, *Stress*, in mechanics, are terms indiscriminately used to express the force which is *exerted* in any part of a machine or structure of any kind tending to break it in that part. Thus every part of a rope is *equally* strained by the weight which it suspends. Every part of a pillar is *equally* strained by the load which it supports. A mill axle is *equally* twisted and strained in every part which lies between the part of the wheel actuated by the moving power and the part which is resisted by the work to be performed. Every part of a lever or joint is *differently* strained by a force acting on a distant part.

It is evident that we cannot make the structure fit for its purpose, unless the strength in every part be at least equal to the stress laid on, or the strain excited in that part. It is no less plain, that if we are ignorant of the principles which determine this strain, both in intensity and direction, in relation to the magnitude and the situation of its remote cause, the only resort we have for success is to give to every part of the assem-

bage

Strain & Strait.

blige such solidity that we can leave no doubt of its sufficiency. But daily experience shows us that this vague security is in many cases uncertain, if we are thus ignorant. In all cases it is slovenly, unlike an artist, attended with useless expence, and in machines is attended with a loss of power which is wasted in changing the motions of a needless load of matter.

It must therefore greatly tend to the improvement of all professions occupied in the erection or employment of such structures to have a distinct notion of the strains to which their parts are exposed. Frequently, nay generally, these strains are not immediate, but arise from the action of forces on distant parts, by which the assemblage is strained, and there is a tendency to rupture in every part. This strain is *induced* on every part, and is there modified by fixed mechanical laws. These it is our business to learn; but our chief object in this investigation is to determine the strength of materials which it is necessary to oppose in every part to this strain; and how to oppose this strength in such a manner that it shall be exerted to the best advantage. The notions of strain and strength therefore hardly admit of separation; for it is even by means of the strength of the intermediate parts that the strain is propagated to, or excited in, the part under consideration. It is proper therefore to consider the whole together under the article STRENGTH *of Materials* in mechanics.

STRAINING, is the clarification of a liquor, by passing it through a sieve or filter. The word is derived from the French, *estreindre*; which is formed from *ex*, "out of," and *stringere*, "to press."

STRAIT, a narrow channel or arm of the sea, shut up between lands on either side, and affording a passage out of one great sea into another.

There are three kinds of straits. 1. Such as join one ocean to another. Of this kind are the straits of Magellan and Le Maire. 2. Those which join the ocean to a gulf: the straits of Gibraltar and Babelmandel are of this kind, the Mediterranean and Red Sea being only large gulfs. 3. Those which join one gulf to another; as the straits of Cassa, which join the Palus Mæotis to the Euxine or Black Sea. The passage of straits is commonly dangerous, on account of the rapidity and opposite motion of currents. The most celebrated strait in the world is that of Gibraltar, which is about from 24 to 36 miles long, and from 15 to 24 broad, joining the Mediterranean sea with the Atlantic ocean. The straits of Magellan, discovered in 1520 by F. Magellan, were used some time as a passage out of the North into the South Sea; but since the year 1616, that the strait of Le Maire has been discovered, the former has been disused; both because of its length, which is full three hundred miles, and because the navigation thereof is very dangerous, from the waves of the North and South Seas meeting in it and clashing. The strait at the entrance of the Baltic is called the *Sound*. That between England and France, *Le pas de Calais*, or the *Channel*. There are also the straits of Weigats, of Jesso, of Anian, of Davis, and Hudson, &c.

STRAKES, or STREAKS, in a ship, the uniform ranges of planks on the bottom and sides of a ship, or the continuation of planks joined to the ends of each other, and reaching from the stem to the stern-post and fashion-pieces; the lowest of these, which is called the *garboard streak*, is let into the keel below, and into the stem and stern-post. They say also a ship *keels a strake*, that is, hangs or inclines to one side the quantity of a whole plank's breadth. Strakes ‖ Strange.

STRAKES, or *streaks*, in mining, are frames of boards fixed on or in the ground, where they wash and dress the small ore in a little stream of water, hence called *straked ore*.

STRALSUND, a strong and rich sea-port town of Germany, in Hither Pomerania, and was formerly an important trading-place. In 1678 it was forced to surrender to the elector of Brandenburg, after 1800 houses had been burnt to ashes in one night's time. After this the Swedes defended it to the last extremity; and Charles XII. in 1714, came hither after his return out of Turkey. But the crown of Sweden not being able to hold out against five great powers, it was forced to submit in 1715. In 1720 it was rendered back to Sweden, but in a very poor condition. It is almost surrounded by the sea and the lake Francen, and has a harbour separated from the isle of Rugen by a narrow strait. It is 15 miles north-west of Grippswald, and 40 north-east of Gustrow. E. Long. 13. 28. N. Lat. 54. 17.

STRAMONIUM, in botany; a species of DATURA.

STRAND (*Saxon*), any shore or bank of a sea or great river. Hence the street in the west suburbs of London, which lay next the shore or bank of the Thames, was called the *Strand*. An immunity from custom, and all impositions upon goods or vessels by land or water, was usually expressed by *strand* or *stream*.

STRANDED (from the Saxon *strand*), is when a ship is by tempest, or by ill steerage, run on ground, and so perishes. Where a vessel is stranded, justices of the peace, &c. shall command constables near the sea-coasts to call assistance for the preservation of the ship; and officers of men of war are to be aiding and assisting thereto.

STRANGE (Sir Robert), "who carried the art of engraving to so great perfection in this country, was a man of such general merit, that a life of him, not merely estimating his character as an artist, but also pourtraying his private virtues and domestic habits, would be both useful and entertaining. Such a life, we have reason to believe, will be presented to the public. Modest as he was ingenious, he used indeed to say that the works of an artist should serve for a life and monument to him. His works no doubt will perpetuate his name whilst any taste for the fine arts remains. In the mean time, we cannot but here give a short sketch of his history, the accuracy of which may be depended on.

"Sir Robert Strange was born in the island of Pomona in Orkney, July the 14th 1721; and died at London July the 5th 1792. He was lineally descended from David Strange or Strang, a younger son of the family of the Stranges or Strangs (A) of Balcasky, in the county

(A) The name of *Strange* or *Strang* is indiscriminately used in the old charters and deeds of the Balcasky family, now in the possession of Sir Robert Anstruther of Balcasky, baronet.

Strange. ty of Fife, who settled in Orkney at the time of the Reformation. But as there were no males remaining of the elder branch of the Stranges of Balcatky, Sir Robert became the male representative of it, and was found by a legal investigation to have a right to the armorial bearings and every other mark of honour belonging to that ancient family.

"He received his classical education at Kirkwall in Orkney under the care of a learned, worthy, and much respected gentleman, Mr Murdoch Mackenzie, still alive (1795), who has rendered infinite service to his country by the accurate surveys and charts he has given of the islands of Orkney and of the British and Irish coasts.

"Originally intended for the law, Mr Strange soon became tired of that profession, and perceived that his genius decisively led him to the arts of drawing and engraving. For this purpose he was introduced to the late Mr Richard Cooper at Edinburgh, the only person there who had then any taste in that line of the fine arts. He was bound with him as an apprentice for six years; during which time he made such progress in his new profession, that his friends entertained the highest expectation of his success; nor were they disappointed.

"In the year 1747 he married Isabella, only daughter of William Lumisden, son of Bishop Lumisden; and soon after his marriage he went to France, where with the most ardent application he prosecuted his studies, chiefly at Paris, under the direction of the celebrated Le Bas, who engraved many excellent prints from the Dutch painters. It was from Le Bas he had the first hint of the use of the instrument commonly called *the dry needle*; but which he afterwards greatly improved by his own genius, and which has added such superior beauties to his engravings.

"In the year 1751 Mr Strange removed with his family from Edinburgh and settled at London, where he engraved several fine historical prints, which justly acquired to him great reputation. At this period historical engraving had made little progress in Britain, and he may be properly considered as its father.

"The admiration he always had for the works of the great Italian painters made him long desire to visit Italy, the seat of the fine arts; and the farther he advanced in life, he became the more persuaded that a journey to that country was essential to an artist who had the laudable ambition to excel in his profession. He therefore undertook this journey in the year 1760. In Italy he made many admirable drawings, several of which he afterwards engraved. These drawings are now in the possession of Lord Dundas.

"Everywhere in Italy singular marks of attention were bestowed on Mr Strange; not only by great personages, but by the principal academies of the fine arts in that country. He was made a member of the academies of Rome, Florence, and Bologna, and professor in the royal academy at Parma.

"To show the estimation in which his talents were held at Rome, we cannot but record the following anecdote. The ceiling of the room of the Vatican library, in which the collection of engravings are kept, is superbly painted by Signor Rottanelli. It represents the progress of engraving; and the portraits of the most eminent artists in that line are there introduced, among which is that of our artist. Under his arm he holds a portfolio, on which his name is inscribed. He is the only British artist on whom this honour has been conferred. Strange.

"In France, where he resided many years at different periods, his talents likewise received every mark of attention that could be bestowed on a foreigner. He was made a member of the royal academy of painting at Paris.

"His majesty King George III ever attentive to the progress of the fine arts in Britain, and sensible of the advantages of which engraving particularly has been to this country, even in a commercial light; and desirous to give a mark of his royal approbation of the merit of Mr Strange, whom he considered as at the head of his profession and the great improver of it—was graciously pleased to confer the honour of knighthood on him the 5th of January 1787.

"Such was Sir Robert Strange as an artist; nor was he less distinguished by his truly amiable moral qualities, which endeared him to all who had the happiness to know him.

"With regard to his works, he left fifty capital plates, still in good condition, which are carefully preserved in his family. They are engraved from pictures by the most celebrated painters of the Roman, Florentine, Lombard, Venetian, and other schools. They are historical, both sacred and profane, poetical, allegorical.

From his earliest establishment in life, Sir Robert carefully preserved about eighty copies of the finest and most choice impressions of each plate he engraved; which, from length of time, have acquired a beauty, mellowness, and brilliancy, easier seen than described. He did this with a view of presenting them to the public at a period when age should divide him from adding to their number. These he collected into as many volumes, and arranged them in the order in which they were engraved. To each volume he prefixed two portraits of himself, on the same plate, the one an etching, the other a finished proof, from a drawing by John Baptiste Greuze. This is the last plate he engraved; and which is a proof that neither his eyes nor hand were impaired by age. It likewise shows the use he made both of aquatortis and the graver. Each volume, besides a dedication to the king, contains an introduction on the progress of engraving, and critical remarks on the pictures from which his engravings are taken. These volumes were ready to be given to the public, when Sir Robert's death and consequent circumstances delayed this magnificent publication; a publication which does so much honour to the artist, and to the country which gave him birth (B)"

STRANGER,

(B) Solicitous to make all our biographical articles the vehicles of truth, we applied for information respecting Sir Robert Strange, to the person whom we considered as the most capable of furnishing it, and who we imagined would be gratified by our application. With some difficulty we obtained, as a favour to ourselves, the insertion of

Stranger
Strafburg.

STRANGER, in law, denotes a perſon who is not privy or party to an act. Thus a ſtranger to a judgement is he to whom a judgment does not belong; in which ſenſe the word ſtands directly oppoſed to party or privy.

STRANGLES, in Farriery. See that article, § xiv.

STRANGURY, a ſuppreſſion of urine. See Medicine, n° 119.

STRAP, among ſurgeons, a ſort of band uſed to ſtretch out limbs in the ſetting of broken or disjointed bones.

Strap, in a ſhip, the rope which is ſpliced about any block, and made with an eye to faſten it any where on occaſion.

Straps, in the manege. The ſtraps of a ſaddle are ſmall leather ſtraps, nailed to the bows of the ſaddle, with which we make the girths faſt to the ſaddle.

STRAPADO, or Strappado, a kind of military puniſhment, wherein the criminal's hands being tied behind him, he is hoiſted up with a rope to the top of a long piece of wood, and let fall again almoſt to the ground; ſo that, by the weight of his body in the ſhock, his arms are diſlocated. Sometimes he is to undergo three ſtrapadoes or more.

STRASBURG, an ancient, large, handſome, populous, and ſtrong city of France in Alſace. It contains about 200 ſtreets, part of which are very narrow, and moſt of the houſes are built after the ancient taſte. However, there are a great number of handſome buildings, ſuch as the hotel of the marſhal of France, who is commander of the city; the hotel of the cardinal of Rouen, the biſhop's palace, the Jeſuits college, the royal hoſpital, the hotel of Heſſe-Darmſtadt, the arſenal, the town-houſe, and the cathedral. It has a wooden bridge over the Rhine, which is thought to be one of the fineſt in Europe; as is likewiſe the cathedral church, whoſe tower is the handſomeſt in Germany, and the clock is greatly admired by all travellers. Some look upon it as one of the wonders of the world, and the ſteeple is allowed to be the higheſt in Europe. The clock not only ſhews the hours of the day, but the motion of the ſun, moon, and ſtars. Among other things there is an angel, which turns an hour-glaſs every hour; and the twelve apoſtles proclaim noon, by each of them ſtriking a blow with a hammer on a bell. There is likewiſe a cock, which is a piece of clock-work, that crows every hour. There are 700 ſteps up to the tower or ſteeple, it being 500 feet high. It was a free and imperial city; but the king of France became maſter of it in 1681, and greatly augmented the fortifications, though before it had as many cannon as there are days in the year. The inhabitants were formerly Proteſtants, and carried on a great trade; but moſt of them have been obliged to embrace the Catholic religion, though there is ſtill a ſort of toleration. Such was Straſburg before the French revolution; what it is now we have not leiſure to inquire. It is ſeated on the river Ill, 55 miles north of Baſil, 112 ſouth-weſt of Mentz, and 255 eaſt of Paris. E. Long. 7. 51. N. Lat. 48. 35.

Strafburg,
Strata

STRATA, in natural hiſtory, the ſeveral beds or layers of different matters whereof the earth is compoſed. See Quarry.

The ſtrata whereof the earth is compoſed are ſo very different in different countries, that it is impoſſible to ſay any thing concerning them that may be generally applicable: and indeed the depths to which we can penetrate are ſo ſmall, that only a very few can be known to

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of his life, which we have laid before our readers, upon the expreſs condition that we ſhould not alter a *ſingle word of it*; as the compoſition, we were told, would do *honour to our work*. We have obſerved the condition, and therefore cannot claim this honour to any of the uſual writers in the Encyclopædia Britannica. If Sir Robert's more intimate friends ſhall be pleaſed with the article, their gratitude will be due not to us, but to ſome of his neareſt relations; and what may appear its defects to others (for the taſtes of mankind are vere different), we truſt will be ſupplied by the following authentic catalogue of his works: Plate 1. Two Heads of the author—one an etching, the other a finiſhed proof, from a drawing by John Baptiſte Greuſe; 2. The Return from Market, by Wouvermans; 3. Cupid, by Vanloo; 4. Mary Magdalen, by Guido; 5. Cleopatra, by the ſame; 6. The Madonna, by the ſame; 7. The Angel Gabriel, by the ſame; 8. The Virgin, holding in her hand a book, and attended by angels, by Carlo Maratt; 9. The Virgin with the Child aſleep, by the ſame; 10. Liberality and Modeſty, by Guido; 11. Apollo rewarding Merit and puniſhing Arrogance, by Andrea Sacchi; 12. The Finding of Romulus and Remus, by Pietro da Cortona; 13. Cæſar repudiating Pompeia, by the ſame; 14. Three Children of King Charles I. by Vandyke; 15. Belifarius, by Salvator Roſa; 16. St Agnes, by Dominichino; 17. The Judgment of Hercules, by Nicolas Pouſſin; 18. Venus attired by the Graces, by Guido; 19. and 20. Juſtice and Meekneſs, by Raphael; 21. The Offspring of Love, by Guido; 22. Cupid ſleeping, by the ſame; 23. Abraham giving up the Handmaid Hagar, by Guercino; 24. Eſther a Suppliant before Ahaſuerus, by the ſame; 25. Joſeph and Potiphar's Wife, by Guido; 26. Venus blinding Cupid, by Titian; 27. Venus, by the ſame; 28. Danae, by the ſame; 29. Portrait of King Charles I. by Vandyke; 30 The Madonna, by Correggio; 31. St Cæcilia, by Raphael; 32. Mary Magdalen, by Guido; 33. Our Saviour appearing to his Mother after his Reſurrection, by Guercino; 34. A Mother and Child, by Parmegiano; 35. Cupid meditating, by Schidoni; 36. Laomedon King of Troy detected by Neptune and Apollo, by Salvator Roſa; 37. The Death of Dido, by Guercino; 38. Venus and Adonis, by Titian; 39. Fortune, by Guido; 40. Cleopatra, by the ſame; 41. Two Children at School, by Schidoni; 42. Mary Magdalen, by Correggio; 43. Portrait of King Charles I. attended by the Marquis of Hamilton, by Vandyke; 44. Queen Henrietta, attended by the Prince of Wales, and holding in her Arms the Duke of York, by the ſame; 45. Apotheoſis of the Royal Children, by Weſt; 46. The Annunciation, by Guido; 47. Portrait of Raphael Sancio D'Urbino, by himſelf; 48. Sappho, by Carlo Dolci; 49. Our Saviour aſleep, by Vandyke; 50. St John in the Deſert, by Murillo.

Strata.

to us at any rate; those that lie near the centre, or even a great way from it, being for ever hid. One reason why we cannot penetrate to any great depth is, that as we go down the air becomes foul, loaded with pernicious vapours, inflammable air, fixed air, &c. which destroy the miners, and there is no possibility of going on. In many places, however, these vapours become pernicious much sooner than in others, particularly where sulphureous minerals abound, as in mines of metal, coal, &c.

But however great differences there may be among the under strata, the upper one is in some respects the same all over the globe, at least in this respect, that it is fit for the support of vegetables, which the others are not, without long exposure to the air. Properly speaking, indeed, the upper stratum of the earth all round, is composed of the pure vegetable mould, though in many places it is mixed with large quantities of other strata, as clay, sand, gravel, &c.; and hence proceed the differences of soil so well known to those who practice agriculture.

It has been supposed, by some naturalists, that the different strata of which the earth is composed were originally formed at the creation, and have continued in a manner immutable ever since: but this cannot possibly have been the case, since we find that many of the strata are strangely intermixed with each other; the bones of animals both marine and terrestrial are frequently found at great depths in the earth; beds of oyster-shells are found of immense extent in several countries; and concerning these and other shell fish it is remarkable, that they are generally found much farther from the surface than the bones or teeth either of marine or terrestrial animals. Neither are the shells or other remains of fish found in those countries adjoining to the seas where they grow naturally, but in the most distant regions. Mr Whitehurst, in his Inquiry into the Original State and Formation of the Earth, has given the following account of many different kinds of animals, whose shells and other remains or *exuviæ* are found in England; though at present the living animals are not to be found except in the East and West Indies.

A Catalogue of Extraneous Fossils, shewing where they were dug up; also their native Climates. Mostly selected from the curious Cabinet of Mr Neilson, in King-street, Red-Lion Square.

Their names, and Places where found.	Native Climates.
Chambered Nautilus. Sheppy Islands; Richmond in Surrey; Sherbone in Dorsetshire,	*Chinese Ocean, and other Parts of that great sea.*
Teeth of Sharks. Sheppy Island, Oxfordshire, Middlesex, Surrey, Northamptonshire,	*East and West Indies.*
Sea-Tortoise, several kinds; the *Hawksbill, Loggerhead, and Green* species. Sheppy Island,	*West Indies.*
Mangrove Tree Oysters. Sheppy Island,	*West Indies.*
Coxcomb Tree Oysters. Oxfordshire, Gloucestershire, Dorsetshire, and Hanover,	*Coast of Guinea.*
Vertebræ *and* Palates *of the* Orbes. Sheppy Islands, and many other parts of England,	*East and West Indies.*
Crocodile. Germany, Derbyshire, Nottinghamshire, Oxfordshire, and Yorkshire,	
Alligator's Teeth. Oxfordshire, Sheppy Island,	*East and West Indies.*
The Banded Buccinum. Oxfordshire, and the Alps,	*West Indies.*
The Dipping-Snail, and Star Fish. Sheppy Island,	*West Indies.*
Tail Buccinum. Sheppy Island, Hordel Cliff, Hampshire,	*East Indies.*

Nothing has more perplexed those who undertake to form theories of the earth than these appearances. Some have at once boldly asserted, from these and other phenomena, that the world is eternal. Others have had recourse to the universal deluge. Some, among whom is the Count de Buffon, endeavour to prove that the ocean and dry land are perpetually changing places; that for many ages the highest mountains have been covered with water, in consequence of which the marine animals just mentioned were generated in such vast quantities, that the waters will again cover these mountains, the habitable part of the earth become sea, and the sea become dry land as before, &c. Others have imagined that they might be occasioned by volcanoes, earthquakes, &c. which confound the different strata, and often intermix the productions of the sea with those of the dry land.

These subjects have been discussed under the article Earth, to which therefore we refer the reader; and shall conclude with some account of the strata in those places where they have been most particularly observed.

Under the article Natural History, Sect. I. it is observed, that the upper strata of the earth and mountains generally consist of rag-stone, the rest of slate, the third of marble filled with petrifactions, the fourth again of slate, and the next of free-stone. But we are far from considering this as a rule which holds universally. The strata differ exceedingly in a great number of places; some instances of which we shall give from Mr Whitehurst.—At Alfreton Common in Derbyshire, the strata are,

Inquiry into the Original State and Formation of the Earth, p. 211.

A Table of the Strata at Alfreton Common.

Numb.		Feet.	Inch.
1	Clay	7	0
2	Ratchell, *fragments of stone,*	9	0
3	Bind *indurated clay*	13	4
4	Stone, *argillaceous concreted clay*	6	[illegible]
5	Bind	8	8
6	Bind	25	0
7	Stone, *a black colour*	5	0
8	Bind	2	0
9	Stone	2	0
10	Bind	5	0
11	Bind	5	0
12	Coal	1	6
13	Bind	1	6
14	Stone	23	0
15	Stone	14	0
16	Bind	7	0
17	Smutt, *a black substance, resembling a stratum of coal dust*	3	0
	Carried over	138	0

Strata.

Numb.		Feet.	Inch.
	Brought over	138	0
18	Bind	3	0
19	Stone	20	0
20	Bind	16	0
21	Coal	7	4
		184	4

A Table of the Strata at West Hallam.

Numb.		Feet.	Inch.
1	Clay	7	6
2	Bind	48	0
3	Smutt	1	6
4	Clunch, *or indurated clay*	4	0
5	Bind	3	0
6	Stone	2	3
7	Bind	1	0
8	Stone	1	0
9	Bind	3	0
10	Stone	1	0
11	Bind	16	0
12	Shale	2	0
13	Bind	12	0
14	Shale	3	0
15	Clunch, *ſtone and ſometimes cank*	54	0
16	Soft Coal	4	0
17	Clay	0	6
18	Soft Coal	4	6
19	Clunch *and* Bind	21	0
20	Coal	1	0
21	Bind	1	0
22	*Strong, broad* Bind	25	0
23	Coal	6	0
		222	3

Mr Forſter has given an account of ſome of the ſtrata of the South-Sea iſlands, the ſubſtance of which may be ſeen in the following table.

South Georgia.

1. No ſoil, except in a few crevices of the rocks.
2. Ponderous ſlate, with ſome irony particles, in horizontal ſtrata, perpendicularly interſected with veins of quartz.

Southern Iſle of New Zealand.

1. Fine light black mould, in ſome places nine inches deep, but generally not ſo much.
2. An argillaceous ſubſtance, nearly related to the claſs of Talcons, turned into earth by the action of the air.
3. The ſame ſubſtance farther indurated, in oblique ſtrata, generally dipping to the ſouth.

Easter Island.

1. Reddiſh-brown duſty mould, looking as if it had been burnt.
2. Burnt rocks, reſembling ſlags or droſs and other volcanic matters.

Marquesas.

1. Clay mixed with mould.
2. An earthy argillaceous ſubſtance mixed with tarras and puzzolana.

Otaheite.

The ſhores are coral rock, extending from the reef encircling theſe iſles to the very high-water mark. There begins the ſand, formed in ſome places from ſmall ſhells and rubbed pieces of coral; but in others the ſhores are covered with blackiſh ſand, conſiſting of the former ſort mixed with black, ſometimes glittering, particles of mica, and here and there ſome particles of the refractory iron ores called in England Skim, the *ferrum micaceum* of Linnæus, and Kall the *molybdænum ſquama lupi* of the ſame author. The plains from the ſhores to the foot of the hills are covered with a very fine thick ſtratum of black mould, mixed with the abovementioned ſand, which the natives manure with ſhells. The firſt and lower range of hills are covered of a red ochreous earth, ſometimes ſo intenſely red, that the natives uſe it to paint their canoes and cloth. The higher hills conſiſt of a hard compact, and ſtiff clayey ſubſtance, hardening into ſtone when out of the reach of the ſun and air. At the top of the valleys, along the banks of the rivers, are large maſſes of coarſe granite ſtones of various mixtures; in one place are pillars of a grey, ſolid baſaltes; and, in ſeveral others, fragments of black baſaltes.

Friendly Islands and New Hebrides.

The ſame with the above.

Mallicollo.

Yellowiſh clay mixed with common ſand.

Tanna, *a Volcanic Iſland.*

The chief ſtrata here are clay mixed with aluminous earth, interſperſed with lumps of pure chalk. The ſtrata of the clay are about ſix inches, deviating very little from the horizontal line.

New Caledonia and the *adjacent Iſles.*

The ſhores conſiſt of ſhell-ſand, and particles of quartz; the ſoil in the plains a black mould mixed with this ſand. The ſides of the hills compoſed of a yellow ochreous clay, richly ſpangled with ſmall particles of cat-ſilver, or a whitiſh kind of daze, the *mica argentea* of Linnæus. The higher parts of the hills conſiſt of a ſtone called by the German miners *geſtelſtein*, compoſed of quartz and great lumps of the above cat-ſilver. The latter is ſometimes of an intenſely red or orange colour, by means of an iron ochre.

"From the above account," ſays Mr Forſter, "it appears, I think, evidently, that all the high tropical iſles of the South Sea have been ſubject to the action of volcanoes. Pyritical and ſulphureous ſubſtances, together with a few iron-ſtones, and ſome veſtiges of copper, are no doubt found in ſeveral of them: but the mountains of New Caledonia are the moſt likely to contain the richeſt metallic veins; and the ſame opinion, I ſuſpect, may be formed of the mountains in New Zealand."

In the city of Modena in Italy, and for ſome miles round that place, there is the moſt ſingular arrangement of ſtrata perhaps in the whole world. From the ſurface of the ground to the depth of 14 feet, they meet with nothing but the ruins of an ancient city. Being come to that depth, they find paved ſtreets, artificers' ſhops, floors of houſes, and ſeveral pieces of inlaid work. After theſe ruins they find a very ſolid earth, which one would think had never been removed; but a little lower they find it black and marſhy, and full of briars. Signior Ramazzini in one place found a heap of wheat entire at the depth of 24 feet; in another, he found filbert-

Strata
Strategus.

filbert-trees with their nuts. At the depth of about 28 feet, they find a bed of chalk, about 11 feet deep, which cuts very eaſily; after this a bed of marſhy earth of about two feet, mixed with ruſhes, leaves, and branches. After this bed comes another of chalk, nearly of the ſame thickneſs; and which ends at the depth of 42 feet. This is followed by another bed of marſhy earth like the former; after which comes a new chalk bed, but thinner, which alſo has a marſhy bed underneath it. This ends at the depth of 63 feet; after which they find ſand mingled with ſmall gravel, and ſeveral marine ſhells. This ſtratum is uſually about five feet deep, and underneath it is a vaſt reſervoir of water. It is on account of this water that the coal is ſo frequently dug, and the ſtrata ſo well known in this part of the world. After coming to the ſandy bottom abovementioned, the workmen pierce the ground with a terebra or auger, when the water immediately ſprings up with great force, and fills the well to the brim. The flow is perpetual, and neither increaſes by rain, nor decreaſes by drought. Sometimes the auger meets with great trees, which give the workmen much trouble; they alſo ſometimes ſee at the bottom of theſe wells great bones, coals, flints, and pieces of iron.

It has been aſſerted by ſome, that the ſpecific gravity of the ſtrata conſtantly increaſed with the depth from the ſurface. But Dr Leigh, in his Natural Hiſtory of Lancaſhire, ſpeaking of the coal pits, denies the ſtrata to lie according to the laws of gravitation; obſerving, that the ſtrata there are firſt a bed of marle, then free-ſtone, next iron ſtone, then coal, or channel mire, then ſome other ſtrata, then coal again, &c. This determined Mr Derham to make a nicer inquiry into the matter: accordingly, in 1712, he cauſed divers places to be bored, laying the ſeveral ſtrata by themſelves; and afterwards determined very carefully their ſpecific gravity. The reſult was, that in his yard the ſtrata were gradually ſpecifically heavier and heavier the lower and lower they went; but in another place in his fields, he could not perceive any difference in the ſpecific gravities.

Acquainting the Royal Society therewith, their operator Mr Haulſbee was ordered to try the ſtrata of a coal pit, which he did to the depth of 30 ſtrata: the thickneſs and ſpecific gravity of each whereof he gives us in a table in the Philoſophical Tranſactions; and from the whole makes this inference, that it evidently appears the gravities of the ſeveral ſtrata are in no manner of order, but purely caſual, as if mixed by chance.

Vol. xxvii. p. 541.

STRATAGEM, in the art of war, any device for deceiving and ſurpriſing an enemy. The ancients dealt very much in ſtratagems; the moderns wage war more openly, and on the ſquare. Frontinus has made a collection of the ancient ſtratagems of war.

STRATEGUS, στρατηγος, in antiquity, an officer among the Athenians, whereof there were two choſen yearly, to command the troops of the ſtate.

Plutarch ſays, there was one choſen from out of each tribe; but Pollux ſeems to ſay they were choſen indifferently out of the people. The people themſelves made the choice; and that on the laſt day of the year, in a place called *Pnyx*. The two *ſtrategi* did not command together, but took their turns day by day; as we find from Herodotus and Cornelius Nepos. Sometimes indeed, as when a perſon was found of more than vaſtly ſuperior, and exceedingly famed in war, the command was given to him alone: but it was ever a rule, not to put any perſon in the office but whoſe eſtate was in Attica, and who had children, that there might be ſome hoſtages and ſecurities for his conduct and fidelity. Conſtantine the Great, beſides many other privileges granted to the city of Athens, honoured its chief magiſtrate with the title of στρατηγος, *Magnus Dux*.

Strath
Strathearn

STRATH, in the Scottiſh language, ſignifies a long narrow valley, with a river running along the bottom.

STRATHEARN, a beautiful and extenſive valley in Perthſhire, bounded on the north by the high ridge of mountains called the *Grampians*, and on the ſouth by the Ochils, which are cloathed to the top and covered with verdure. It is called *Strathearn* from the river Earn, which runs through the middle of it from weſt to eaſt for about 30 miles. On each ſide of the banks of this beautiful ſtream are many villages and country-ſeats diſtinguiſhed for romantic ſituation. Were we to take out any of the villages, we would name Crieff, which ſtands on a fine ſloping ground on the north ſide of the Earn, and has been much admired by travellers for its ſituation, and the variety, contraſt, ſingularity, and beauty of the proſpect which it affords.

STRATHNAVER, a ſubdiviſion or diſtrict of the county of Sutherland in Scotland; bounded on the north by the ocean, on the eaſt by Caithneſs, on the ſouth by Sutherland properly ſo called, and on the weſt partly by Roſs and partly by the ocean.

STRATIOTES, WATER SOLDIER, in botany: A genus of plants belonging to the claſs of *gynandria*, and to the order of *hexandria*; and in the natural ſyſtem ranking under the firſt order, *palmæ*. The ſpatha is diphyllous: the perianthium is trifid. There are three petals, and the berry is ſix celled and inferior. There are three ſpecies, the aloides, the acoroides, and aliſmoides. The *aloides* alone is of Britiſh extraction, which is alſo called the *water aloe*, or *freſh-water ſoldier*. The root conſiſts of long fibres tufted at the ends. The leaves are thick, triangular, pointed, and prickly at the edges. The flowers are white and floating on the water, and bloſſom in June. This plant may be ſeen in ſlow rivers and fens.

STRATO, a philoſopher of Lampſacus, diſciple and ſucceſſor in the ſchool of Theophraſtus, about 284 years before the Chriſtian era. He applied himſelf with uncommon induſtry to the ſtudy of nature; and after the moſt mature inveſtigations, he ſupported that nature was inanimate, and that there was no god but nature. (See *Philoſophy of Nature*). He was appointed preceptor to Ptolemy Philadelphus, who not only revered his abilities and learning, but alſo rewarded his labours with unbounded liberality. He wrote different treatiſes, all now loſt.

STRAWBERRY, in botany. See FRAGARIA.

Strawberry Tree. See ARBUTUS.

END OF THE SEVENTEENTH VOLUME.

ERRATA.

Vol. III. p. 258. col. 1. l. 20. For "in the 50th," read "in the 75th."

Vol. X. p. 7. col. 2. l. 22. from bottom. For "iſoſceles rectangle," read "iſoſceles triangle."
p. 471. col. 2. l. 27. from bottom. For "prevents," read "perverts."

Vol. XIII. p. 204. col. 2. l. 17. For "after the 364th. in the year 440," read "in the year 312, or, as Cedrenus ſays, in the year 393."

Vol. XIV. p. 67. col. 2. l. 27. from bottom. For "St Claget," read "Dr Claget."

Vol. XVI. p. 196. col. 2. l. 23. Inſtead of the ſentence beginning with "In the mean time," read "On the 9th June Admiral Montague fell in with the French fleet returning to port, amounting to 19 ſail of the line."
p. 682. col. 1. l. 37. For "Milan," read "Miſnaw."
p. 696. col. 2. l. 3. For "σκηπτικος," read "σκεπτικος."

Vol. XVII. p. 180. col. 2. l. 16 from bottom. For "covers them," read "they cover."
p. 524. col. 2. l. 12. For "where," read "when."
p. 533. col. 2. l. 50. After the word "likewiſe," add "poſſible."
p. 556. col. 2. l. 18. from bottom. Eraſe the ſentence beginning with the word "Candidates."

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